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T H E
K O R A N,

Commonly called

The Alcoran *of* MOHAMMED,

Translated into *English* immediately from the Original
Arabic; with Explanatory NOTES, taken from the
most approved COMMENTATORS.

To which is prefixed

A Preliminary Discourse.

By GEORGE SALE, Gent.

Nulla falsa doctrina est, quæ non aliquid veri permisceat.
Augustin. Quæst. Evang. l. 2. c. 40.

L O N D O N :

Printed by C. Ackers in St. John's-Street, for J. Wilcox at Vir-
gil's Head overagainst the New Church in the Strand.

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LONDON

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TO THE
RIGHT HONOURABLE

JOHN Lord CARTERET,

One of the LORDS of his Majesty's
most Honourable Privy Council.

My LORD,

NOTWITHSTANDING the great honour and respect generally, and deservedly, paid to the memories of those who have founded states, or obliged a people by the institution of laws which have made them prosperous and considerable in the world, yet the legislator of the *Arabs* has been treated in so very different a manner by all who acknowledge not his claim to a divine mission, and by *Christians* especially, that were

A not

DEDICATION.

not your Lordship's just discernment sufficiently known, I should think myself under a necessity of making an apology for presenting the following translation.

THE remembrance of the calamities brought on so many nations by the conquests of the *Arabians*, may possibly raise some indignation against him who formed them to empire; but this being equally applicable to all conquerors, could not, of itself, occasion all the detestation with which the name of *Mohammed* is loaded. He has given a new system of religion, which has had still greater success than the arms of his followers, and to establish this religion made use of an imposture; and on this account it is supposed that he must of necessity have been a most abandoned villain, and his memory is become infamous. But as *Mohammed* gave his *Arabs* the best religion he could, as well as the best laws, preferable, at least, to those of the ancient pagan lawgivers; I confess I cannot see why he deserves not equal respect; tho' not with *Moses* or *Jesus Christ*, whose laws came really from heaven, yet with *Minos* or *Numa*,
not-

D E D I C A T I O N.

notwithstanding the distinction of a learned writer, who seems to think it a greater crime to make use of an imposture to set up a *new* religion, founded on the acknowledgment of one true God, and to destroy idolatry, than to use the same means to gain reception to rules and regulations for the more orderly practice of heathenism already established.

To be acquainted with the various laws and constitutions of civilized nations, especially of those who flourish in our own time, is, perhaps, the most useful part of knowledge: wherein tho' your Lordship, who shines with so much distinction in the noblest assembly in the world, peculiarly excels; yet as the law of *Mohammed*, by reason of the odium it lies under, and the strangeness of the language in which it is written, has been so much neglected, I flatter myself some things in the following sheets may be new even to a person of your Lordship's extensive learning; and if what I have written may be any way entertaining or acceptable to your Lordship, I shall not regret the pains it has cost me.

DEDICATION.

I join with the general voice in wishing
your Lordship all the honour and happiness
your known virtues and merit deserve, and
am with perfect respect,

My LORD,

Your Lordship's Most Humble

And Most Obedient Servant,

GEORGE SALE.

T O T H E R E A D E R.

I *IMAGINE* it almost needless either to make an apology for publishing the following Translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the Christian Religion, or be but ill grounded therein, who can apprehend any danger from so manifest a forgery: and if the religious and civil Institutions of foreign nations are worth our knowledge, those of Mohammed, the lawgiver of the Arabians, and founder of an empire which in less than a century spread itself over a greater part of the world than the Romans were ever masters of, must needs be so; whether we consider their extensive obtaining, or our frequent intercourse with those who are governed thereby. I shall not here enquire into the reasons why the law of Mohammed has met with so unexampled a reception in the world, (for they are greatly deceived who imagine it to have been propagated by the sword alone,) or by what means it came to be embraced by nations which never felt the force of the Mohammedan arms, and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty and very being of their Khalifs: yet it seems as if there was something more than what is vulgarly imagined, in a religion which has made so surprising a progress. But whatever use an impartial version of the Koran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture; none of those who have hitherto undertaken that province, not excepting Dr. Prideaux himself, having succeeded to the satisfaction of the judicious, for want of being compleat masters of the controversy. The writers of the Romish communion, in particular, are so far from having done any service in their refutations of Mohammedism, that by endeavouring to defend their idolatry and other superstitions,

tions, they have rather contributed to the increase of that aversion which the Mohammedans in general have to the Christian Religion, and given them great advantages in the dispute. The Protestants alone are able to attack the Korân with success; and for them, I trust, Providence has reserved the glory of its overthrow. In the mean time, if I might presume to lay down rules to be observed by those who attempt the conversion of the Mohammedans, they should be the same which the learned and worthy bishop Kidder* has prescribed for the conversion of the Jews, and which may, mutatis mutandis, be equally applied to the former, notwithstanding the despicable opinion that writer, for want of being better acquainted with them, entertained of those people, judging them scarce fit to be argued with. The first of these rules is, To avoid compulsion; which though it be not in our power to employ at present, I hope will not be made use of when it is. The second is, To avoid teaching doctrines against common sense; the Mohammedans not being such fools (whatever we may think of them) as to be gained over in this case. The worshipping of images, and the doctrine of transubstantiation are great stumbling blocks to the Mohammedans, and the church which teacheth them is very unfit to bring those people over. The third is, To avoid weak arguments: for the Mohammedans are not to be converted with these, or hard words. We must use them with humanity, and dispute against them with arguments that are proper and cogent. It is certain that many Christians, who have written against them, have been very defective this way: many have used arguments that have no force, and advanced propositions that are void of truth. This method is so far from convincing that it rather serves to harden them. The Mohammedans will be apt to conclude we have little to say, when we urge them with arguments that are trifling or untrue. We do but lose ground when we do this; and instead of gaining them, we expose ourselves and our cause also. We must not give them ill words neither; but must avoid all reproachful language, all that is sarcastical and biting: this never did good from pulpit or press. The softest words will make the deepest impression; and if we think it a fault in them to give ill language, we cannot be excused when we imitate them. The fourth rule is, Not to quit any article of the Christian faith to gain the Mohammedans. It is a fond conceit of the Socinians, that we shall upon their principles be most like to prevail upon the Mohammedans: it is not true in matter of fact. We must not give up any article to gain them: but then the church of Rome

* In his Demonstr. of the Messias, part III, chap. 2.

ought to part with many practices and some doctrines. We are not to design to gain the Mohammedans over to a system of dogms, but to the ancient and primitive faith. I believe no body will deny but that the rules here laid down are just: the latter part of the third, which alone my design has given me occasion to practise, I think so reasonable, that I have not, in speaking of Mohammed or his Korân, allowed myself to use those opprobrious appellations, and unmannerly expressions, which seem to be the strongest arguments of several who have written against them. On the contrary, I have thought myself obliged to treat both with common decency, and even to approve such particulars as seemed to me to deserve approbation: for how criminal soever Mohammed may have been in imposing a false religion on mankind, the praises due to his real virtues ought not to be denied him; nor can I do otherwise than applaud the candour of the pious and learned Spanhemius, who, tho' he owned him to have been a wicked impostor, yet acknowledged him to have been richly furnished with natural endowments, beautiful in his person, of a subtle wit, agreeable behaviour, shewing liberality to the poor, courtesy to every one, fortitude against his enemies, and above all a high reverence for the name of God; severe against the perjured, adulterers, murderers, slanderers, prodigals, covetous, false witnesses, &c. a great preacher of patience, charity, mercy, beneficence, gratitude, honouring of parents and superiors, and a frequent celebrator of the divine praises *.

Of the several translations of the Korân now extant, there is but one which tolerably represents the sense of the original; and that being in Latin, a new version became necessary, at least to an English reader. What Bibliander published for a Latin translation of that book deserves not the name of a translation; the unaccountable liberties therein taken, and the numberless faults, both of omission and commission, leaving scarce any resemblance of the original. It was made near six hundred years ago, being finished in 1143, by Robertus Retenensis, an Englishman, with the assistance of Hermannus Dalmata, at the request of Peter abbot of Clugny, who paid them well for their pains.

From this Latin version was taken the Italian of Andrea Arrivabene, notwithstanding the pretences in his dedication of its being done

* Id certum, naturalibus egregiè dotibus instructum Muhammedem, forma præstanti, ingenio calido, moribus facietis, ac præ se ferentem liberalitatem in egenos, comitatem in singulos, fortitudinem in hostes, ac præ cæteris reverentiam divini nominis. — Severus fuit in perjuros, adulteros, homicidas, obtrudatores, prodigos, avaros, falsos testes, &c. Magnus idem patientiæ, charitatis, misericordiæ, beneficentiæ, gratitudinis, honoris in parentes ac superiores præco, ut & divinarum laudum. Hist. Eccles. Sec. 7. c. 7. lem. 5, & 7.

immediately from the Arabic * ; wherefore it is no wonder if the transcript be yet more faulty and absurd than the copy †.

About the end of the fifteenth century, Johannes Andreas, a native of Xativa in the kingdom of Valencia, who from a Mohammedan doctor became a Christian priest, translated not only the Korân, but also its glosses, and the seven books of the Sonna, out of Arabic into the Aragonian tongue, at the command of Martin Garcia ‡, bishop of Barcelona, and inquisitor of Arragon. Whether this translation were ever published or not I am wholly ignorant : but it may be presumed to have been the better done for being the work of one bred up in the Mohammedan religion and learning ; though his refutation of that religion, which has had several editions, gives no great idea of his abilities.

Some years within the last century, Andrew du Ryer, who had been consul of the French nation in Egypt, and was tolerably skilled in the Turkish and Arabic languages, took the pains to translate the Korân into his own tongue : but his performance, tho' it be beyond comparison preferable to that of Retenensis, is far from being a just translation ; there being mistakes in every page, besides frequent transpositions, omissions, and additions §, faults unpardonable in a work of this nature. And what renders it still more incomplete is, the want of Notes to explain a vast number of passages, some of which are difficult, and others impossible to be understood, without proper explications, were they translated ever so exactly ; which the author is so sensible of that he often refers his reader to the Arabic commentators.

The English version is no other than a translation of Du Ryer's, and that a very bad one ; for Alexander Ross, who did it, being utterly unacquainted with the Arabic, and no great master of the French, has added a number of fresh mistakes of his own to those of Du Ryer ; not to mention the meanness of his language, which would make a better book ridiculous.

In 1698, a Latin translation of the Korân, made by father Lewis Marracci, who had been confessor to pope Innocent XI. was published at Padua, together with the original text, accompanied by explanatory notes and a refutation. This translation of Marracci's, generally speaking, is very exact ; but adheres to the Arabic idiom too literally to be easily understood, unless I am much deceived, by those who are not versed

* His words are : — *Questo libro, che già havevo à commune utilità di molti fatto dal proprio testo Arabo tradurre nella nostra volgar lingua Italiana, &c.* And afterwards ; *Questo à l'Altorano di Macometto, il quale, come ho già detto, ho fatto dal suo idioma tradurre, &c.* † V. Jos. Scalig. Epist. 361, & 362 ; & Selden. de success. ad leges Ebræor. p. 9. ‡ J. Andreas, in Præf. ad Tractat. suum de Confusione Sectæ Mahometanæ. § V. Windet. de vita sanctorum statu, sect. 9.

in the Mohammedan learning. The notes he has added are indeed of great use; but his refutations, which swell the work to a large volume, are of little or none at all, being often unsatisfactory, and sometimes impertinent. The work, however, with all its faults, is very valuable, and I should be guilty of ingratitude, did I not acknowledge myself much obliged thereto; but still, being in Latin, it can be of no use to those who understand not that tongue.

Having therefore undertaken a New Translation, I have endeavoured to do the Original impartial justice; not having, to the best of my knowledge, represented it, in any one instance, either better or worse than it really is. I have thought myself obliged, indeed, in a piece which pretends to be the Word of God, to keep somewhat scrupulously close to the text; by which means the language may, in some places, seem to express the Arabic a little too literally to be elegant English: but this, I hope, has not happened often; and I flatter myself that the style I have made use of will not only give a more genuine idea of the original than if I had taken more liberty (which would have been much more for my ease) but will soon become familiar: for we must not expect to read a version of so extraordinary a book with the same ease and pleasure as a modern composition.

In the Notes my view has been briefly to explain the Text, and especially the difficult and obscure passages, from the most approved commentators, and that generally in their own words, for whose opinions or expressions, where liable to censure, I am not answerable; my province being only fairly to represent their expositions, and the little I have added of my own, or from Europæan writers, being easily discernable. Where I met with any circumstance which I imagined might be curious or entertaining, I have not failed to produce it.

The Preliminary Discourse will acquaint the reader with the most material particulars proper to be known previously to the entering on the Korân itself, and which could not so conveniently have been thrown into the Notes. And I have taken care, both in the Preliminary Discourse and the Notes, constantly to quote my authorities and the writers to whom I have been beholden; but to none have I been more so, than to the learned Dr. Pocock, whose Specimen Historiæ Arabum is the most useful and accurate work that has been hitherto published concerning the antiquities of that nation, and ought to be read by every curious enquirer into them.

As I have had no opportunity of consulting public libraries, the manuscripts of which I have made use throughout the whole work have been
such

such as I had in my own study, except only the Commentary of al Beidâwi, and the Gospel of S. Barnabas. The first belongs to the library of the Dutch church in Austin Fryars, and for the use of it I have been chiefly indebted to the reverend Dr. Bolten, one of the ministers of that church: the other was very obligingly lent me by the reverend Dr. Holme, rector of Hedley in Hampshire; and I take this opportunity of returning both those gentlemen my thanks for their favours. The merit of al Beidâwi's commentary will appear from the frequent quotations I have made thence; but of the gospel of S. Barnabas, (which I had not seen when the little I have said of it in the Preliminary Discourse*, and the extract I had borrowed from Mr. de la Monnoye and Mr. Toland†, were printed off) I must beg leave to give some further account.

The book is a moderate Quarto, in Spanish, written in a very legible hand, but a little damaged towards the latter end. It contains two hundred and twenty two chapters of unequal length, and four hundred and twenty pages; and is said, in the front, to be translated from the Italian, by an Arragonian Moslem, named Mostafa de Aranda. There is a preface prefixed to it, wherein the discoverer of the original MS. who was a Christian monk, called Fra Marino, tells us, that having accidentally met with a writing of Irenæus, (among others,) wherein he speaks against S. Paul, alledging, for his authority, the gospel of S. Barnabas, he became exceeding desirous to find this gospel; and that God, of his mercy, having made him very intimate with pope Sixtus V. one day, as they were together in that pope's library, his holiness fell asleep, and he, to employ himself, reaching down a book to read, the first he laid his hand on proved to be the very gospel he wanted: overjoyed at the discovery, he scrupled not to hide his prize in his sleeve, and on the pope's awaking, took leave of him, carrying with him that celestial treasure, by reading of which he became a convert to Mohammedism.

This gospel of Barnabas contains a complete history of Jesus Christ from his birth to his ascension; and most of the circumstances in the four real gospels are to be found therein, but many of them turned, and some artfully enough, to favour the Mohammedan system. From the design of the whole, and the frequent interpolations of stories and passages wherein Mohammed is spoken of and foretold by name, as the messenger of God, and the great prophet who was to perfect the dispensation of Jesus, it appears to be a most barefaced forgery. One particular I observe therein induces me to believe it to have been dressed up by a renegade Christian, slightly instructed in his new religion, and not educated a

* §. IV. p. 74.

† In not. ad cap. 3. p. 43.

Mohammedan, (*unless the fault be imputed to the Spanish, or perhaps the Italian translator, and not to the original compiler;*) I mean the giving to Mohammed the title of Messiah, and that not once or twice only, but in several places; whereas the title of the Messiah, or, as the Arabs write it, al Masih, i. e. Christ, is appropriated to Jesus in the Koran, and is constantly applied by the Mohammedans to him, and never to their own prophet. The passages produced from the Italian MS. by Mr. de la Monnoye are to be seen in this Spanish version almost word for word.

But to return to the following work. Tho' I have freely censured the former translations of the Koran, I would not therefore be suspected of a design to make my own pass as free from faults: I am very sensible it is not; and I make no doubt but the few who are able to discern them, and know the difficulty of the undertaking, will give me fair quarter. I likewise flatter myself that they, and all considerate persons, will excuse the delay which has happened in the publication of this work; when they are informed, that it was carried on at leisure times only, and amidst the necessary avocations of a troublesome profession.

CORRIGENDA & ADDENDA.

IN the Preliminary Discourse, Page 5, line 3, for *Thahir*, read *Air*. P. 7, in quot. 10, f. 25, r. 14. P. 18, strike out the first note entirely. P. 21, l. 22, 23, f. is forbidden by the Koran, r. was forbidden by Mohammed. P. 45, l. 16, f. *Abd al Mualleh*, r. *Abi Mualleh*. P. 51, l. 3, f. *Oreitat*, r. *Oreitah*. P. 78, in quot. 4, strike out the words in Kor. 2, 73. P. 86, in quot. 1, f. 9, r. 14. P. 96, l. 35, f. *Tasim*, r. *Tasim*. P. 117, l. 2, f. *Tisif* for named al Hejib, r. al Hejib Ebn Tisif. P. 157, l. 5, after *Arabia*, add, and *Persia*.
In the Koran and Notes. P. 10, in the notes, col. 2, line 15, add, *And from the hostes directed to be slain for the expiation of an uncertain murder*. See Deut. xxi. 1—9. P. 38, in the notes, col. 2, l. 14, f. another daughter, r. a sister. P. 51, in the notes, col. 1, l. 1, and P. 55, in the notes, col. 2, the last line but one, f. *Abi*, r. *Obba*. P. 73, in the notes, col. 2, l. 3, 4, f. *What if I should be blind?* r. *What tho' I be blind?* for he really was so. P. 86, text, l. 15, 16, f. *Without adding thereto the murder of another soul, or without committing, r. Without having slain a soul, or committed, &c.* P. 94, text, l. 10, strike out the word *inconsiderate*. P. 95, in the notes, col. 2, l. 7, f. *Abi Ebn Malec*, r. *Malec Ebn Abi*. P. 111, text, l. 9, 10, f. *by necessity eat of, r. eat of by necessity*. P. 128, text, l. 14, f. *and assemble the inhabitants that they may bring, r. persons who may assemble and bring, &c.* P. 134, in note c. f. §. VIII. r. §. VII. P. 168, text, l. 24, f. *bad*, r. *badh*, and f. *behawed*, r. *behawe*. P. 182, text, l. 21, strike out *also*. P. 189, in the notes, col. 2, l. 25, f. *Thole*, r. *Tbey*. P. 213, in the notes, col. 2, l. 5, strike out the words, *they being of the same tribe*; and add, *Abulfidah says, these people dwelt near Tabuk, and that they were not of the same tribe with Shoaib*. See also Geogr. Nub. p. 110. P. 246, in the notes, col. 2, l. 5, add, *who reigned in Oman*. See Poc. Spec. p. 42. P. 257, text, l. the last, f. *bestow*, r. *bestowed*. P. 299, in the notes, col. 2, l. 9, strike out the words, *the prophet*. See chap. 36. P. 342, in the quot. f. 5, V. r. §. VI. P. 371, in the quot. f. 55, r. 32. P. 477, in the notes, col. 2, l. 7, f. *dassy*, r. *duky*.

A TABLE of the SECTIONS of the PRELIMINARY DISCOURSE.

SECT. 1.	O <i>F the Arabs before Mohammed; or, as they express it, in the Time of Ignorance; their History, Religion, Learning, and Customs</i>	p. 1
2.	<i>Of the State of Christianity, particularly of the Eastern Churches, and of Judaism, at the Time of Mohammed's appearance: and of the methods taken by him for the establishing his Religion, and the circumstances which concurred thereto</i>	33
3.	<i>Of the Korân itself, the Peculiarities of that Book: the Manner of its being written and published, and the general Design of it</i>	56
4.	<i>Of the Doctrines and positive Precepts of the Korân, which relate to Faith and religious Duties</i>	70
5.	<i>Of certain negative Precepts in the Korân</i>	122
6.	<i>Of the Institutions of the Korân in Civil Affairs</i>	132
7.	<i>Of the Months commanded by the Korân to be kept sacred; and of the setting apart of Friday for the especial Service of God</i>	147
8.	<i>Of the principal Sects among the Mohammedans; and of those who have pretended to Prophecy among the Arabs, in or since the Time of Mohammed.</i>	151

A TABLE of the CHAPTERS of the KORAN.

CHAP. 1.	I NTITLED, The Preface, or Introduction; containing 7 verses	p. 1
2.	<i>Intituled, The Cow; cont. 286 verses</i>	2
3.	<i>Intituled, The Family of IMRAN; cont. 200 verses</i>	35
4.	<i>Intituled, Women; cont. 175 verses</i>	60
5.	<i>Intituled, The Table; cont. 120 verses</i>	82
6.	<i>Intituled, Cattle; cont. 165 verses</i>	99
7.	<i>Intituled, AL ARAF; cont. 206 verses</i>	117
8.	<i>Intituled, The Spoils; cont. 76 verses</i>	139
9.	<i>Intituled, The Declaration of Immunity; cont. 139 verses</i>	148
10.	<i>Intituled, JONAS; cont. 109 verses</i>	166
11.	<i>Intituled, HUD; cont. 123 verses</i>	175
12.	<i>Intituled, JOSEPH; cont. 111 verses</i>	187
13.	<i>Intituled, Thunder; cont. 43 verses</i>	200
14.	<i>Intituled, ABRAHAM; cont. 52 verses</i>	205
15.	<i>Intituled, AL HEJR; cont. 99 verses</i>	210
16.	<i>Intituled, The Bee; cont. 128 verses</i>	214
17.	<i>Intituled, The Night-Journey; cont. 110 verses</i>	227
18.	<i>Intituled, The Cave; cont. 111 verses</i>	238
19.	<i>Intituled, MARY; cont. 80 verses</i>	249
20.	<i>Intituled, T. H; cont. 134 verses</i>	256
21.	<i>Intituled, The Prophets; cont. 112 verses</i>	265
22.	<i>Intituled, The Pilgrimage; cont. 78 verses</i>	274

CHAP.

A TABLE of the CHAPTERS.

CHAP. 23.	<i>Intituled, The True Believers ; cont. 118 verses</i>	p. 281
24.	<i>Intituled, Light ; cont. 74 verses</i>	287
25.	<i>Intituled, AL FORKAN ; cont. 77 verses</i>	296
26.	<i>Intituled, The Poets ; cont. 227 verses</i>	302
27.	<i>Intituled, The Ant ; cont. 93 verses</i>	309
28.	<i>Intituled, The Story ; cont. 87 verses</i>	316
29.	<i>Intituled, The Spider ; cont. 69 verses</i>	325
30.	<i>Intituled, The Greeks ; cont. 60 verses</i>	330
31.	<i>Intituled, LOKMAN ; cont. 34 verses</i>	335
32.	<i>Intituled, Adoration ; cont. 29 verses</i>	338
33.	<i>Intituled, The Confederates ; cont. 73 verses</i>	341
34.	<i>Intituled, SABA ; cont. 54 verses</i>	352
35.	<i>Intituled, The Creator ; cont. 45 verses</i>	357
36.	<i>Intituled, Y. S ; cont. 83 verses</i>	361
37.	<i>Intituled, Those who rank themselves in Order ; cont. 182 v.</i>	366
38.	<i>Intituled, S ; cont. 86 verses</i>	372
39.	<i>Intituled, The Troops ; cont. 75 verses</i>	377
40.	<i>Intituled, The True Believer ; cont. 85 verses</i>	383
41.	<i>Intituled, Are distinctly explained ; cont. 54 verses</i>	389
42.	<i>Intituled, Consultation ; cont. 53 verses</i>	393
43.	<i>Intituled, The Ornaments of Gold ; cont. 89 verses</i>	396
44.	<i>Intituled, Smoke ; cont. 57 verses</i>	401
45.	<i>Intituled, The Kneeling ; cont. 36 verses</i>	403
46.	<i>Intituled, AL AHKAF ; cont. 35 verses</i>	406
47.	<i>Intituled, MOHAMMED ; cont. 38 verses</i>	409
48.	<i>Intituled, The Victory ; cont. 29 verses</i>	412
49.	<i>Intituled, The inner Apartments ; cont. 18 verses</i>	417
50.	<i>Intituled, K ; cont. 45 verses</i>	419
51.	<i>Intituled, The Dispersing ; cont. 60 verses</i>	421
52.	<i>Intituled, The Mountain ; cont. 48 verses</i>	424
53.	<i>Intituled, The Star ; cont. 61 verses</i>	426
54.	<i>Intituled, The Moon ; cont. 55 verses</i>	428
55.	<i>Intituled, The Merciful ; cont. 78 verses</i>	431
56.	<i>Intituled, The Inevitable ; cont. 99 verses</i>	434
57.	<i>Intituled, Iron ; cont. 29 verses</i>	437
58.	<i>Intituled, She who disputed ; cont. 22 verses</i>	440
59.	<i>Intituled, The Emigration ; cont. 24 verses</i>	443
60.	<i>Intituled, She who is tried ; cont. 13 verses</i>	446
61.	<i>Intituled, Battle Array ; cont. 14 verses</i>	449
62.	<i>Intituled, The Assembly ; cont. 11 verses</i>	450
63.	<i>Intituled, The Hypocrites ; cont. 11 verses</i>	451
64.	<i>Intituled, Mutual Deceit ; cont. 18 verses</i>	452
65.	<i>Intituled, Divorce ; cont. 12 verses</i>	454
66.	<i>Intituled, Prohibition ; cont. 12 verses</i>	455
67.	<i>Intituled, The Kingdom ; cont. 30 verses</i>	458
68.	<i>Intituled, The Pen ; cont. 52 verses</i>	460

A TABLE of the CHAPTERS.

CHAP. 69.	<i>Intituled, The Infallible ; cont. 52 verses</i>	p. 463
70.	<i>Intituled, The Steps ; cont. 44 verses</i>	464
71.	<i>Intituled, NOAH ; cont. 28 verses</i>	466
72.	<i>Intituled, The Genii ; cont. 28 verses</i>	467
73.	<i>Intituled, The Wrapped up ; cont. 19 verses</i>	469
74.	<i>Intituled, The Covered ; cont. 55 verses</i>	471
75.	<i>Intituled, The Resurrection ; cont. 40 verses</i>	473
76.	<i>Intituled, Man ; cont. 31 verses</i>	475
77.	<i>Intituled, Those which are sent ; cont. 50 verses</i>	477
78.	<i>Intituled, The News ; cont. 40 verses</i>	478
79.	<i>Intituled, Those who tear forth ; cont. 46 verses</i>	479
80.	<i>Intituled, He frowned ; cont. 42 verses</i>	481
81.	<i>Intituled, The Folding up ; cont. 29 verses</i>	482
82.	<i>Intituled, The Cleaving in sunder ; cont. 19 verses</i>	483
83.	<i>Intituled, Those who give short Measure or Weight ; cont. 36 v. ib.</i>	ib.
84.	<i>Intituled, The Rending in sunder ; cont. 23 verses</i>	485
85.	<i>Intituled, The Celestial Signs ; cont. 22 verses</i>	486
86.	<i>Intituled, The Star which appeareth by Night ; cont. 17 verses</i>	487
87.	<i>Intituled, The most High ; cont. 19 verses</i>	488
88.	<i>Intituled, The Overwhelming ; cont. 26 verses</i>	ibid.
89.	<i>Intituled, The Day-Break ; cont. 30 verses</i>	489
90.	<i>Intituled, The Territory ; cont. 20 verses</i>	491
91.	<i>Intituled, The Sun ; cont. 15 verses</i>	492
92.	<i>Intituled, The Night ; cont. 21 verses</i>	493
93.	<i>Intituled, The Brightness ; cont. 11 verses</i>	ibid.
94.	<i>Intituled, Have we not opened ; cont. 8 verses</i>	494
95.	<i>Intituled, The Fig ; cont. 8 verses</i>	495
96.	<i>Intituled, Congealed Blood ; cont. 19 verses</i>	496
97.	<i>Intituled, AL KADR ; cont. 5 verses</i>	497
98.	<i>Intituled, The Evidence ; cont. 8 verses</i>	ibid.
99.	<i>Intituled, The Earthquake ; cont. 8 verses</i>	498
100.	<i>Intituled, The War-Horses which run swiftly ; cont. 11 verses</i>	499
101.	<i>Intituled, The Striking ; cont. 10 verses</i>	ibid.
102.	<i>Intituled, The emulous Desire of multiplying ; cont. 8 verses</i>	500
103.	<i>Intituled, The Afternoon ; cont. 3 verses</i>	ibid.
104.	<i>Intituled, The Slanderer ; cont. 9 verses</i>	501
105.	<i>Intituled, The Elephant ; cont. 5 verses</i>	ibid.
106.	<i>Intituled, KOREISH ; cont. 4 verses</i>	503
107.	<i>Intituled, Necessaries ; cont. 7 verses</i>	504
108.	<i>Intituled, AL CAWTHAR ; cont. 3 verses</i>	ibid.
109.	<i>Intituled, The Unbelievers ; cont. 6 verses</i>	505
110.	<i>Intituled, Assistance ; cont. 3 verses</i>	506
111.	<i>Intituled, ABU LAHEB ; cont. 5 verses</i>	ibid.
112.	<i>Intituled, The Declaration of God's Unity ; cont. 4 verses</i>	507
113.	<i>Intituled, The Day-Break ; cont. 5 verses</i>	ibid.
114.	<i>Intituled, Men ; containing 6 verses</i>	508
		THE

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T H E

Preliminary Discourse.

SECTION I.

Of the Arabs before Mohammed ; or, as they express it, in the Time of Ignorance ; their History, Religion, Learning, and Customs.

TH E *Arabs*, and the country they inhabit, which themselves call *Jezîrat al Arab*, or the *Peninsula of the Arabians*, but we *Arabia*, were so named from *Araba*, a small territory in the province of *Tebâma* ¹; to which *Yarab* the son of *Kabtân*, the father of the ancient *Arabs* gave his name, and where, some ages after, dwelt *Ismael* the son of *Abraham* by *Hagar*. The *Christian* writers for several centuries speak of them under the appellation of *Saracens*; the most certain derivation of which word is from *shark*, the east, where the descendants of *Jochan*, the *Kabtân* of the *Arabs*, are placed by *Moses* ², and in which quarter they dwelt in respect to the *Jews* ³.

The name of *Arabia* (used in a more extensive sense) sometimes comprehends all that large tract of land bounded by the river *Euphrates*, the *Persian* gulph, the *Sindian*, *Indian*, and *Red* seas, and part of the *Mediterranean*: above two thirds of which country, that is, *Arabia* properly so called, the *Arabs* have possessed almost from the flood; and have made themselves masters of the rest, either by settlements, or continual incursions; for which reason the *Turks* and *Persians* at this day call the whole *Arabistân*, or the country of the *Arabs*.

But the limits of *Arabia*, in its more usual and proper sense, are much narrower, as reaching no farther northward than the *Isthmus*, which runs from *Aila* to the head of the *Persian* gulph, and the bor-

Arabia,
whence
named.

Its extent.

¹ Pocock. Specim. Hist. Arab. 33:

² Genes. x. 30.

³ See Pocock. Specim. 33. 34.

ders of the territory of *Cûfa*; which tract of land the *Greeks* nearly comprehended under the name of *Arabia the Happy*. The eastern geographers make *Arabia Petræa* to belong partly to *Egypt*, and partly to *Shâm* or *Syria*, and the desert *Arabia* they call the deserts of *Syria*¹.

And division.

Proper *Arabia* is by the oriental writers generally divided into five provinces², viz. *Yaman*, *Hejâz*, *Tebâma*, *Najd*, and *Yamâma*; to which some add *Babrein*, as a sixth, but this province the more exact make part of *Irâk*³: others reduce them all to two, *Yaman* and *Hejâz*, the last including the three other provinces of *Tebâma*, *Najd*, and *Yamâma*.

The province of Yaman.

The province of *Yaman*, so called either from its situation to the right hand, or south of the temple of *Mecca*, or else from the happiness and verdure of its soil, extends itself along the *Indian* ocean from *Aden* to cape *Rasfalgat*; part of the *Red* sea bounds it on the west and south sides, and the province of *Hejâz* on the north⁴. It is subdivided into several lesser provinces, as *Hadramaut*, *Shibr*, *Omân*, *Najrân*, &c. of which *Shibr* alone produces the frankincense⁵. The metropolis of *Yaman* is *Sanaa*, a very ancient city, in former times called *Ozal*, and much celebrated for its delightful situation; but the prince at present resides about five leagues northward from thence, at a place no less pleasant, called *Hîsn almarwâbe*, or the *Castle of delights*⁶.

THIS country has been famous from all antiquity for the happiness of its climate, its fertility and riches⁷, which induced *Alexander the Great*, after his return from his *Indian* expedition, to form a design of conquering it, and fixing there his royal seat; but his death, which happened soon after, prevented the execution of this project⁸. Yet in reality, great part of the riches which the ancients imagined were the produce of *Arabia*, came really from the *Indies*, and the coasts of *Africa*; for the *Egyptians*, who had engrossed that trade, which was then carried on by way of the *Red* sea, to themselves, industriously concealed the truth of the matter, and kept their ports shut to prevent foreigners penetrating into those countries, or receiving any information thence: and this precaution of theirs on the one side, and the deserts, unpassable to strangers, on the other, were the reason why *Arabia* was so little known to the *Greeks* and *Romans*. The delightfulness and plenty of *Yaman* are owing to its mountains;

¹ Golius ad Alfragan, 78. 79.

² Strabo says *Arabia Felix* was in his time divided into five kingdoms, l. 16. p. 1129.

³ Gol. ad Alfragan. 79.

⁴ La Roque, Voyage de l'Arab. heur.

121. ⁵ Gol. ad Alfragan. 79. 87.

⁶ Voyage de l'Arab. heur. 232.

⁷ V. Dionys. Perie-

ges. v. 927, &c.

⁸ Strabo, l. 16, p. 1132. Arrian. 161.

for all that part which lies along the *Red sea*, is a dry, barren desert, in some places 10 or 12 leagues over, but in return bounded by those mountains, which being well watered, enjoy an almost continual spring, and besides coffee, the peculiar produce of this country, yield great plenty and variety of fruits, and in particular excellent corn, grapes, and spices. There are no rivers of note in this country, for the streams which at certain times of the year descend from the mountains, seldom reach the sea, being for the most part drunk up and lost in the burning sands of that coast¹.

The soil of the other provinces is much more barren than that of *Yaman*; the greater part of their territories being covered with dry sands, or rising into rocks, interspersed here and there with some fruitful spots, which receive their greatest advantages from their water and palm trees.

The province of *Hejâz*, so named because it divides *Najd* from *Tebâma*, is bounded on the south by *Yaman* and *Tebâma*, on the west by the *Red sea*, on the north by the deserts of *Syria*, and on the east by the province of *Najd*². This province is famous for its two chief cities *Mecca* and *Medina*, one of which is celebrated for its temple, and having given birth to *Mohammed*; and the other for being the place of his residence, for the last ten years of his life, and of his interment.

Mecca, sometimes also called *Bacca*, which words are synonymous, and signify a place of great concourse, is certainly one of the most ancient cities in the world: it is by some³ thought to be the *Mesa* of the scripture⁴, a name not unknown to the *Arabians*, and supposed to be taken from one of *Ismael's* sons⁵. It is seated in a stony and barren valley, surrounded on all sides with mountains⁶. The length of *Mecca* from south to north is about two miles, and its breadth from the foot of the mountain *Ayyad*, to the top of another called *Kaikaân*, about a mile⁷. In the midst of this space stands the city, built of stone cut from the neighbouring mountains⁸. There being no springs at *Mecca*⁹, at least none but what are bitter and unfit to drink¹⁰, except only the well *Zemzem*, the water of which, tho' far the best, yet cannot be drank for any continuance, being brackish, and causing eruptions in those who drink plentifully of it¹¹, the inhabitants are obliged to use rain water which they catch

¹ Voy. de l'Arab. heur. 121. 123. 153.

² V. Gol. ad Alfrag. 98. Abulfeda Descr. Arab. p. 5.

³ R. Saadias in version. Arab. Pentat. Sefer Juchasin. 135. b.

⁴ Gen x. 30.

⁵ Gol. ad Alfrag. 82. See Gen. xiv. 15. ⁶ Gol. ib. 98. See *Pitts's Account of the religion and manners of the Mohammedans*. p. 96.

⁷ Sharif al Edrisi apud Poc. Specim. 122.

⁸ Ibid.

⁹ Gol. ad Alfrag.

¹⁰ Sharif al Edrisi ubi supra, 124.

¹¹ Ibid. & Pitts ubi supra. p. 107.

in cisterns¹. But this not being sufficient, several attempts were made to bring water thither from other places by aqueducts; and particularly about *Mohammed's* time, *Zobair* one of the principal men of the tribe of *Koreish*, endeavoured at a great expence to supply the city with water from mount *Arafat*, but without success; yet this was effected not many years ago, being begun at the charge of a wife of *Solimán* the *Turkish* Emperor². But long before this, another aqueduct had been made from a spring at a considerable distance, which was, after several years labour, finished by the *Khalif al Moktader*³.

The soil about *Mecca* is so very barren as to produce no fruits but what are common in the deserts, tho' the prince or *Sharif* has a garden well planted at his castle of *Marbaa*, about three miles westward from the city, where he usually resides. Having therefore no corn or grain of their own growth, they are obliged to fetch it from other places⁴; and *Hassem*, *Mohammed's* great-grandfather, then prince of his tribe, the more effectually to supply them with provisions, appointed two caravans to set out yearly for that purpose, the one in summer, and the other in winter⁵: these caravans of purveyours are mentioned in the *Korán*. The provisions brought by them were distributed also twice a year, viz. in the month of *Rajeb*, and at the arrival of the pilgrims. They are supply'd with dates in great plenty from the adjacent country, and with grapes from *Tayef*, about sixty miles distant, very few growing at *Mecca*. The inhabitants of this city are generally very rich, being considerable gainers by the prodigious concourse of people of almost all nations at the yearly pilgrimage, at which time there is a great fair or mart for all kinds of merchandize. They have also great numbers of cattle, and particularly of camels: however the poorer sort cannot but live very indifferently, in a place where almost every necessary of life must be purchased with money. Notwithstanding this great sterility near *Mecca*, yet you are no sooner out of its territory, than you meet on all sides with plenty of good springs and streams of running water, with a great many gardens and cultivated lands⁶.

The temple of *Mecca*, and the reputed holiness of this territory, will be treated of in a more proper place.

Medina.

Medina, which till *Mohammed's* retreat thither was called *Yathreb*, is a walled city about half as big as *Mecca*⁷, built in a plain, salt in

¹ Gol. ad Alfrag. 99.

² Ib.

³ Sharif al Edrisi ubi sup.

⁴ Idem ib.

⁵ Poc. Spec. 51.

⁶ Sharif al Edrisi ubi supra 125.

⁷ Id. Vulgò Geogr. Nubienfis. 5.

many places, yet tolerably fruitful, particularly in dates, but more especially near the mountains, two of which, *Obod* on the north, and *Tbabîr* on the south, are about two leagues distant. Here lies *Mohammed* interred¹ in a magnificent building, covered with a *cupola*, and adjoining to the east side of the great temple, which is built in the midst of the city².

The province of *Tebâma* was so named from the *vehement heat* of its sandy soil, and is also called *Gaur* from its *low* situation; it is bounded on the west by the *Red sea*, and on the other sides by *Hejâz* and *Yaman*, extending almost from *Mecca* to *Aden*³. The province of *Tebâma*.

The province of *Najd*, which word signifies a *rising country*, lies between those of *Yamâma*, *Yaman* and *Hejâz*, and is bounded on the east by *Irak*⁴. The province of *Najd*.

The province of *Yamâma*, also called *Arûd* from its *oblique* situation, in respect of *Yaman*, is surrounded by the provinces of *Najd*, *Tebâma*, *Babrein*, *Omân*, *Sibir*, *Hadramaut*, and *Saba*. The chief city is *Yamâma*, which gives name to the province: it was anciently called *Jaw*, and is particularly famous for being the residence of *Mohammed's* competitor, the false prophet *Moseilama*⁵. The province of *Yamâma*.

The *Arabians*, the inhabitants of this spacious country, which they have possessed from the most remote antiquity, are distinguished by their own writers into two classes, viz. *the old lost Arabians*, and *the present*. The *Arabs* divided into two classes.

The former were very numerous, and divided into several tribes, which are now all destroyed, or else lost and swallowed up among the other tribes, nor are any certain memoirs or records extant concerning them⁶; tho' the memory of some very remarkable events, and the catastrophe of some tribes have been preserved by tradition, and since confirmed by the authority of the *Korân*. The ancient *Arabs*.

¹ Tho' the notion of *Mohammed's* being buried at *Mecca* has been so long exploded, yet several modern writers, whether thro' ignorance or negligence I will not determine, have fallen into it. I shall here take notice only of two; one is *Dr. Smith*, who having lived some time in *Turkey*, seems to be inexcusable; that gentleman in his *Epistles de moribus ac institutis Turcarum*, no less than thrice mentions the *Mohammedans* visiting the tomb of their prophet at *Mecca*, and once his being born at *Medina*, the reverse of which is true (See Ep. 1. pag. 22. Ep. 2. pag. 63 and 64.) The other is the publisher of the last edition of *Sir J. Mandeville's travels*, who on his author's saying very truly (p. 50.) that the said tomb was at *Meibone* (i. e. *Medina*), undertakes to correct the name of the town, which is something corrupted, by putting at the bottom of the page, *Mecca*. The *Abbot de Vertot* in his history of the order of *Malta* (vol. 1. p. 410. ed. 8vo.) seems also to have confounded these two cities together, tho' he had before mentioned *Mohammed's* sepulchre at *Medina*. However he is certainly mistaken, when he says that one point of the religion, both of the *Christians* and *Mohammedans*, was to visit, at least once in their lives, the tomb of the author of their respective faith. Whatever may be the opinion of some *Christians*, I am well assured the *Mohammedans* think themselves under no manner of obligation in that respect. ² *Gol. ad Alfragan. 97. Abulfeda Descri. Arab. p. 40.* ³ *Gol. ubi sup. 95.* ⁴ *Ib. 94.* ⁵ *Ib. 95.* ⁶ *Abulfarag. p. 159.*

The most famous tribes amongst these ancient *Arabians* were *Ad*, *Thamûd*, *Tâsm*, *Yadîs*, the former *Yorham*, and *Amalek*.

The tribe
of *Ad*.

The tribe of *Ad* were descended from *Ad*, the son of *Aws*¹, the son of *Aram*², the son of *Sem*, the son of *Noah*, who after the confusion of tongues settled in *al Ahkâf*, or *the winding sands* in the province of *Hadramaut*, where his posterity greatly multiplied. Their first king was *Shedâd* the son of *Ad*, of whom the eastern writers deliver many fabulous things, particularly that he finished the magnificent city his father had begun, wherein he built a fine palace, adorned with delicious gardens, to embellish which he spared neither cost nor labour, proposing thereby to create in his subjects a superstitious veneration of himself as a God³. This garden or paradise was called the garden of *Irem*, and is mentioned in the *Korân*⁴, and often alluded to by the oriental writers. The city, they tell us, is still standing in the deserts of *Aden*, being preserved by providence as a monument of divine justice, tho' it be invisible, unless very rarely, when God permits it to be seen, a favour one *Colabah* pretended to have received in the reign of the *Khalîf Moâwiyah*, who sending for him to know the truth of the matter, *Colabah* related his whole adventure; that as he was seeking a camel he had lost, he found himself on a sudden at the gates of this city, and entering it saw not one inhabitant, at which being terrified, he stayed no longer than to take with him some fine stones which he shewed the *Khalîf*⁵;

The descendants of *Ad* in process of time falling from the worship of the true God into idolatry, God sent the prophet *Hûd* (who is generally agreed to be *Heber*⁶) to preach to and reclaim them. But they refusing to acknowledge his mission, or to obey him, God sent a hot and suffocating wind, which blew seven nights and eight days together, and entering at their nostrils past thro' their bodies⁷, and destroyed them all, a very few only excepted, who had believed in *Hûd*, and retired with him to another place⁸. That prophet afterwards returned into *Hadramaut*, and was buried near *Hafec*, where there is a small town now standing called *Kabr Hûd*, or *the sepulchre of Hûd*. Before the *Adites* were thus severely punished, God to humble them, and incline them to hearken to the preaching of his prophet, afflicted them with a drought for four years, so that all their cattle perished, and themselves were very near it; upon which

¹ Or *Uz*. Gen. x. 22. 23. ² V. Kor. c. 89. Some make *Ad* the son of *Amalek*, the son of *Ham*; but the other is the received opinion. See D'Herbel. 51. ³ V. Eund. 498. ⁴ Cap. 89.

⁵ D'Herbel. 51.

⁶ The *Jews* acknowledge *Heber* to have been a great prophet. *Seder Olam*. p. 2.

⁷ Al Beidâwi.

⁸ Poc. Spec. 35. &c.

they

they sent *Lokmân* (different from one of the same name who lived in *David's* time) with 60 others to *Mecca* to beg rain, which they not obtaining, *Lokmân* with some of his company staid at *Mecca*, and thereby escaped destruction, giving rise to a tribe called the latter *Ad*, who were afterward changed into monkeys.¹

Some commentators on the *Korân*² tell us these old *Adites* were of prodigious stature, the largest being 100 cubits high, and the least 60; which extraordinary size they pretend to prove by the testimony of the *Korân*³.

The tribe of *Thamûd* were the posterity of *Thamûd* the son of *Ga-* The tribe of Thamûd.
*ther*⁴ the son of *Aram*, who falling into idolatry, the prophet *Sâleb* was sent to bring them back to the worship of the true *G O D*. This prophet lived between the time of *Hud* and of *Abraham*, and therefore cannot be the same with the patriarch *Selab*, as Mr. *d'Herbelot* imagines⁵. The learned *Bochart* with more probability takes him to be *Phaleg*⁶. A small number of the people of *Thamûd* hearkened to the remonstrances of *Sâleb*, but the rest requiring, as a proof of his mission, that he should cause a she-camel big with young to come out of a rock in their presence, he accordingly obtained it of *G O D*, and the camel was immediately delivered of a young one ready weaned; but they instead of believing, cut the hamstrings of the camel and killed her; at which act of impiety *G O D* being highly displeased, three days after struck them dead in their houses by an earthquake and a terrible noise from heaven, which, some⁷ say, was the voice of *Gabriel* the archangel crying aloud, *Die all of you*. *Sâleb* with those who were reformed by him, were saved from this destruction; the prophet going into *Palestine*, and from thence to *Mecca*⁸, where he ended his days.

This tribe first dwelt in *Yaman*, but being expelled thence by *Ham-yar* the son of *Saba*⁹, they settled in the territory of *Hejr* in the province of *Hejâz*, where their habitations cut out of the rocks, mentioned in the *Korân*¹⁰, are still to be seen, and also the crack of the rock whence the camel issued, which as an eye witness¹¹ hath declared, is 60 cubits wide. These houses of the *Thamudites* being of the ordinary proportion, are used as an argument to convince those of a mistake who make this people to have been of a gigantic stature¹².

¹ Poc. Spec. 36. ² Jallâlo'ddin & Zamakhshari. ³ Kor. c. 7. ⁴ Or Gether. V. Gen. x. 23.
⁵ D'Herbel. Bibl. Orient. 740. ⁶ Bochart Géogr. Sae. ⁷ See D'Herbel. 366. ⁸ Ebn Sholah. ⁹ Poc. Spec. 57. ¹⁰ Kor. cap. 29. ¹¹ Abu Musa al Ashari. ¹² V. Poc. Spec. 37.

The tragical destructions of these two potent tribes are often insisted on in the *Korân*, as instances of G O D's judgment on obstinate unbelievers.

The tribes
of *Tasm*
and *Jadis*.

The tribe of *Tasm* were the posterity of *Lûd* the son of *Sem*, and *Jadis* of the descendants of *Yether*¹. These two tribes dwelt promiscuously together under the government of *Tasm*, till a certain tyrant made a law, that no maid of the tribe of *Jadis* should marry, unless first deflowered by him²; which the *Jadisians* not enduring, formed a conspiracy, and inviting the king and chiefs of *Tasm* to an entertainment, privately hid their swords in the sand, and in the midst of their mirth fell on them and slew them all, and extirpated the greatest part of that tribe; however the few who escaped obtaining aid of the king of *Taman*, then (as is said) *Dbu Habshân Ebn Akrân*³, assaulted *Jadis* and utterly destroyed them, there being scarce any mention made from that time of either of those tribes⁴.

The tribes
of *Jorham*
and *Amalek*.

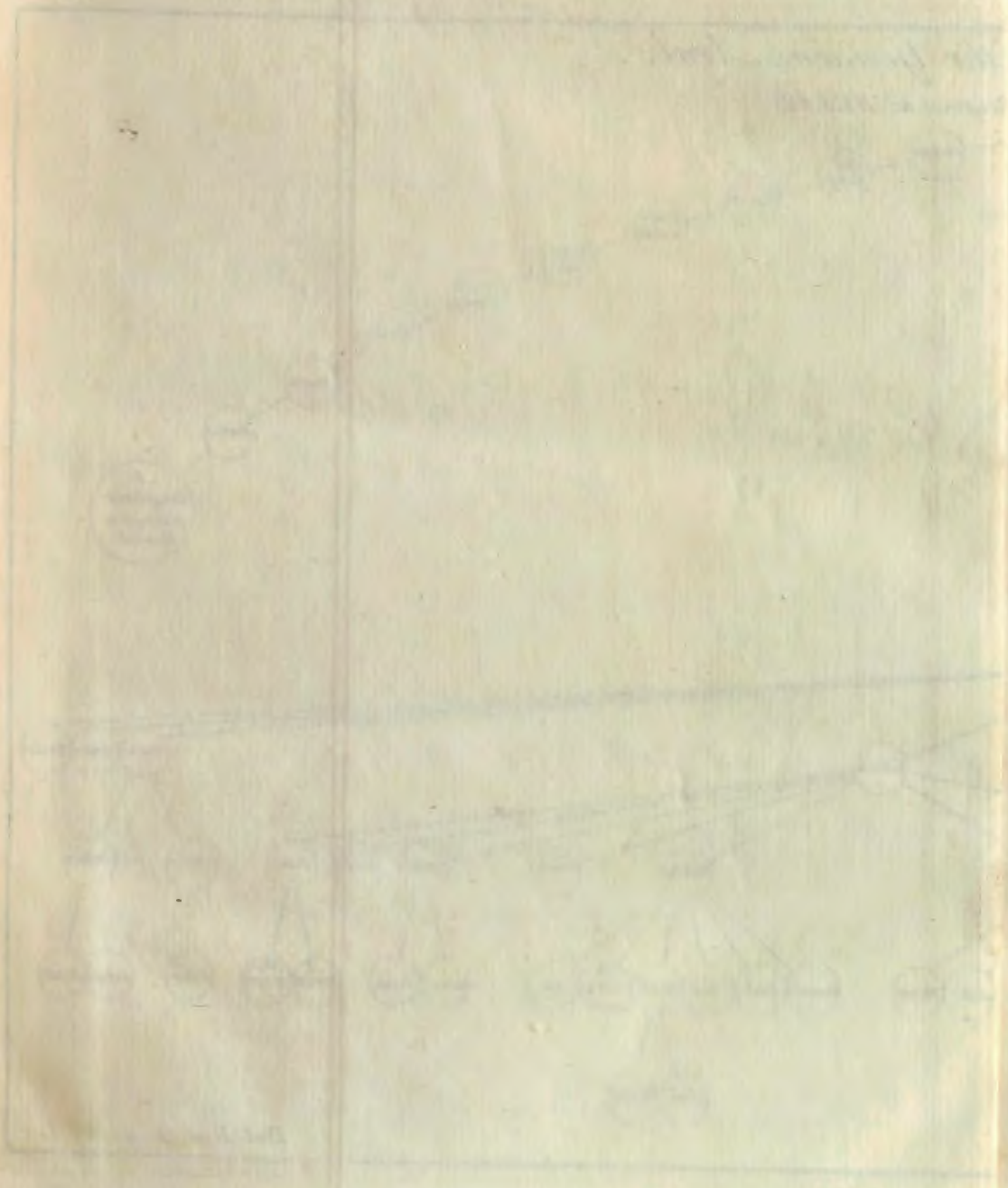
The former tribe of *Jorham* (whose ancestor some pretend was one of the 80 persons saved in the ark with *Noah*, according to a *Mohammedan* tradition⁵) was contemporary with *Ad*, and utterly perished⁶. The tribe of *Amalek* were descended from *Amalek* the son of *Eliptaz* the son of *Esau*⁷, tho' some of the oriental authors say *Amalek* was the son of *Hem* the son of *Noah*⁸, and others the son of *Azd* the son of *Sem*⁹. The posterity of this person rendered themselves very powerful¹⁰, and before the time of *Joseph* conquered the lower *Egypt* under their king *Walid*, the first who took the name of *Pharaoh*, as the eastern writers tell us¹¹; seeming by these *Amalekites* to mean the same people which the *Egyptian* histories call *Phœnician* shepherds¹². But after they had possessed the throne of *Egypt* for some descents, they were expelled by the natives, and at length totally destroyed by the *Israelites*¹³.

The present
Arabians.

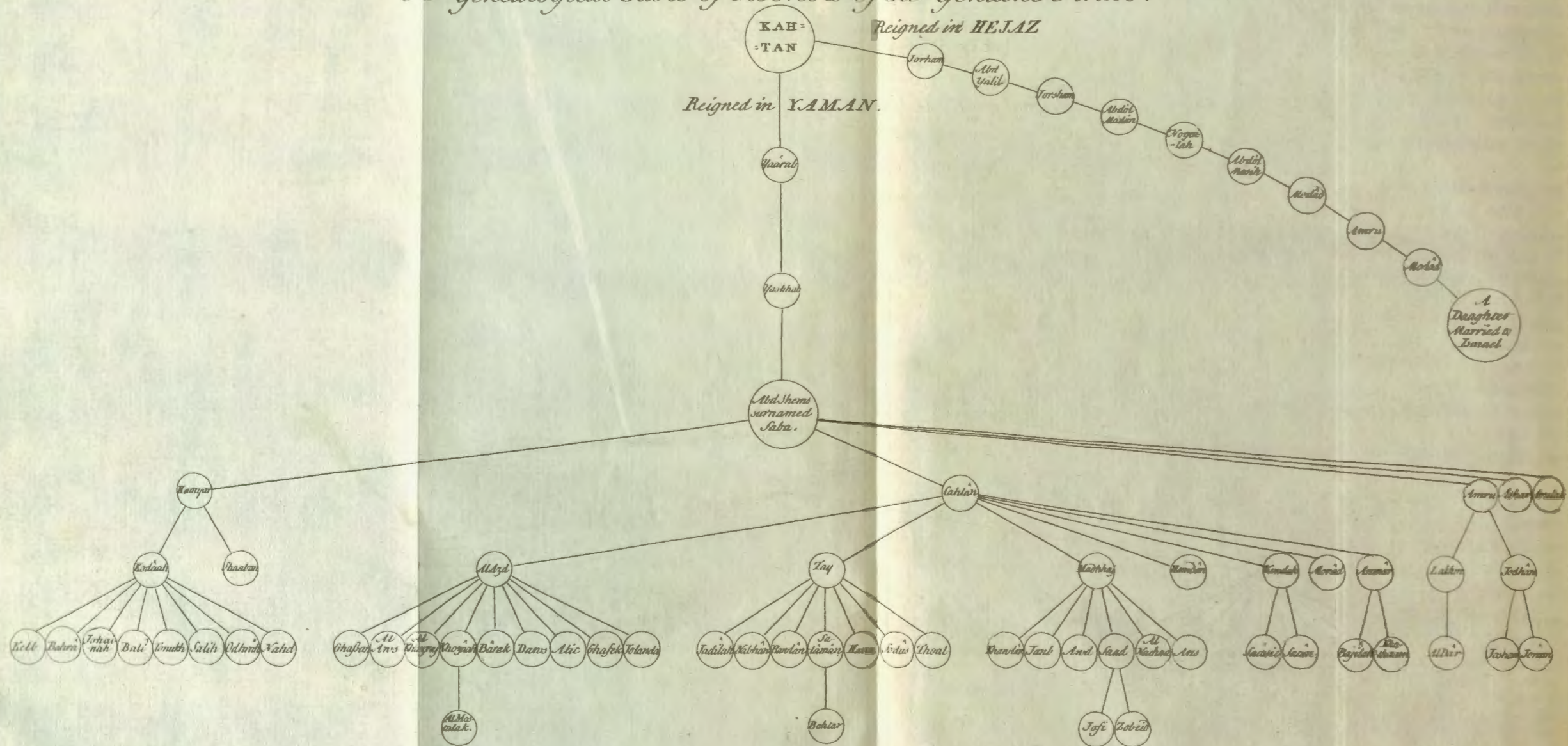
The present *Arabians*, according to their own historians, are sprung from two stocks, *Kabtân*, the same with *Joctan* the son of *Eber*¹⁴, and *Adnân* descended in a direct line from *Ismael* the son of *Abraham* and *Hagar*; the posterity of the former they call *al Arab al Ariba*¹⁵, i. e. the genuine or pure *Arabs*, and those of the latter *al A-*

¹ Abulfeda. ² A like custom is said to have been in some manners in *England*, and also in *Scotland*, where it was called *Cullage* or *Cullage*, having been established by *K. Ewen* and abolished by *Malcolm III.* See *Bayle's Dict. Art. Sixte IV. Rém. H.* ³ *Poc. Spec. 60.* ⁴ *Ib. 37. &c.* ⁵ *Ib. p. 38.* ⁶ *Ebn Shohnah.* ⁷ *Gen. xxxvi. 12.* ⁸ *V. D'Herbelot. p. 110.* ⁹ *Ebn Shohnah.* ¹⁰ *V. Numb. xxiv. 20.* ¹¹ *Mirât Caïnât.* ¹² *V. Joseph. cont. Apion. l. i.* ¹³ *V. Exod. xvii. 18. &c. 1 Sam. xv. 2. &c. Ib. xxvii. 8, 9. 1 Chron. iv. 43.* ¹⁴ *R. Saad, in vers. Arab. Pentat. Gen. x. 25.* Some writers make *Kabtân* a descendant of *Ismael*, but against the current of oriental historians. See *Poc. Spec. 39.* ¹⁵ An expression something like that of *St. Paul* who calls himself *an Hebrew of the Hebrews.* *Philipp. iii. 5.*

2

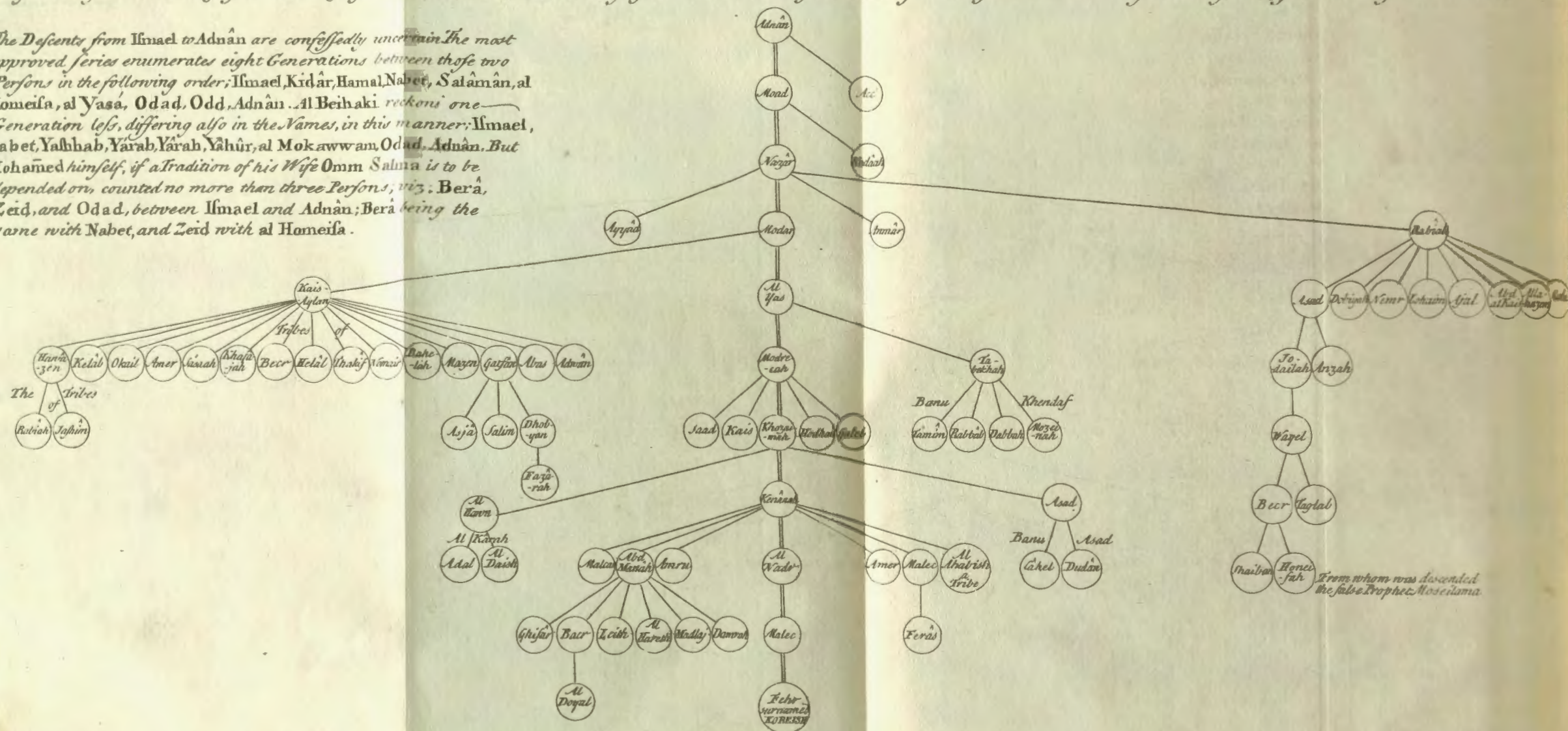


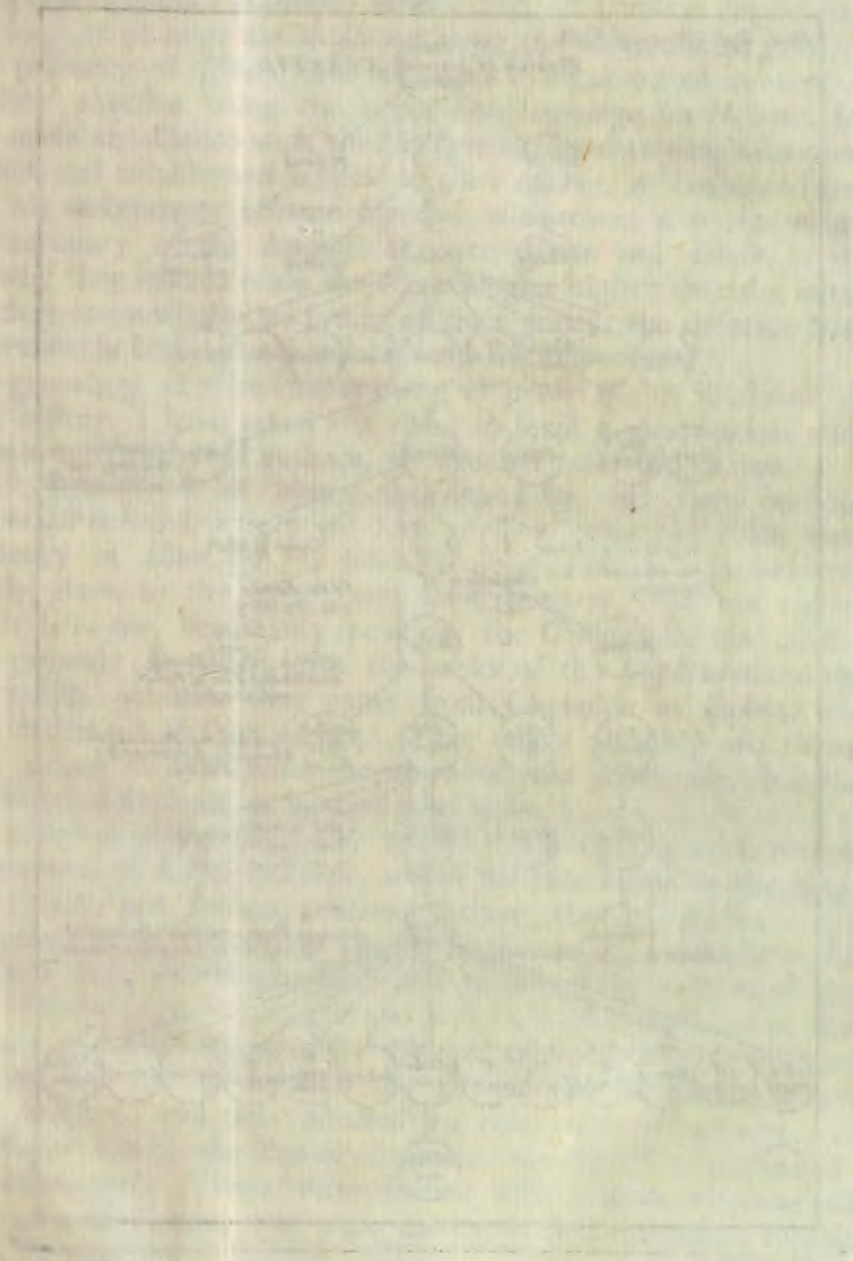
A Genealogical Table of the Tribes of the Genuine Arabs.



A Genealogical Table of y Tribes of y Naturaliz'd Arabs, being y Descendants of Ismael y Son of Abraham by a Daughter of Modâd y Torhamite

The Descents from Ismael to Adnân are confessedly uncertain. The most approved series enumerates eight Generations between those two Persons in the following order; Ismael, Kidâr, Hamal, Nabet, Salâmân, al Homeisâ, al Yasâ, Odad, Odd, Adnân. Al Beihaki reckons one Generation less, differing also in the Names, in this manner; Ismael, Nabet, Yalshab, Yârah, Yârah, Yâhûr, al Mokawwam, Odad, Adnân. But Mohâmmed himself, if a Tradition of his Wife Omm Salma is to be depended on, counted no more than three Persons, viz: Berâ, Zeid, and Odad, between Ismael and Adnân; Berâ being the same with Nabet, and Zeid with al Homeisâ.





rab al mostareba, i. e. *naturalized or insititious Arabs*, tho' some reckon the ancient lost tribes to have been the only *pure Arabians*, and therefore call the posterity of *Kabtân* also *Môtareba*, which word likewise signifies *insititious Arabs*, tho' in a nearer degree than *Mostareba*; the descendants of *Ismael* being the more distant graff.

The posterity of *Ismael* have no claim to be admitted as pure *Arabs*; their ancestor being by origin and language an *Hebrew*, but having made an alliance with the *Jorhamites*, by marrying a daughter of *Modad*, and accustomed himself to their manner of living and language, his descendants became blended with them into one nation. The uncertainty of the descents between *Ismael* and *Adnân*, is the reason why they seldom trace their genealogies higher than the latter, whom they acknowledge as father of their tribes; the descents from him downwards being pretty certain and uncontroverted¹.

The genealogy of these tribes being of great use to illustrate the *Arabian* history, I have taken the pains to form a genealogical table from their most approved authors, to which I refer the curious.

Besides these tribes of *Arabs*, mentioned by their own authors, who were all descended from the race of *Sem*, others of them were the posterity of *Ham* by his son *Cush*, which name is in scripture constantly given to the *Arabs* and their country, tho' our version renders it *Ethiopia*; but strictly speaking, the *Cushites* did not inhabit *Arabia* properly so called, but the banks of the *Euphrates* and the *Persian* gulph, whither they came from *Cbuzestân* or *Susiana*, the original settlement of their father². They might probably mix themselves in process of time with the *Arabs* of the other race, but the eastern writers take little or no notice of them.

The *Arabians* were for some centuries under the government of the descendants of *Kâbtân*; *Yârah*, one of his sons, founding the kingdom of *Yaman*, and *Jorham*, another of them, that of *Hejâz*. Their government.

The province of *Yaman*, or the better part of it, particularly the provinces of *Saba* and *Hadramaut*, was governed by princes of the tribe of *Hamyar*, tho' at length the kingdom was translated to the descendants of *Cablân* his brother, who yet retained the title of king of *Hamyar*, and had all of them the general title of *Tobba*, which signifies *successor*, and was affected to this race of princes, as that of *Cæsar* was to the *Roman* emperors, and *Khalîf* to the successors of *Mohammed*. There were several lesser princes who reigned in other parts of *Yaman*, and were mostly, if not altogether, subject The kingdom of the Hamyarites in Yaman.

¹ Poc. Spec. p. 40.

² V. Hyde Hist. Rel. veter. Persar. p. 37. &c.

to the king of *Hamyar* whom they called *the great king*, but of these history has recorded nothing remarkable or that may be depended upon¹.

The inundation of *Aram*.

The first great calamity that befell the tribes settled in *Yaman* was the inundation of *Aram*, which happened soon after the time of *Alexander the great*, and is famous in the *Arabian* history. No less than eight tribes were forced to abandon their dwellings upon this occasion, some of which gave rise to the two kingdoms of *Ghassan* and *Hira*. And this was probably the time of the migration of those tribes or colonies which were led into *Mesopotamia* by three chiefs, *Becr*, *Modar*, and *Rabia*, from whom the three provinces of that country are still named *Diyar Becr*, *Diyar Modar*, and *Diyar Rabia*². *Abdsheems*, surnamed *Saba*, having built the city from him called *Saba*, and afterwards *Mareb*, made a vast mound or dam³ to serve as a basin or reservoir to receive the water which came down from the mountains, not only for the use of the inhabitants, and watering their lands, but also to keep the country they had subjected in greater awe by being masters of the water. This building stood like a mountain above their city, and was by them esteemed so strong, that they were in no apprehension of its ever failing. The water rose to the height of almost 20 fathom, and was kept in on every side by a work so solid, that many of the inhabitants had their houses built upon it. Every family had a certain portion of this water distributed by aqueducts. But at length God being highly displeased at their great pride and insolence, and resolving to humble and disperse them, sent a mighty flood which broke down the mound by night while the inhabitants were asleep, and carried away the whole city with the neighbouring towns and people⁴.

The tribes which remained in *Yaman* after this terrible devastation, still continued under the obedience of the former princes, till about 70 years before *Mohammed*, when the king of *Ethiopia* sent over forces to assist the *Christians* of *Yaman* against the cruel persecution of their king *Dhu Nowás*, a bigotted *Jew*, whom they drove to that extremity, that he forced his horse into the sea, and so lost his life and crown⁵; after which the country was governed by four *Ethiopian* princes successively, till *Seif* the son of *Dhu Yaxan* of the tribe of *Hamyar* obtaining succours from *Khosrú Anushirwán* king of *Persia*, which had been denied him by the emperor *Heraclius*, recovered

¹ Poc. Spec. p. 65, 66. ² V. Gol. ad Alfrag. p. 232.

Nubiens. p. 52.

³ See *Prideaux's* life of *Mahomet*, p. 64.

⁴ Poc. Spec. p. 57.

⁵ Geogr.

the throne and drove out the *Ethiopians*, but was himself slain by some of them who were left behind. The *Persians* appointed the succeeding princes till *Yaman* fell into the hands of *Mohammed*, to whom *Bazan*, or rather *Badhân*, the last of them, submitted, and embraced his new religion¹.

This kingdom of the *Hamyarites* is said to have lasted 2020 years², or as others say above 3000³; the length of the reign of each prince being very uncertain.

It has been already observed that two kingdoms were founded by those who left their country on occasion of the inundation of *Aram*: they were both out of the proper limits of *Arabia*. One of them was the kingdom of *Ghassân*. The founders of this kingdom were of the tribe of *Azd*, who settling in *Syria Damascena* near a water called *Ghassân*, thence took their name, and drove out the *Dajaemian Arabs* of the tribe of *Salîh*, who before possessed the country⁴; where they maintained their kingdom 400 years, as others say 600, or as *Abulfeda* more exactly computes 616. Five of these princes were named *Hâreth*, which the *Greeks* write *Aretas*: and one of them it was whose governour ordered the gates of *Damascus* to be watched to take *St. Paul*⁵. This tribe were *Christians*, their last king being *Jabalab* the son of *al Ayham*, who on the *Arabs* successes in *Syria* professed *Mohammedism* under the *Khalîf Omar*; but receiving a disgust from him, returned to his former faith, and retired to *Constantinople*⁶.

The other kingdom was that of *Hira* which was founded by *Malec* of the descendants of *Cablân*⁷ in *Chaldea* or *Irâk*; but after three descents the throne came by marriage to the *Lakbmians*, called also the *Mondars* (the general name of those princes) who preserved their dominion, notwithstanding some small interruption by the *Persians*, till the *Khalîfat* of *Abubecr*, when *al Mondar al Maghrûr* the last of them lost his life and crown by the arms of *Khaled Ebn al Walîd*. This kingdom lasted 622 years eight months⁸. Its princes were under the protection of the kings of *Persia*, whose lieutenants they were over the *Arabs* of *Irâk*, as the kings of *Ghassân* were for the *Roman* emperors over those of *Syria*⁹.

Jorham the son of *Kabtân* reigned in *Hejâz*, where his posterity kept the throne till the time of *Ismael*, but on his marrying the daughter of *Medad*, by whom he had twelve sons, *Kidar*, one of them, had

¹ Poc. Spec. p. 63, 64. ² Abulfeda. ³ Al Jannâbi & Ahmed Ebn Yusef. ⁴ Poc. Spec. p. 76. ⁵ 2 Cor. xi. 32. Acts ix. 24. ⁶ V. Ockley's Hist. of the Saracens. Vol. 1. p. 174. ⁷ Poc. Spec. p. 66. ⁸ Ib. p. 74. ⁹ Ib. & Procop. in Perf. apud Photium. p. 71. &c.

had the crown resigned to him by his uncles the *Jorhamites*¹, tho' others say the descendants of *Ismael* expelled that tribe, who retiring to *Jobainah*, were, after various fortune, at last all destroyed by an inundation².

Of the kings of *Hamyar*, *Hira*, *Ghassân*, and *Jorham*, Dr. Pocock has given us catalogues tolerably exact, to which I refer the curious³.

The subsequent Government there to the time of Mohammed.

After the expulsion of the *Jorhamites*, the government of *Hejaz* seems not to have continued for many centuries in the hands of one prince, but to have been divided among the heads of tribes; almost in the same manner as the *Arabs* of the desert are governed at this day. At *Mecca* an aristocracy prevailed, where the chief management of affairs till the time of *Mohammed* was in the tribe of *Koraisb*; especially after they had gotten the custody of the *Caaba* from the tribe of *Kbozâah*⁴.

Besides the kingdoms which have been taken notice of, there were some other tribes, which in latter times had princes of their own, and formed states of lesser note; particularly the tribe of *Kenda*⁵; but as I am not writing a just history of the *Arabs*, and an account of them would be of no great use to my present purpose, I shall wave any further mention of them.

Of the Government of Arabia in succeeding times.

After the time of *Mohammed*, *Arabia* was for about three centuries under the *Khalifs* his successors. But in the year 325 of the *Hejra*, great part of that country was in the hands of the *Karmatians*⁶, a new sect who had committed great outrages and disorders even in *Mecca*, and to whom the *Khalifs* were obliged to pay tribute, that the pilgrimage thither might be performed: of this sect I may have occasion to speak in another place. Afterwards *Yaman* was governed by the house of *Thabateba*, descended from *Ali* the son-in-law of *Mohammed*, whose sovereignty in *Arabia* some place so high as the time of *Charlemagne*. However it was the posterity of *Ali*, or pretenders to be such, who reigned in *Yaman* and *Egypt* so early as the tenth century. The present reigning family in *Yaman* is probably that of *Ayub*; a branch of which reigned there in the 13th century, and took the title of *Khalif* and *Imâm*, which they still retain⁷. They are not possessed of the whole province of *Yaman*⁸, there being several other independent kingdoms there, particularly that of *Fartach*. The crown of *Yaman* descends not regularly from father to son, but the prince of the blood royal who is most in favour with the great ones, or has the strongest interest, generally succeeds⁹.

¹ Poc. Spec. p. 45.
of Mahomet. p. 2.

² Ib. p. 79.

³ Ib. p. 55. seq.

⁴ V. Poc. Spec. p. 79, &c.

⁵ V. Ib. p. 41. and *Prideaux's* life

⁶ W. Elmâcin. in vita al. Râdi.

⁷ Voyage de

⁸ Ib. 153. 273.

⁹ Ib. 254.

The governors of *Mecca* and *Medina*, who have always been of the race of *Mohammed*, also threw off their subjection to the *Khalifs*, since which time four principal families, all descended from *Hassan* the son of *Ali*, have reigned there under the title of *Sharif*, which signifies *noble*, as they reckon themselves to be on account of their descent. These are *Banu Kâder*, *Banu Mûsa Thani*, *Banu Hashem*, and *Banu Kitâda*¹; which last family now is, or lately was in the throne of *Mecca*, where they have reigned above 500 years. The reigning family at *Medina* are the *Banu Hashem*, who also reigned at *Mecca* before those of *Kitâda*².

The kings of *Yaman*, as well as the princes of *Mecca* and *Medina*, are absolutely independent³ and not at all subject to the *Turk*, as some late authors have imagined⁴. These princes often making cruel wars among themselves, gave an opportunity to *Selim* I. and his son *Solimân*, to make themselves masters of the coasts of *Arabia* on the *Red* sea, and of part of *Yaman*, by means of a fleet built at *Sues*: but their successors have not been able to maintain their conquests; for, except the port of *Jodda*, where they have a *Basha* whose authority is very small, they possess nothing considerable in *Arabia*⁵.

Thus have the *Arabs* preserved their liberty, of which few nations can produce so ancient monuments, with very little interruption from the very deluge; for tho' very great armies have been sent against them, all attempts to subdue them were unsuccessful. The *Assyrian* or *Median* empires never got footing among them⁶. The *Persian* monarchs, tho' they were their friends, and so far respected by them as to have an annual present of frankincense⁷, yet could never make them tributary⁸; and were so far from being their masters, that *Cambyfes*, on his expedition against *Egypt*, was obliged to ask their leave to pass thro' their territories⁹; and when *Alexander* had subdued that mighty empire, yet the *Arabians* had so little apprehension of him, that they alone, of all the neighbouring nations, sent no ambassadors to him, either first or last; which, with a desire of possessing so rich a country, made him form a design against it, and had he not died before he could put it in execution¹⁰, this people might possibly have convinced him that he was not invincible: and I do not find that any of his successors either in *Asia* or *Egypt*, ever

The freedom of the
Arabs.

¹ Ib. 143. ² Ib. 145. ³ Ib. 143. 148. ⁴ V. D'Herbel. Bibl. orient. p. 477. ⁵ Voy. de l'Arab. heur. p. 148. ⁶ Diodor. Sic. l. 2. p. 131. ⁷ Herodot. l. 3. c. 97. ⁸ Idem ib. c. 91. Diodor. ubi sup. ⁹ Herodot. l. 3. c. 8. & 98. ¹⁰ Strabo. l. 16. p. 1076. 1132.

made any attempt against them¹. The *Romans* never conquered any part of *Arabia* properly so called; the most they did was to make some tribes in *Syria* tributary to them, as *Pompey* did one commanded by *Sampsiceramus* or *Shams'alkerâm* who reigned at *Hems* or *Emesa*²; but none of the *Romans*, or any other nations that we know of, ever penetrated so far into *Arabia* as *Ælius Gallus* under *Augustus Cæsar*³; yet he was so far from subduing it, as some authors pretend⁴, that he was soon obliged to return without effecting any thing considerable, having lost the best part of his army by sickness and other accidents⁵. This ill success probably discouraged the *Romans* from attacking them any more; for *Trajan* notwithstanding the flatteries of the historians, and orators of his time, and the medals struck by him, did not subdue the *Arabs*; the province of *Arabia*, which it is said he added to the *Roman* empire, scarce reaching farther than *Arabia Petraea*, or the very skirts of the country. And we are told by one author⁶, that this prince marching against the *Agarens*, who had revolted, met with such a reception that he was obliged to return without doing any thing.

Of the religion of the ancient *Arabs*.

The religion of the *Arabs* before *Mohammed*, which they call the *state of ignorance*, in opposition to the knowledge of *God's* true worship revealed to them by their prophet, was chiefly gross idolatry; the *Sabian* religion having almost overrun the whole nation, tho' there were also great numbers of *Christians*, *Jews*, and *Magians*, among them.

I shall not here transcribe what *Dr. Prideaux*⁷ has written of the original of the *Sabian* religion; but instead thereof insert a brief account of the tenets and worship of that sect. They do not only believe one *God*, but produce many strong arguments for his unity; tho' they also pay an adoration to the stars, or the angels and intelligences which they suppose reside in them, and govern the world under the supreme deity. They endeavour to perfect themselves in the four intellectual virtues, and believe the souls of wicked men will be punished for 9000 ages, but will afterwards be received to mercy. They are obliged to pray three times⁸ a day; the first, half an hour or less before sun-rise, ordering it so that they may, just as the sun rises, finish eight adorations, each containing three prostrations⁹: the second prayer they end at noon, when the sun begins

¹ V. *Diodor. Sic.* ubi supra;

² *Strabo.* l. 16. p. 1092.

³ *Dion Cassius.* l. 53. p. m. 516.

⁴ *Huet Hist. du commerce & de la navigation des anciens.* c. 5p.

⁵ See the whole expedition described at large by *Strabo.* l. 16. p. 1126, &c.

⁶ *Xiphilin. epit.*

⁷ *Connect. of the hist. of the Old and New Test.* p. 1. b. 3.

⁸ Some say seven. See *D'Herbelot.* p. 726. and *Hyde de rel. vet. Perf.* p. 128.

⁹ Others say they use no incurvations or prostrations at all. V. *Hyde ib.*

to decline, in saying which they perform five such adorations as the former : and the same they do the third time, ending just as the sun sets. They fast three times a year, the first time 30 days, the next nine days, and the last seven. They offer many sacrifices, but eat no part of them, burning them all. They abstain from beans, garlick, and some other pulse and vegetables¹. As to the *Sabian Kebla*, or part to which they turn their faces in praying, authors greatly differ ; one will have it to be the north², another the south, a third *Mecca*, and a fourth the star to which they pay their devotions³ : and perhaps there may be some variety in their practise in this respect. They go on pilgrimage to a place near the city of *Harran* in *Mesopotamia*, where great numbers of them dwell, and they have also a great respect for the temple of *Mecca*, and the pyramids of *Egypt*⁴ ; fancying these last to be the sepulchres of *Seth*, and of *Enoch* and *Sabi* his two sons, whom they look on as the first propagators of their religion ; at these structures they sacrifice a cock and a black calf, and offer up incense⁵. Besides the book of *Psalms*, the only true scripture they read, they have other books which they esteem equally sacred, particularly one in the *Chaldee* tongue which they call the *book of Seth*, and is full of moral discourses. This sect say, they took the name of *Sabians* from the above mentioned *Sabi*, tho' it seems rather to be derived from סבא *Saba*⁶ or the *host of heaven*, which they worship⁷. Travellers commonly call them *Christians* of St. *John the Baptist*, whose disciples also they pretend to be, using a kind of baptism, which is the greatest mark they bear of *Christianity*. This is one of the religions, the practice of which *Mohammed* tolerated (on paying tribute,) and the professors of it are often included in that expression of the *Korân*, *those to whom the scriptures have been given*, or literally, *people of the book*.

The idolatry of the *Arabs* then, as *Sabians*, chiefly consisted in worshipping the fixed stars and planets, and the angels and their images, which they honoured as inferior deities, and whose intercession they begged, as their mediators with G O D. For the *Arabs* acknowledged one supreme G O D, the Creator, and Lord of the universe, whom they called *Allah Taâla*, the most high G O D, and their

¹ Abulfarag. Hist. Dynast. p. 281. &c.² Idem ib.³ Hyde ubi supr. p. 124. &c.⁴ D'Herbel. ubi supr.⁵ See *Graue's* Pyramidogr. p. 6, 7.⁶ V. Poc. Spec. p. 138.⁷ *Thabet Ebn Korrah*, a famous astronomer, and himself a *Sabian*, wrote a treatise in *Syriac*, concerning the doctrines, rites, and ceremonies of this sect ; from which, if it could be recovered, we might expect much better information than any taken from the *Arabian* writers. V. Abulfarag. ubi sup.

other deities, who were subordinate to him, they called simply *al I-labât*, i.e. the goddesses; which words the Grecians not understanding, and it being their constant custom to resolve the religion of every other nation into their own, and find out gods of theirs to match the other's, they pretend the *Arabs* worshipped only two deities, *Orotalt* and *Alilat*, as those names are corruptly written, whom they will have to be the same with *Bacchus* and *Urania*; pitching on the former as one of the greatest of their own gods, and educated in *Arabia*, and on the other, because of the veneration shewn by the *Arabs* to the stars¹.

That they acknowledged one supreme GOD, appears, to omit other proof, from their usual form of addressing themselves to him, which was this, *I dedicate myself to thy service, O GOD! I dedicate myself to thy service, O GOD! Thou hast no companion, except thy companion of whom thou art absolute Master, and of whatever is his*². So that they supposed the idols not to be *sui juris*, tho' they offered sacrifices and other offerings to them, as well as to GOD, who was also often put off with the least portion, as *Mohammed* upbraids them. Thus when they planted fruit trees, or sowed a field, they divided it by a line into two parts, setting one apart for their idols, and the other for GOD; if any of the fruits happened to fall from the idol's part into GOD's, they made restitution; but if from GOD's part into the idol's, they made no restitution. So when they watered the idol's grounds, if the water broke over the channels made for that purpose, and ran on GOD's part, they dammed it up again; but if the contrary, they let it run on, saying, they wanted what was GOD's, but he wanted nothing³. In the same manner, if the offering designed for GOD happened to be better than that designed for the idol, they made an exchange, but not otherwise⁴.

It was from this gross idolatry, or the worship of inferior deities, or companions of GOD, as the *Arabs* continue to call them, that *Mohammed* reclaimed his countrymen, establishing the sole worship of the true GOD among them; so that how much soever the *Mohammedans* are to blame in other points, they are far from being idolaters, as some ignorant writers have pretended.

The worship of the stars the *Arabs* might easily be led into, from their observing the changes of weather to happen at the rising or setting of certain of them⁵, which after a long course of experience in-

¹ V. Herodot. l. 3. c. 8. Arrian. p. 161, 162. & Strab. l. 16.
al dorr.

⁴ Al Beidawi.

⁵ V. Poff.

² Al Shahrestani.

³ Nodhm

duced them to ascribe a divine power to those stars, and to think themselves indebted to them for their rains, a very great benefit and refreshment to their parched country: this superstition the *Korân* particularly takes notice of¹.

The ancient *Arabians* and *Indians*, between which two nations was a great conformity of religions, had seven celebrated temples, dedicated to the seven planets; one of which in particular, called *Beit Gbomdân*, was built in *Sanaa* the metropolis of *Yaman*, by *Dabac*, to the honour of *al Zoharah* or the planet *Venus*, and was demolished by the *Khalif Othman*²; by whose murder was fulfilled the prophetic inscription set, as is reported, over this temple, *viz. Gbomdân, he who destroyeth thee, shall be slain*³. The temple of *Mecca* is also said to have been consecrated to *Zobal*, or *Saturn*⁴.

Tho' these deities were generally revered by the whole nation, yet each tribe chose some one as the more peculiar object of their worship.

Thus as to the stars and planets, the tribe of *Hamyar* chiefly worshipped the sun; *Misam*⁵, *al Debarân* or the bull's eye; *Lakbm* and *Jodâm*, *al Moshtari* or *Jupiter*; *Tay*, *Sohail* or *Canopus*; *Kais*, *Sirius* or the dog-star; and *Asad*, *Otâred* or *Mercury*⁶. Among the worshippers of *Sirius*, one *Abu Cabsha* was very famous; some will have him to be the same with *Wabeb*, *Mohammed's* grandfather by the mother, but others say he was of the tribe of *Khozâab*. This man used his utmost endeavours to persuade the *Koreish* to leave their images and worship this star; for which reason *Mohammed*, who endeavoured also to make them leave their images, was by them nicknamed *the son of Abu Cabsha*⁷. The worship of this star is particularly hinted at in the *Korân*⁸.

Of the angels or intelligences which they worshipped, the *Korân*⁹, makes mention only of three, which were worshipped under female names¹⁰; *Allat*, *al Uzza*, and *Manab*. These were by them called *goddesses*, and the *daughters of God*; an appellation they gave not only to the angels, but also to their images, which they either believed to be inspired with life by *God*, or else to become the tabernacles of the angels, and to be animated by them; and they gave them divine worship, because they imagined they interceded for them with *God*.

¹ V. Poc. Spec. p. 163: ² Shahrestani. ³ Al Jannâbi. ⁴ Shahrestani. ⁵ This name seems to be corrupted, there being no such among the *Arab* tribes. Poc. Spec. p. 130. ⁶ Abulfarag. p. 160.

⁷ Poc. Spec. p. 132. ⁸ Cap. 53. ⁹ Ibid: ¹⁰ Ibid.

Allât was the idol of the tribe of *Thakîf* who dwelt at *Tayef*, and had a temple consecrated to her in a place called *Nakblab*¹. This idol *al Mogheirah* destroyed by *Mohammed*'s order, who sent him and *Abu Sofiân* on that commission in the ninth year of the *Hejra*². The inhabitants of *Tayef*, especially the women, bitterly lamented the loss of this their deity, which they were so fond of, that they begged of *Mohammed* as a condition of peace, that it might not be destroyed for three years, and not obtaining that, asked only a month's respite; but he absolutely denied it³. There are several derivations of this word which the curious may learn from Dr. Pocock⁴: it seems most probably to be derived from the same root with *Allah*, to which it may be a feminine, and will then signify *the goddess*.

Al Uzza, as some affirm, was the idol of the tribes of *Koreish* and *Kenânah*⁵, and part of the tribe of *Salim*⁶: others⁷ tell us it was a tree called the *Egyptian* thorn, or *Acacia*, worshipped by the tribe of *Ghatfân*, first consecrated by one *Dhâlem*, who built a chappel over it, called *Bos*, so contrived as to give a sound when any person entered. *Khâled Ebn Walîd* being sent by *Mohammed* in the eighth year of the *Hejra* to destroy this idol, demolished the chappel, and cutting down this tree or image, burnt it: he also slew the priestess, who ran out with her hair dishevelled, and her hands on her head as a suppliant. Yet the author who relates this, in another place says, the chappel was pulled down, and *Dhâlem* himself killed by one *Zabair*, because he consecrated this chappel with design to draw the pilgrims thither from *Mecca*, and lessen the reputation of the *Caaba*. The name of this deity is derived from the root *azza*, and signifies *the most mighty*.

Manah was the object of worship of the tribes of *Hadhail* and *Khozââb*⁸, who dwelt between *Mecca* and *Medina*, and, as some say⁹, of the tribes of *Ayys*, *Khazraj*, and *Thakîf* also. This idol was a large stone¹⁰, demolished by one *Saad* in the eighth year of the *Hejra*, a year so fatal to the idols of *Arabia*. The name seems derived from *mana* to flow, from the flowing of the blood of the victims sacrificed to the deity; whence the valley of *Mina*¹¹ near *Mecca* had

¹ The word *Nakblab* signifying also a palm-tree, Dr. Pocock translates a passage of *Abulfaragius*, which mentions this temple, thus; *Thakîf worshipped a chappel on the top of a palm-tree, called Allât*. And he may possibly be in the right. V. *Abulfarag.* p. 166. ² Dr. *Pottinger* mentions this expedition, but names only *Abu Sofiân*, and mistaking the name of the idol for an appellation, supposes he went only to disarm the *Tayefians* of their weapons and instruments of war. See his life of *Mahomet*. p. 98. ³ *Abulfeda*, Vit. *Moham.* p. 127. ⁴ *Spec.* p. 90. ⁵ *Al Jauhari*, apud *Land.* p. 91. ⁶ *Al Shahrestani*, ib. ⁷ *Al Firâuzabâdi*, ib. ⁸ *Al Jauhari*. ⁹ *Al Shahrestani*, *Abulfeda*, &c. ¹⁰ *Al Beidâwi*, *al Zamakhshari*. ¹¹ *Poc.* *Spec.* 91. &c.

also its name, where the pilgrims at this day slay their sacrifices¹.

Before we proceed to the other idols, let us take notice of five more, which with the former three are all the *Korân* mentions by name, and they are *Wadd*, *Sawâ*, *Yagbûth*, *Yâûk*, and *Nasr*. These are said to have been antediluvian idols, which *Noah* preached against, and were afterwards taken by the *Arabs* for gods, having been men of great merit and piety in their time, whose statues they revered at first with a civil honour only, which in process of time became heightened to a divine worship².

Wadd was supposed to be the heaven, and was worshipped under the form of a man by the tribe of *Calb* in *Daumat al Jandal*³.

Sawâ was adored under the shape of a woman by the tribe of *Hamadan*, or, as others⁴ write, of *Hodhail* in *Robat*. This idol lying under water for some time after the deluge, was at length, it is said, discovered by the devil, and was worshipped by those of *Hodhail*, who instituted pilgrimages to it⁵.

Yagbûth was an idol in the shape of a lion, and was the deity of the tribe of *Madhaj* and others who dwelt in *Yaman*⁶. Its name seems to be derived from *ghatha*, which signifies to help.

Yâûk was worshipped by the tribe of *Morâd*, or according to others, by that of *Hamadan*⁷ under the figure of a horse. It is said he was a man of great piety, and his death much regretted; whereupon the devil appeared to his friends in a human form, and undertaking to represent him to the life, persuaded them, by way of comfort, to place his effigies in their temples, that they might have it in view when at their devotions. This was done, and seven others of extraordinary merit had the same honours shewn them, till at length their posterity made idols of them in earnest⁸. The name *Yâûk* probably comes from the verb *âka* to prevent or avert⁹.

Nasr was a Deity adored by the tribe of *Haniyar*, or at *Dhû'l Khalaab* in their territories, under the image of an eagle, which the name signifies.

There are, or were, two statues at *Bamiyân*, a city of *Cabul* in the *Indies*, 50 cubits high, which some writers suppose to be the same with *Yagbûth* and *Yâûk*, or else with *Manab* and *Allât*; and they also speak of a third standing near the others, but something less, in the shape of an old woman, called *Nesrem* or *Nesr*. These statues were hollow within for the secret giving of oracles¹⁰; but they seem to have been different from the *Arabian* idols. There was also an idol at *Sûmenat* in the *Indies*, called *Lât* or *al Lât*, whose statue was 50 fathoms

¹ Poc. Spec. 91. &c. ² Korân, c. 71. Comment. Persic. V. Hyde de rel. vet. Pers. p. 133. ³ Al Jauhari. al Shihrestani. ⁴ Idem, al Firauzabâdi, & Safio'ddin. ⁵ Al Firauzah. ⁶ Shihrestani. ⁷ Al Jauhari. ⁸ Al Firâuzabad. ⁹ Poc. Spec. 94. ¹⁰ See Hyde de rel. vet. Pers. p. 132.

high, of a single stone, and placed in the midst of a temple supported by 56 pillars of massy gold: this idol *Mabmūd Ebn Sebecteghin*, who conquered that part of *India*, broke to pieces with his own hands¹.

Besides the idols we have mentioned, the *Arabs* worshipped also great numbers of others, which would take up too much time to have distinct accounts given of them, and not being named in the *Korān*, are not so much to our present purpose: for besides that every house-keeper had his house-hold god, or gods, which he last took leave of, and first saluted at his going abroad and returning home², there were no less than 360 idols³, equalling in number the days of their year, in and about the *Caaba* of *Mecca*; the chief of whom was *Hobal*⁴, brought from *Belka* in *Syria* into *Arabia* by *Amru Ebn Lobai*, pretending it would procure them rain when they wanted it⁵. It was the statue of a man made of red agate, which having by some accident lost a hand, the *Koreish* repaired it with one of gold: he held in his hand seven arrows without heads or feathers, such as the *Arabs* used in divination⁶. This idol is supposed to have been the same with the image of *Abraham*⁷, found and destroyed by *Mohammed* in the *Caaba*, on his entering it, in the eighth year of the *Hejra*, when he took *Mecca*⁸, and surrounded with a great number of angels and prophets, as inferior deities; among whom, as some say, was *Ismael* with divining arrows in his hand also⁹.

Asāf and *Nayelab*, the former the image of a man, the latter of a woman, were also two idols brought with *Hobal* from *Syria*; and placed the one on mount *Safā*, and the other on mount *Merwa*. They tell us *Asāf* was the son of *Amru*, and *Nayelab* the daughter of *Sabāl*, both of the tribe of *Jorham*, who committing whoredom together in the *Caaba*, were by *GOD* converted into stone¹⁰, and afterwards worshipped by the *Koreish*, and so much revered by them, that tho' this superstition was condemned by *Mohammed*, yet he was forced to allow them to visit those mountains as monuments of divine justice¹¹.

I shall mention but one idol more of this nation, and that was a lump of dough worshipped by the tribe of *Hanīfa*; who used it with more respect than the *Papists* do theirs, presuming not to eat it till they were compelled to it by famine¹².

Several of their idols, as *Manab* in particular, were no more than large rude stones, the worship of which the posterity of *Ismael* first

¹ D'Herbelot. Bibl. Orient. p. 512.

² Al Mostatraf.

³ Al Jannab.

⁴ Abulfed. Shah-

rest. &c. ⁵ Poc. Spec. 95.

⁶ Safio'ddin.

⁷ Poc. Spec. 97.

⁸ Abulfeda.

⁹ Ebn al

Athir. al Jannab. &c.

¹⁰ Poc. Spec. 98.

¹¹ Korān. cap. 2.

¹² Al Mostatraf. al Jauhari.

introduced; for as they multiplied, and the territory of *Mecca* grew too strait for them, great numbers were obliged to seek new abodes; and on such migrations it was usual for them to take with them some of the stones of that reputed holy land, and set them up in the places where they fixed; and these stones they at first only compassed out of devotion, as they had accustomed to do the *Caaba*. But this at last ended in rank idolatry, the *Ismaelites* forgetting the religion left them by their father so far, as to pay divine worship to any fine stone they met with¹.

Some of the pagan *Arabs* believed neither a creation past, nor a resurrection to come, attributing the origin of things to nature, and their dissolution to age. Others believed both; among whom were those who when they died, had their camel tied by their sepulchre, and so left without meat or drink to perish, and accompany them to the other world, lest they should be obliged, at the resurrection, to go on foot, which was reckoned very scandalous². Some believed a *metempsychosis*, and that of the blood near the dead person's brain, was formed a bird named *Hâmah*, which once in a hundred years visited the sepulchre; tho' others say, this bird is animated by the soul of him that is unjustly slain, and continually cries *Oscûni, Oscûni*, i. e. *give me to drink*, meaning of the murtherer's blood, till his death be revenged; and then it flies away. This is expressly forbidden by the *Korân* to be believed³.

Their notions of a future state.

I might here mention several superstitious rites and customs of the ancient *Arabs*, some of which were abolished, and others retained by *Mohammed*; but I apprehend it will be more convenient to take notice of them hereafter, occasionally, as the negative or positive precepts of the *Korân*, forbidding or allowing such practices, shall be considered.

Let us now turn our view from the idolatrous *Arabs*, to those among them, who had embraced more rational religions.

The *Persians* had, by their vicinity and frequent intercourse with the *Arabians*, introduced the *Magian* religion among some of their tribes, particularly that of *Tamim*⁴, a long time before *Mohammed*, who was so far from being unacquainted with that religion, that he borrowed many of his own institutions from it, as will be observed in the progress of this work. I refer those who are desirous to have some notion of *Magism*, to Dr. *Hyde's* curious account of it⁵; a succinct abridgement of which may be read with much pleasure, in another learned performance⁶.

The *Magian* religion embraced by some of their tribes,

¹ Al Mostatarf. al Jannâbl.

² Abulfarag. p. 160.

³ V. Poc. Spec. p. 135.

⁴ Al Mostatarf.

⁵ In his Hist. relig. vet. Persar.

⁶ Dr. *Prideaux's* Connect. of the hist. of the Old and New

Test. Part I. Book 4

And also
the Jew-
ish,

The *Jews*, who fled in great numbers into *Arabia* from the fearful destruction of their country by the *Romans*, made proselytes of several tribes, those of *Kenânah*, *al Hareth Ebn Caaba*, and *Ken-dab*¹ in particular, and in time became very powerful, and possessed of several towns and fortresses there. But the *Jewish* religion was not unknown to the *Arabs*, at least above a century before; *Abu Carb Asad*, taken notice of in the *Korân*², who was king of *Yaman*, about 700 years before *Mohammed*, is said to have introduced *Judaism* among the idolatrous *Hamyarites*. Some of his successors also embraced the same religion, one of whom, *Yusef*, surnamed *Dhu Nowâs*³, was remarkable for his zeal, and terrible persecution of all who would not turn *Jews*, putting them to death by various tortures, the most common of which was throwing them into a glowing pit of fire, whence he had the opprobrious appellation of the *Lord of the pit*. This persecution is also mentioned in the *Korân*⁴.

And Chri-
stian.

Christianity had likewise made a very great progress among this nation, before *Mohammed*. Whether *St. Paul* preached in any part of *Arabia*, properly so called⁵, is uncertain; but the persecutions, and disorders, which happened in the eastern church soon after the beginning of the third century, obliged great numbers of *Christians* to seek for shelter in that country of liberty; who being for the most part of the *Jacobite* communion, that sect generally prevailed among the *Arabs*⁶. The principal tribes that embraced *Christianity*, were *Hamyar*, *Ghassân*, *Rabiâ*, *Taghlab*, *Bahrâ*, *Tonûch*⁷, part of the tribes of *Tay* and *Kodâa*, the inhabitants of *Najrân*, and the *Arabs* of *Hira*⁸. As to the two last, it may be observed, that those of *Najrân* became *Christians* in the time of *Dhu Nowâs*⁹; and very probably, if the story be true, were some of those who were converted on the following occasion, which happened about that time, or not long before. The *Jews* of *Hamyar*, challenged some neighbouring *Christians*, to a publick disputation, which was held *sub dio* for three days, before the king and his nobility, and all the people; the disputants being *Gregentius*, bishop of *Tepbra* (which I take to be *Dhafâr*) for the *Christians*, and *Herbanus* for the *Jews*. On the third day, *Herbanus*, to end the dispute, demanded that *Jesus* of *Nazareth*, if he were really living, and in heaven, and could hear the prayers of his worshippers, should appear from heaven in their sight, and they would

¹ Al Mostatraf. ² Chap. 50. ³ See before p. 10. & Baronii annal. ad sec. VI. ⁴ Chap. 85.
⁵ See Galat. i. 17. ⁶ Abulpharag. p. 149. ⁷ Al Mostatraf. ⁸ V. Poc. Spec. p. 137. ⁹ Al
Jannab. apud Poc. Spec. p. 63.

then believe on him; the *Jews* crying out with one voice, *Shew us your Christ, alas, and we will become Christians.* Whereupon, after a terrible storm of thunder and lightning, *Jesus Christ* appeared in the air, surrounded with rays of glory, walking on a purple cloud, having a sword in his hand, and an inestimable diadem on his head, and spake these words over the heads of the assembly; *Behold I appear to you in your sight, I, who was crucified by your fathers.* After which the cloud received him from their sight. The *Christians* cried out *Kyrie eleeson*, i. e. *Lord, have mercy upon us*; but the *Jews* were stricken blind, and recovered not, till they were all baptized¹.

The *Christians* at *Hira*, received a great accession by several tribes, who fled thither for refuge from the persecution of *Dhu Nana's*. *At Nooman*, surnamed *Abu Kabús*, king of *Hira*, who was slain a few months before *Mohammed's* birth, professed himself a *Christian* on the following occasion. This prince, in a drunken fit, ordered two of his intimate companions, who overcome with liquor had fallen asleep, to be buried alive. When he came to himself, he was extremely concerned at what he had done, and to expiate his crime, not only raised a monument to the memory of his friends, but set apart two days, one of which he called the *unfortunate*, and the other the *fortunate day*; making it a perpetual rule to himself, that whoever met him on the former day, should be slain, and his blood sprinkled on the monument, but he that met him on the other day, should be dismissed in safety, with magnificent gifts. On one of those unfortunate days, there came before him accidentally an *Arab*, of the tribe of *Tay*, who had once entertained this king, when fatigued with hunting, and separated from his attendants. The king, who could neither discharge him, contrary to the order of the day, nor put him to death, against the laws of hospitality, which the *Arabians* religiously observe, proposed, as an expedient, to give the unhappy man a year's respite, and to send him home with rich gifts, for the support of his family, on condition, that he found a surety for his returning at the year's end, to suffer death. One of the prince's court, out of compassion, offered himself as his surety, and the *Arab* was discharged. When the last day of the term came, and no news of the *Arab*, the king, not at all displeased to save his host's life, ordered the surety to prepare himself to die. Those who were by represented to the king, that the day was not yet expired, and therefore he ought to have patience till the evening: but

¹ V. Gregentii disput. cum Herbano Jusapo.

in the middle of their discourse, the *Arab* appeared. The king, admiring the man's generosity, in offering himself to certain death, which he might have avoided by letting his surety suffer, asked him, what was his motive for his so doing? to which he answered, that he had been taught to act in that manner, by the religion he professed; and *al Nooman* demanding what religion that was, he replied the *Christian*. Whereupon the king desiring to have the doctrines of *Christianity* explained to him, was baptized, he and his subjects; and not only pardoned the man and his surety, but abolished his barbarous custom¹. This prince, however, was not the first king of *Hira* who embraced *Christianity*; *al Mondar*, his grandfather, having also professed the same faith, and built large churches in his capital².

Since *Christianity* had made so great a progress in *Arabia*, we may consequently suppose they had bishops in several parts, for the more orderly governing of the churches. A bishop of *Dbafâr* has been already named, and we are told that *Najrân* was also a bishop's see³. The *Jacobites* (of which sect we have observed the *Arabs* generally were) had two bishops of the *Arabs* subject to their *Mafriân*, or metropolitan of the east; one was called the bishop of the *Arabs* absolutely, whose seat was for the most part at *Akula*, which some authors make the same with *Cûfa*⁴, others a different town near *Baghdâd*⁵. The other had the title of bishop of the *Scenite Arabs*, of the tribe of *Thaalab* in *Hira*, or *Hirta*, as the *Syrians* call it, whose seat was in that city. The *Nestorians* had but one bishop, who presided over both these dioceses, of *Hira* and *Akula*, and was immediately subject to their patriarch⁶.

These were the principal religions which obtained among the ancient *Arabs*; but as freedom of thought was the natural consequence of their political liberty and independance, some of them fell into other different opinions. The *Koreish*, in particular, were infected with *Zendicism*⁷, an error supposed to have very near affinity with that of the *Sadducees* among the *Jews*, and, perhaps, not greatly different from *Deism*; for there were several of that tribe, even before the time of *Mohammed*, who worshipped one god, and were free from idolatry⁸, and yet embraced none of the other religions of the country.

¹ Al Meidani, & Ahmed Ebn Yusef, apud Poc. Spec. p. 72. ² Abulfeda ap. eund. p. 74.
³ Safio'ddin apud Poc. Spec. p. 137. ⁴ Abulfarag. in Chron. Syriac, MS. ⁵ Abulfeda in descr. iracæ. ⁶ Vid. Assemani Bibl. Orient. T. 2. in Dissert. de Monophysitis; & p. 459. ⁷ Al Mostatraf, apud Poc. Spec. p. 136. ⁸ V. Reland. de Relig. Moham. p. 270. & Millium de Mohammedismo ante Moham. p. 311.

The *Arabians* before *Mohammed* were, as they yet are, divided into two sorts, those who dwell in cities, and towns, and those who dwell in tents. The former lived by tillage, the cultivation of palm trees, breeding and feeding of cattle, and the exercise of all sorts of trades¹, particularly merchandizing², wherein they were very eminent, even in the time of *Jacob*. The tribe of *Koreish* were much addicted to commerce, and *Mohammed*, in his younger years, was brought up to the same business; it being customary for the *Arabians* to exercise the same trade that their parents did³. The *Arabs* who dwelt in tents, employed themselves in pasturage, and sometimes in pillaging of passengers; they lived chiefly on the milk and flesh of camels; they often changed their habitations, as the convenience of water and of pasture for their cattle invited them, staying in a place no longer than that lasted, and then removing in search of other⁴. They generally wintered in *Irâk*, and the confines of *Syria*. This way of life, is what the greater part of *Ismael's* posterity have used, as more agreeable to the temper and way of life of their father; and is so well described by a late author⁵, that I cannot do better than refer the reader to his account of them.

The *Arabic* language is undoubtedly one of the most ancient in the world, and arose soon after, if not at, the confusion of *Babel*. There were several dialects of it, very different from each other: the most remarkable were that spoken by the tribe of *Hamyar* and the other genuine *Arabs*, and that of the *Koreish*. The *Hamyaritic* seems to have approached nearer to the purity of the *Syriac*, than the dialect of any other tribe; for the *Arabs* acknowledge their father *Narab* to have been the first, whose tongue deviated from the *Syriac* (which was his mother tongue, and is almost generally acknowledged by the *Asiatics* to be the most ancient) to the *Arabic*. The dialect of the *Koreish* is usually termed the *pure Arabic*, or, as the *Korân*, which is written in this dialect, calls it, *the perspicuous and clear Arabic*; perhaps, says *Dr. Pocock*, because *Ismael*, their father, brought the *Arabic* he had learned of the *Forbamites* nearer to the original *Hebrew*. But the politeness and elegance of the dialect of the *Koreish*, is rather to be attributed to their having the custody of the *Caaba*, and dwelling in *Mecca*, the centre of *Arabia*, as well more remote from intercourse with foreigners, who might corrupt their

¹ These seem to be the same whom *Mr. La Roque* calls *Moors*. *Voy. dans la Palestine*, p. 110.

² See *Prideaux's* life of *Mahomet*, p. 6.

³ *Strabo*. l. 16.

p. 1129.

⁴ *Idem*, *ibid*,

p. 1084.

⁵ *La Roque*, *Voyage dans la Palestine*, p. 109, &c.

language, as frequented by the *Arabs* from the country all around, not only on a religious account, but also for the composing of their differences, from whose discourse and verses, they took whatever words or phrases they judged more pure and elegant; by which means, the beauties of the whole tongue became transfused into this dialect. The *Arabians* are full of the commendations of their language, and not altogether without reason; for it claims the preference of most others in many respects, as being very harmonious and expressive, and withal so copious, that they say, no man, without inspiration, can be perfect master of it, in its utmost extent; and yet they tell us, at the same time, that the greatest part of it has been lost; which will not be thought strange, if we consider, how late the art of writing was practised among them. For tho' it was known to *Job*¹, their countryman, and also to the *Hamyarites* (who used a perplexed character called *al Moshnad*, wherein the letters were not distinctly separate, and which was neither publicly taught, nor suffered to be used without permission first obtained) many centuries before *Mohammed*, as appears from some ancient monuments, said to be remaining in their character; yet the other *Arabs*, and those of *Mecca* in particular, were, for many ages, perfectly ignorant of it, unless such of them as were *Jews*, or *Christians*²: *Morâmer Ebn Morra* of *Anbar*, a city of *Irâk*, who lived not many years before *Mohammed*, was the inventor of the *Arabic* character, which *Basbar* the *Kendian* is said to have learned from those of *Anbar*, and to have introduced at *Mecca*, but a little while before the institution of *Mohammedism*. These letters of *Morâmer* were different from the *Hamyaritic*; and tho' they were very rude, being either the same with, or very much like the *Cufic*³, which character is still found in inscriptions, and some ancient books, yet they were those which the *Arabs* used for many years, the *Korân* itself being at first written therein; for the beautiful character they now use, was first formed from the *Cufic* by *Ebn Moklab*, *Wazîr* (or *Vizir*) to the *Khalîfs al Muktader*, *al Kâber*, and *al Râdi*, who lived about 300 years after *Mohammed*, and was brought to great perfection, by *Ali Ebn Bowâb*⁴, who flourished in the following century, and whose name is yet famous among them, on that account; yet, it is said, the person who completed it, and reduced it

¹ Job xix. 23, 24. ² See *Prideaux's* life of *Mahomet*, p. 29, 30. ³ A specimen of the *Cufic* character may be seen in *Sr. J. Chardin's* travels, vol. III. p. 119. ⁴ *Ebn Khalicân*. Yet others attribute the honour of the invention of this character to *Ebn Moklab's* brother, *Abdallah al Hasani*, and the perfecting of it to *Ebn Amid al Kâteb*, after it had been reduced to near the present form by *Abd'alhamîd*. V. *D'Herbel. Bibl. Orient.* p. 590. 108, & 194.

to its present form, was *Yakût al Mostâfemi*, secretary to *al Mostâfem*, the last of the *Khalîfs* of the family of *Abbâs*, for which reason, he was surnamed *al Kbattât*, or the *scribe*.

The accomplishments the *Arabs* valued themselves chiefly on, were, 1. Eloquence, and a perfect skill in their own tongue; 2. Expertness in the use of arms, and horsemanship; and, 3. Hospitality¹. The first they exercised themselves in, by composing of orations, and poems. Their orations were of two sorts, metrical, or prosaic, the one being compared to pearls strung, and the other to loose ones. They endeavour'd to excel in both, and whoever was able, in an assembly, to persuade the people to a great enterprize, or dissuade them from a dangerous one, or gave them other wholesome advice, was honoured with the title of *Khâteb*, or *orator*, which is now given to the *Mohammedan* preachers. They pursued a method very different from that of the *Greek* and *Roman* orators; their sentences being like loose gems, without connection, so that this sort of composition struck the audience chiefly by the fulness of the periods, the elegance of the expression, and the acuteness of the proverbial sayings; and so persuaded were they of their excelling in this way, that they would not allow any nation to understand the art of speaking in public, except themselves, and the *Persians*; which last were reckoned much inferior in that respect to the *Arabians*². Poetry was in so great esteem among them, that it was a great accomplishment, and a proof of ingenuous extraction, to be able to express one's self in verse with ease and elegance, on any extraordinary occurrence, and even in their common discourse, they made frequent applications of celebrated passages of their famous poets. In their poems were preserved the distinction of descents, the rights of tribes, the memory of great actions, and the propriety of their language; for which reasons an excellent poet reflected an honour on his tribe, so that as soon as any one began to be admired for his performances of this kind in a tribe, the other tribes sent publickly to congratulate them on the occasion, and themselves made entertainments, at which the women assisted, drest in their nuptial ornaments, singing to the sound of timbrels the happiness of their tribe, who had now one to protect their honour, to preserve their genealogies and the purity of their language, and to transmit their actions to posterity³; for this was all performed by their poems, to which they were solely obliged for their knowledge and instructions, moral and œconomical, and to which

¹ Poc. Orat. ante Carmen Tograi, p. 10. Spec. 160.

² Poc. Spec. 164.

³ Ebn Rashik, apud Poc.

they had recourse, as to an oracle, in all doubts and differences ¹. No wonder then, that a public congratulation was made on this account, which honour they yet were so far from making cheap, that they never did it but on one of these three occasions, which were reckoned great points of felicity; viz. on the birth of a boy, the rise of a poet, and the fall of a foal of generous breed. To keep up an emulation among their poets, the tribes had, once a year, a general assembly at *Ocadh* ², a place famous on this account, and where they kept a weekly mart or fair, which was held on our sunday ³. This annual meeting lasted a whole month, during which time they employed themselves, not only in trading, but in repeating their poetical compositions, contending and vying with each other for the prize; whence the place, it is said, took its name ⁴. The poems that were judged to excel, were laid up in their king's treasuries, as were the seven celebrated poems, thence called *al Moallakât*, rather than from their being hung up on the *Caaba*, which honour they also had by public order, being written on *Egyptian* silk, and in letters of gold; for which reason they had also the name of *al Modhababât*, or the *golden verses* ⁵.

The fair and assembly at *Ocadh* were suppressed by *Mohammed*, in whose time, and for some years after, poetry seems to have been in some degree neglected by the *Arabs*, who were then employed in their conquests; which being compleated, and themselves at peace, not only this study was revived ⁶, but almost all sorts of learning were encouraged and greatly improved by them. This interruption however occasioned the loss of most of their ancient pieces of poetry, which were then chiefly preserved by memory; the use of writing being rare among them, in their time of ignorance ⁷. Tho' the *Arabs* were so early acquainted with poetry, they did not at first use to write poems of a just length, but only expressed themselves in verse occasionally; nor was their prosody digested into rules, till some time after *Mohammed* ⁸; for this was done, as it is said, by *al Khalil Ab-med al Farâhîdî*, who lived in the reign of the *Khalîf Harûn al Rashîd* ⁹.

¹ Poc. Orat. præfix. Carm. Tograi, ubi supra. ² Idem, Spec. p. 159. ³ Geogr. Nub. p. 51. ⁴ Poc. Spec. 159. ⁵ Ibid. & p. 381. Et in calce Notar. in Carmen Tograi p. 233. ⁶ Jallalo'ddin al Soyûtî apud, Poc. Spec. p. 159, &c. ⁷ Ib. 160. ⁸ Ib. 161. ⁹ *Al Safadi* confirms this by a story of a Grammarian, named *Abu Jassâr*, who sitting by the *Mikyas* or *Nilometer* in *Egypt*, in a year when the *Nile* did not rise to its usual height, so that a famine was apprehended, and dividing a piece of poetry into its parts or feet, to examine them by the rules of art, some who passed by, not understanding him, imagined he was uttering a charm to hinder the rise of the river, and pushed him into the water, where he lost his life. ⁹ V. Clericum de Prosod. Arab. p. 2.

The exercise of arms and horsemanship they were in a manner obliged to practise and encourage, by reason of the independance of their tribes, whose frequent jarrings made wars almost continual; and they chiefly ended their disputes in field battles; it being an usual saying among them, that *God* had bestowed four peculiar things on the *Arabs*, that their turbands should be to them instead of diadems, their tents instead of walls and houses, their swords instead of intrenchments, and their poems instead of written laws¹.

Hospitality was so habitual to them, and so much esteemed, that the examples of this kind among them exceed whatever can be produced from other nations. *Hatem* of the tribe of *Tay*², and *Hafn* of that of *Fezârah*³, were particularly famous on this account; and the contrary vice was so much in contempt, that a certain poet upbraids the inhabitants of *Waset*, as with the greatest reproach, that none of their men had the heart to give, nor their women to deny⁴.

Nor were the *Arabs* less propense to liberality after the coming of *Mohammed*, than their ancestors had been. I could produce many remarkable instances of this commendable quality among them⁵, but shall content myself with the following. Three men were disputing in the court of the *Caaba*, which was the most liberal person among the *Arabs*. One gave the preference to *Abdallah*, the son of *Jaafar* the uncle of *Mohammed*; another to *Kais Ebn Saad Ebn Obâdab*; and the third gave it to *Arâbab* of the tribe of *Aws*. After much debate, one that was present, to end the dispute, proposed that each of them should go to his friend, and ask his assistance; that they might see what every one gave, and form a judgment accordingly. This was agreed to; and *Abdallah*'s friend going to him, found him with his foot in the stirrup, just mounting his camel for a journey, and thus accosted him; *Son of the uncle of the apostle of God, I am travelling and in necessity*. Upon which *Abdallah* alighted, and bid him take the camel with all that was upon her, but desired him not to part with a sword which happened to be fixed to the saddle, because it had belonged to *Ali*, the son of *Abutâleb*. So he took the camel, and found on her some vests of silk, and 4000 pieces of gold; but the thing of greatest value was the sword. The second went to *Kais Ebn Saad*, whose servant told him that his master was asleep; and desired to know his business. The friend answered that he came

¹ Pocock, in calce Notar. ad Carmen Tograi. ² V. Gentii Notas in Gulistan Sheikh Sadi, p. 486, &c. ³ Poc. Spec. p. 48. ⁴ Ebn al Hobeirah, apud Poc. in Not. ad Carmen Tograi, p. 107. ⁵ Several may be found in *D'Herbelot's* Bibl. Orient. particularly in the articles of *Hafan* the son of *Ali*, *Maan*, *Fadhel*, and *Ebn Yabya*.

to ask *Kais's* assistance; being in want on the road. Whereupon the servant said, that he had rather supply his necessity, than wake his master; and gave him a purse of 7000 pieces of gold, assuring him that it was all the money then in the house. He also directed him to go to those who had the charge of the camels, with a certain token, and take a camel, and a slave, and return home with them. When *Kais* awoke, and his servant informed him of what he had done, he gave him his freedom, and asked him why he did not call him, for, says he, I would have given him more. The third man went to *Arâbab*, and met him coming out of his house, in order to go to prayers, and leaning on two slaves, because his eye-sight failed him. The friend no sooner made known his case, but *Arâbab* let go the slaves, and clapping his hands together, loudly lamented his misfortune, in having no money, but desired him to take the two slaves; which the man refused to do, till *Arâbab* protested that if he would not accept of them, he gave them their liberty; and leaving the slaves, groped his way along by the wall. On the return of the adventurers, judgment was unanimously, and with great justice, given by all who were present, that *Arâbab* was the most generous of the three.

Nor were these the only good qualities of the *Arabs*; they are commended by the ancients for being most exact to their words¹, and respectful to their kindred². And they have always been celebrated for their quickness of apprehension and penetration, and the vivacity of their wit; especially those of the desert³.

As the *Arabs* had their excellencies, so have they, like other nations, their defects and vices. Their own writers acknowledge that they have a natural disposition to war, bloodshed, cruelty, and rapine; being so much addicted to bear malice, that they scarce ever forget an old grudge: which vindictive temper, some physicians say, is occasioned by their frequent feeding on camels flesh (the ordinary diet of the *Arabs* of the desert, who are therefore observed to be most inclined to these vices) that creature being most malicious and tenacious of anger⁴; which account suggests a good reason for a distinction of meats.

The frequent robberies committed by these people on merchants and travellers, have rendered the name of an *Arab* almost infamous in *Europe*; this they are sensible of, and endeavour to excuse themselves by alledging the hard usage of their father *Ismael*, who being

¹ Herodot. l. 3. c. 8. ² Strabo, l. 16. p. 1129. ³ V. D'Herbel. Bibl. Orient. p. 121. V. Poc. Spec. p. 87. Bochart, Hierozoic. l. 2. c. 1.

turned out of doors by *Abraham*, had the open plains and deserts given him by *God* for his patrimony, with permission to take whatever he could find there. And on this account, they think they may, with a safe conscience, indemnify themselves, as well as they can, not only on the posterity of *Isaac*, but also on every body else; always supposing a sort of kindred between themselves and those they plunder. And in relating their adventures of this kind, they think it sufficient to change the expression, and instead of *I robbed a man of such or such a thing*, to say, *I gained it*¹. We must not however imagine that they are the less honest for this among themselves, or towards those whom they receive as friends; on the contrary, the strictest probity is observed in their camp, where every thing is open, and nothing ever known to be stoln².

The sciences the *Arabians* chiefly cultivated before *Mohammedism*, were three; that of their genealogies and history, such a knowledge of the stars as to foretel the changes of weather, and the interpretation of dreams³. They used to value themselves excessively on account of the nobility of their families, and so many disputes happened on that occasion, that it is no wonder if they took great pains in settling their descents. What knowledge they had of the stars, was gathered from long experience, and not from any regular study, or astronomical rules⁴. The *Arabians*, as the *Indians* also did, chiefly applied themselves to observe the fixed stars, contrary to other nations, whose observations were almost confined to the planets; and they foretold their effects from their influences, not their nature; and hence, as has been said, arose the difference of the idolatry of the *Greeks* and *Chaldeans*, who chiefly worshipped the planets, and that of the *Indians*, who worshipped the fixed stars. The stars or asterisms they most usually foretold the weather by, were those they call *Anwâ*, or the houses of the moon. These are 28 in number, and divide the zodiac into as many parts, thro' one of which the moon passes every night; as some of them set in the morning, others rise opposite to them, which happens every 13th night, and from their rising and setting, the *Arabs*, by long experience, observed what changes happened in the air; and at length, as has been said, came to ascribe divine power to them; saying, that their rain was from such or such a star: which expression *Mohammed* condemned, and

¹ Voyage dans la Palest. p. 220. &c. ² Ibid. p. 213. &c. ³ Al Shahrestani, apud Pocock Orat. ubi sup. p. 9. & Spec. 164. ⁴ Abulfarag. p. 161. ⁵ V. Hyde, in not. ad Tabulas stellar. fixar. Ulugh Beigh, p. 53.

absolutely forbid them to use it in the old sense; unless they meant no more by it, than that G o d had so ordered the seasons, that when the moon was in such or such a mansion or house, or at the rising or setting of such and such a star, it should rain or be windy, hot or cold ¹.

The old *Arabians* therefore seem to have made no farther progress in astronomy, which science they afterwards cultivated with so much success and applause, than to observe the influence of the stars on the weather, and to give them names; and this it was obvious for them to do, by reason of their pastoral way of life, lying night and day in the open plains. The names they imposed on the stars, generally alluded to cattle and flocks, and they were so nice in distinguishing them, that no language has so many names of stars and asterisms as the *Arabic*; for tho' they have since borrowed the names of several constellations from the *Greeks*, yet the far greater part are of their own growth, and much more ancient, particularly those of the more conspicuous stars, dispersed in several constellations, and those of the lesser constellations which are contained within the greater, and were not observed or named by the *Greeks* ².

Thus have I given the most succinct account I have been able, of the state of the ancient *Arabians* before *Mohammed*, or, to use their expression, in the time of *ignorance*. I shall now proceed briefly to consider the state of religion in the east, and of the two great empires which divided that part of the world between them, at the time of *Mohammed's* setting up for a prophet, and what were the conducive circumstances and accidents that favoured his success.

¹ V. Poc. Spec. p. 163, &c.

² V. Hyde ubi sup. p. 4.

SECTION II.

Of the State of Christianity, particularly of the Eastern Churches, and of Judaism, at the Time of Mohammed's appearance: and of the methods taken by him for the establishing his Religion, and the circumstances which concurred thereto.

IF we look into the ecclesiastical historians even from the third century, we shall find the *Christian* world to have then had a very different aspect from what some authors have represented; and so far from being indued with active graces, zeal, and devotion, and established within itself with purity of doctrine, union, and firm profession of the faith ¹, that on the contrary, what by the ambition of the clergy, and what by drawing the abstrusest niceties into controversy, and dividing and subdividing about them into endless schisms and contentions, they had so destroyed that peace, love, and charity from among them, which the Gospel was given to promote; and instead thereof continually provoked each other to that malice, rancour, and every evil work; that they had lost the whole substance of their religion, while they thus eagerly contended for their own imaginations concerning it; and in a manner, quite drove *Christianity* out of the world, by those very controversies in which they disputed with each other about it ². In these dark ages it was, that most of those superstitions and corruptions we now justly abhor in the church of *Rome*, were not only broached, but established; which gave great advantages to the propagation of *Mohammedism*. The worship of saints and images, in particular, was then arrived at such a scandalous pitch, that it even surpassed whatever is now practised among the *Romanists* ³.

The corrupt state of *Christianity* after the third century.

After the *Nicene* council, the eastern church was engaged in perpetual controversies, and torn to pieces by the disputes of the *Arians*, *Sabellians*, *Nestorians*, and *Eutychians*: the heresies of the two last of which have been shewn to have consisted more in the words and form of expression, than in the doctrines themselves ⁴; and were ra-

¹ Ricaut's State of the Ottoman empire, p. 187. ² Prideaux's pref. to his life of Mahomet. ³ V. La vie de Mahomed, par Boulainvilliers, p. 219, &c. ⁴ V. Simon, Hist. Crit. de la creance, &c. des nations du Levant.

ther the pretences, than real motives, of those frequent councils, to and from which the contentious prelates were continually riding post, that they might bring every thing to their own will and pleasure¹. And to support themselves by dependants and bribery, the clergy in any credit at court undertook the protection of some officer in the army, under the colour of which justice was publicly sold, and all corruption encouraged.

In the western church *Damasus* and *Ursicinus* carried their contests at *Rome* for the episcopal seat so high, that they came to open violence and murder, which *Viventius* the governour not being able to suppress, he retired into the country, and left them to themselves, till *Damasus* prevailed. It is said that on this occasion, in the church of *Sicininus*, there were no less than 137 found killed in one day. And no wonder they were so fond of these seats, when they became by that means enriched by the presents of matrons, and went abroad in their chariots and sedans in great state, feasting sumptuously even beyond the luxury of princes, quite contrary to the way of living of the country prelates, who alone seemed to have some temperance and modesty left².

These dissensions were greatly owing to the emperors, and particularly to *Constantius*, who confounding the pure and simple *Christian* religion with anile superstitions, and perplexing it with intricate questions, instead of reconciling different opinions, excited many disputes, which he fomented as they proceeded, with infinite altercations. This grew worse in the time of *Justinian*, who not to be behind the bishops of the fifth and sixth centuries in zeal, thought it no crime to condemn to death a man of a different persuasion from his own³.

This corruption of doctrine and morals in the princes and clergy, was necessarily followed by a general depravity of the people⁴; those of all conditions making it their sole business to get money by any means, and then to squander it away when they had got it, in luxury and debauchery⁵.

The heresies among the Arabian Christians.

But, to be more particular as to the nation we are now writing of, *Arabia* was of old famous for heresies⁶; which might be in some measure attributed to the liberty and independency of the tribes. Some of the *Christians* of that nation believed the soul died with the

¹ Ammian. Marcellin. l. 21. V. etiam Euseb. Hist. Eccles. l. 8. c. 1. Sozom. l. 1. c. 14, &c. Hil. & Sulpic. Sever. in Hist. Sacr. p. 112, &c. ² Ammian. Marcellin. lib. 27. ³ Idem, l. 21. ⁴ Procop. in Aneid. p. 60. ⁵ See an instance of the wickedness of the *Christian* army even when they were under the terror of the *Saracens*, in Ockley's Hist. of the Sarac. V. I. p. 239. ⁶ V. Boulainvill. Vie de Mahom. ubi sup. ⁷ V. Sozomen. Hist. Eccles. l. 1. c. 16, 17. Sulpic. Sever. ubi supra.

body,

body, and was to be raised again with it at the last day¹: these *Origen* is said to have convinced². Among the *Arabs* it was that the heresies of *Ebion*, *Beryllus*, and the *Nazaræans*³, and also that of the *Collyridians* were broached, or at least propagated; the latter introduced the Virgin *Mary* for God, or worshipped her as such, offering her a sort of twisted cake called *collyris*, whence the sect had its name⁴.

This notion of the divinity of the Virgin *Mary* was also believed by some at the council of *Nice*, who said there were two gods besides the Father, viz. *Christ* and the Virgin *Mary*, and were thence named *Mariamites*⁵. Others imagined her to be exempt from humanity, and deified; which goes but little beyond the *Papish* superstition in calling her the complement of the *Trinity*, as if it were imperfect without her. This foolish imagination is justly condemned in the *Korân*⁶ as idolatrous, and gave a handle to *Mohammed* to attack the *Trinity* itself.

Other sects there were of many denominations within the borders of *Arabia*, which took refuge there from the proscriptions of the imperial edicts; several of whose notions *Mohammed* incorporated with his religion, as may be observed hereafter.

Tho' the *Jews* were an inconsiderable and despised people in other parts of the world, yet in *Arabia*, whither many of them fled from the destruction of *Jerusalem*, they grew very powerful, several tribes and princes embracing their religion; which made *Mohammed* at first shew great regard to them, adopting many of their opinions, doctrines, and customs; thereby to draw them, if possible, into his interest. But that people, agreeably to their wonted obstinacy, were so far from being his proselytes, that they were some of the bitterest enemies he had, waging continual war with him, so that their reduction cost him infinite trouble and danger, and at last his life. This aversion of theirs created at length as great a one in him to them, so that he used them for the latter part of his life, much worse than he did the *Christians*, and frequently exclaims against them in his *Korân*; his followers to this day observe the same difference between them and the *Christians*, treating the former as the most abject and contemptible people on earth.

It has been observed by a great politician⁷, that it is impossible a person should make himself a prince, and found a state without opportunities. If the distracted state of religion favoured the designs of *Mohammed* on that side, the weakness of the *Roman* and *Persian* mo-

The *Jews*
powerful
in *Arabia*.

The weak
condition
of the *Ro-*
man and
Persian
empires.

¹ Euseb. Hist. Eccles. l. 6. c. 33.

² Idem, ibid. c. 37.

³ Epiphan. de Hæresi. l. 1. Hær.

⁴ Idem, ibid. l. 3. Hæres. 75, 79.

⁵ Elmacin. Eutych.

⁶ Cap. 5.

⁷ Machiavelli, Princ. c. 6. p. 19.

narchies might flatter him with no less hopes in any attempt on those once formidable empires, either of which, had they been in their full vigour, must have crushed *Mohammedism* in its birth; whereas nothing nourished it more than the success the *Arabians* met with in their enterprises against those powers, which success they failed not to attribute to their new religion and the divine assistance thereof.

The *Roman* empire declined apace after *Constantine*, whose successors were for the generality remarkable for their ill qualities, especially cowardice and cruelty. By *Mohammed's* time, the western half of the empire was overrun by the *Goths*; and the eastern so reduced by the *Huns* on the one side, and the *Persians* on the other, that it was not in a capacity of stemming the violence of a powerful invasion. The emperor *Maurice* paid tribute to the *Kbagán* or king of the *Huns*; and after *Phocas* had murdered his master, such lamentable havoc there was among the soldiers, that when *Heraclius* came, not above seven years after, to muster the army there were only two soldiers left alive, of all those who had born arms when *Phocas* first usurped the empire. And tho' *Heraclius* was a prince of admirable courage and conduct, and had done what possibly could be done to restore the discipline of the army, and had had great success against the *Persians*, so as to drive them not only out of his own dominions, but even out of part of their own; yet still the very vitals of the empire seemed to be mortally wounded; that there could no time have happened, more fatal to the empire, or more favourable to the enterprises of the *Arabs*; who seem to have been raised up on purpose by G O D, to be a scourge to the *Christian* church, for not living answerably to that most holy religion which they had received¹.

The general luxury and degeneracy of manners into which the *Grecians* were sunk, also contributed not a little to the enervating their forces, which were still further drained by those two great destroyers, monachism and persecution.

The *Persians* had also been in a declining condition for some time before *Mohammed*, occasioned chiefly by their intestine broils and dissensions; great part of which arose from the devilish doctrines of *Manes* and *Mazdak*. The opinions of the former are tolerably well known: the latter lived in the reign of *Khosru Kobád*, and pretended himself a prophet sent from G O D to preach a community of women and possessions, since all men were brothers and descended from the same common parents. This he imagined would put an end to all

¹ Ockley's Hist. of the *Saracens*, Vol. I. p. 19, &c.

feuds and quarrels among men, which generally arose on account of one of the two. *Kobád* himself embraced the opinions of this impostor, to whom he gave leave, according to his new doctrine, to lie with the queen his wife; which permission *Anushirwán*, his son, with much difficulty prevailed on *Mazdak* not to make use of. These sects had certainly been the immediate ruin of the *Persian* empire, had not *Anushirwán*, as soon as he succeeded his father, put *Mazdak* to death with all his followers, and the *Manicheans* also, restoring the ancient *Magian* religion ¹.

In the reign of this prince, deservedly surnamed the *Just*, *Mohammed* was born. He was the last king of *Persia* who deserved the throne, which after him was almost perpetually contended for, till subverted by the *Arabs*. His son *Hormúz* lost the love of his subjects by his excessive cruelty; having had his eyes put out by his wife's brothers, he was obliged to resign the crown to his son *Kbofrú Parviz*, who at the instigation of *Babrá*m *Chubín* had rebelled against him, and was afterwards strangled. *Parviz* was soon obliged to quit the throne to *Babrá*m; but obtaining succours of the *Greek* emperor *Maurice*, he recovered the crown: yet towards the latter end of a long reign he grew so tyrannical and hateful to his subjects, that they held private correspondence with the *Arabs*; and he was at length deposed, imprisoned, and slain by his son *Shirúyeh* ². After *Parviz* no less than six princes possessed the throne in less than six years. These domestic broils effectually brought ruin upon the *Persians*; for tho' they did rather by the weakness of the *Greeks*, than their own force, ravage *Syria* and sack *Jerusalem* and *Damascus* under *Kbofrú Parviz*; and, while the *Arabs* were divided and independent, had some power in the province of *Yaman*, where they set up the four last kings before *Mohammed*; yet when attacked by the *Greeks* under *Heraclius*, they not only lost their new conquests, but part of their own dominions, and no sooner were the *Arabs* united by *Mohammedism*, than they beat them in every battle, and in a few years totally subdued them.

As these empires were weak and declining, so *Arabia*, at *Mohammed's* setting up, was strong and flourishing; having been peopled at the expence of the *Grecian* empire, whence the violent proceedings of the domineering sects forced many to seek refuge in a free country, as *Arabia* then was; where they who could not enjoy tranquillity and their conscience at home, found a secure retreat. The *Arabians* were not only a populous nation, but unacquainted with the luxury and

¹ V. Poc. Spec. p. 70.

² V. Teixeira, Relaciones de los Reyes de Persia, p. 195, &c.

delicacies of the *Greeks* and *Persians*, and inured to hardships of all sorts; living in a most parsimonious manner, seldom eating any flesh, drinking no wine, and sitting on the ground. Their political government was also such as favoured the designs of *Mohammed*; for the division and independency of their tribes was so necessary to the first propagation of his religion, and the foundation of his power, that it would have been scarce possible for him to have effected either, had the *Arabs* been united in one society. But when they had embraced his religion, the consequent union of their tribes was no less necessary and conducive to their future conquests and grandeur.

This posture of public affairs in the eastern world, both as to its religious and political state, it is more than probable *Mohammed* was well acquainted with; he having had sufficient opportunities of informing himself in those particulars, in his travels as a merchant in his younger years: and tho' it is not to be supposed his views at first were so extensive as afterwards, when they were enlarged by his good fortune, yet he might reasonably promise himself success in his first attempts from thence. As he was a man of extraordinary parts and address, he knew how to make the best of every incident, and turn what might seem dangerous to another, to his own advantage.

Mohammed came into the world under some disadvantages, which he soon surmounted. His father *Abd'allah* was a younger son¹ of *Abd'alnotaleb*, and dying very young and in his father's life time, left his widow and infant son in very mean circumstances, his whole substance consisting but of five camels and one *Ethiopian* she-slave². *Abd'alnotaleb* was therefore obliged to take care of his grandchild *Mohammed*, which he not only did during his life, but at his death enjoined his eldest son *Abu Taleb*, who was brother to *Abd'allah* by the same mother, to provide for him for the future; which he very affectionately did, and instructed him in the business of a merchant which he followed; and to that end he took him with him into *Syria* when he was but thirteen, and afterward recommended him to *Kbadijah* a noble and rich widow for her factor, in whose service he behaved himself so well, that by making him her husband she soon raised him to an equality with the richest in *Mecca*.

After he began by this advantageous match to live at his ease, it was that he formed the scheme of establishing a new religion, or, as

¹ He was not his eldest son, as Dr. *Prideaux* tells us; whose reflections built on that foundation must necessarily fail: (see his life of *Mahomet*, p. 9.) nor yet his youngest son, as M. de *Boulainvilliers* (*Vie de Mahommed*, p. 182, &c.) supposes; for *Hamza* and *al Abbâs* were both younger than *Abd'allah*. ² *Abulfeda*, Vit. *Moham.* p. 2.

he expressed it, of replanting the only true and ancient one, professed by *Adam, Noah, Abraham, Moses, Jesus*, and all the prophets ¹, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter *Jews* and *Christians* had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one only G O D.

Whether this was the effect of enthusiasm, or only a design to raise himself to the supreme government of his country, I will not pretend to determine. The latter is the general opinion of *Christian* writers, who agree that ambition, and the desire of satisfying his sensuality were the motives of his undertaking. It may be so; yet his first views perhaps were not so interested. His original design of bringing the pagan *Arabs* to the knowledge of the true G O D, was certainly noble, and highly to be commended; for I cannot possibly subscribe to the assertion of a late learned writer ², that he made that nation exchange their idolatry for another religion altogether as bad. *Mohammed* was no doubt fully satisfied in his conscience of the truth of his grand point, the unity of G O D, which was what he chiefly attended to; all his other doctrines and institutions being rather accidental, and unavoidable, than premeditated and designed.

Since then *Mohammed* was certainly himself persuaded of his grand article of faith, which in his opinion was violated by all the rest of the world; not only by the idolaters, but by the *Christians*, as well those who rightly worshipped *Jesus* as G O D, as those who superstitiously adored the *Virgin Mary*, saints, and images; and also by the *Jews*, who are accused in the *Korân* of taking *Ezra* for the son of G O D ³; it is easy to conceive that he might think it a meritorious work to rescue the world from such ignorance and superstition; and by degrees, with the help of a warm imagination, which an *Arab* seldom wants ⁴, to suppose himself destined by providence for the effecting that great reformation. And this fancy of his might take still deeper root in his mind, during the solitude he thereupon affected, usually retiring for a month in the year to a cave in mount *Hara* near *Mecca*. One thing which may be probably urged against the enthusiasm of this prophet of the *Arabs*, is the wise conduct and great prudence he all along shewed in pursuing his design, which seem inconsistent with the wild notions of a hot-brained religionist. But tho' all enthusiasts or madmen do not behave with

¹ See *Korân*. c. 2.
of Enthusiasm. p. 148.

² *Prideaux's* life of *Mahomet*, p. 76.

³ *Korân*. c. 9.

⁴ See *Casaub.*

the same gravity and circumspection that he did, yet he will not be the first instance, by several, of a person who has been out of the way only *quoad hoc*, and in all other respects acted with the greatest decency and precaution.

The terrible destruction of the eastern churches, once so glorious and flourishing, by the sudden spreading of *Mohammedism*, and the great successes of its professors against the *Christians*, necessarily inspire a horror of that religion in those to whom it has been so fatal; and no wonder if they endeavour to set the character of its founder, and its doctrines, in the most infamous light. But the damage done by *Mohammed* to *Christianity* seems to have been rather owing to his ignorance than malice; for his great misfortune was, his not having a competent knowledge of the real and pure doctrines of the *Christian* religion, which was in his time so abominably corrupted, that it is not surprizing if he went too far, and resolved to abolish what he might think incapable of reformation.

It is scarce to be doubted but that *Mohammed* had a violent desire of being reckoned an extraordinary person, which he could attain to by no means more effectually, than by pretending to be a messenger sent from GOD, to inform mankind of his will. This might be at first his utmost ambition, and had his fellow citizens treated him less injuriously, and not obliged him by their persecutions to seek refuge elsewhere, and to take up arms against them in his own defence, he had perhaps continued a private person, and contented himself with the veneration and respect due to his prophetic office; but being once got at the head of a little army, and encouraged by success, it is no wonder if he raised his thoughts to attempt what had never before entered into his imagination.

That *Mohammed* was, as the *Arabs* are by complexion¹, a great lover of women, we are assured by his own confession; and he is constantly upbraided with it by the controversial writers, who fail not to urge the number of women with whom he had to do, as a demonstrative argument of his sensuality, which they think sufficiently prove him to have been a wicked man, and consequently an impostor. But it must be considered, that polygamy, tho' it be forbidden by the *Christian* religion, was in *Mohammed's* time frequently practised in *Arabia* and other parts of the east, and was not counted an immorality, nor was a man the worse esteemed on that account; for which reason *Mohammed* permitted the plurality of wives, with certain limitations, among his own followers, who argue for the lawfulness of it

¹ Ammian. Marcell. l. 14. c. 4.

from several reasons, and particularly from the examples of persons allowed on all hands to have been good men; some of whom have been honoured with the divine correspondence. The several laws relating to marriages and divorces, and the peculiar privileges granted to *Mohammed* in his *Korân*, were almost all taken by him from the *Jewish* decisions, as will appear hereafter; and therefore he might think those institutions the more just and reasonable, as he found them practised or approved by the professors of a religion, which was confessedly of divine original.

But whatever were his motives, *Mohammed* had certainly the personal qualifications which were necessary to accomplish his undertaking. The *Mohammedan* authors are excessive in their commendations of him, and speak much of his religious and moral virtues; as his piety, veracity, justice, liberality, clemency, humility, and abstinence. His charity, in particular, they say, was so conspicuous, that he had seldom any money in his house, keeping no more for his own use than was just sufficient to maintain his family; and he frequently spared even some part of his own provisions to supply the necessities of the poor; so that before the year's end he had generally little or nothing left: *GOD*, says *al Bokbâri*, offered him the keys of the treasures of the earth, but he would not accept them. Tho' the eulogies of these writers are justly to be suspected of partiality, yet thus much, I think, may be inferred from thence, that for an *Arab* who had been educated in *Paganism*, and had but a very imperfect knowledge of his duty, he was a man of at least tolerable morals, and not such a monster of wickedness as he is usually represented. And indeed, it is scarce possible to conceive, that a wretch of so profligate a character should ever have succeeded in an enterprize of this nature; a little hypocrisy and saving of appearances, at least, must have been absolutely necessary; and the sincerity of his intentions is what I pretend not to inquire into.

Of his
personal
qualifica-
tions.

He had indisputably a very piercing and sagacious wit, and was thoroughly versed in all the arts of insinuation². The eastern historians describe him to have been a man of an excellent judgment, and a happy memory; and these natural parts were improved by a great experience and knowledge of men, and the observations he had made in his travels. They say he was a person of few words, of an equal chearful temper, pleasant and familiar in conversation, of inoffen-

¹ V. *Abu'lfeâ Vit. Moham.* p. 144, &c.

² V. *Prid. life of Mahomet*, p. 105.

five behaviour towards his friends, and of great condescension towards his inferiors ¹. To all which were joined a comely agreeable person, and a polite address; accomplishments of no small service in preventing those in his favour, whom he attempted to persuade.

As to acquired learning, it is confessed he had none at all; having had no other education than what was customary in his tribe, who neglected, and perhaps despised, what we call literature; esteeming no language in comparison with their own, their skill in which they gained by use and not by books, and contenting themselves with improving their private experience by committing to memory such passages of their poets as they judged might be of use to them in life. This defect was so far from being prejudicial or putting a stop to his design, that he made the greatest use of it; insisting that the writings which he produced as revelations from GOD, could not possibly be a forgery of his own; because it was not conceivable that a person who could neither write nor read should be able to compose a book of such excellent doctrine, and in so elegant a style; and thereby obviating an objection that might have carried a great deal of weight ². And for this reason his followers, instead of being ashamed of their master's ignorance, glory in it, as an evident proof of his divine mission, and scruple not to call him (as he is indeed called in the *Korân* itself ³) the *illiterate prophet*.

The first
steps of
Moham-
med to-
wards the
executing
of his pro-
ject.

The scheme of religion which *Mohammed* framed, and the design and artful contrivance of those written revelations (as he pretended them to be) which compose his *Korân*, shall be the subject of the following sections: I shall therefore in the remainder of this relate, as briefly as possible, the steps he took towards the effecting of his enterprize, and the accidents which concurred to his success therein.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin by the conversion of his own household. Having therefore retired with his family, as he had done several times before, to the above-mentioned cave in mount *Hara*, he there opened the secret of his mission to his wife *Khadîjah*; and acquainted her that the angel *Gabriel* had just before appeared to him, and told him that he was appointed the apostle of GOD: he also repeated to her a passage ⁴ which he pretended had been revealed to him by the ministry of the angel, with those other circumstances of this first appearance, which are related by the *Mohammedan* writers. *Khadîjah*

¹ V. Abulshed. ubi sup.

² See *Korân* chap. 29. *Prid. life of Mab.* p. 128, &c.

³ Chap. 7.

⁴ This passage is generally agreed to be the first five verses of the 96th chapter.

received the news with great joy¹; swearing by him in whose hands her soul was, that she trusted he would be the prophet of his nation: and immediately communicated what she had heard to her cousin *Warakab Ebn Nawfal*, who being a *Christian* could write in the *Hebrew* character, and was tolerably well versed in the scriptures²; and he as readily came into her opinion, assuring her that the same angel who had formerly appeared unto *Moses*, was now sent to *Mohammed*³. This first overture the prophet made in the month of *Ramadân*, in the fortieth year of his age, which is therefore usually called the year of his mission.

Encouraged by so good a beginning, he resolved to proceed, and try for some time what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the publick. He soon made proselytes of those under his own roof, viz. his wife *Khadîjah*, his servant *Zeid Ebn Hârethâ* (to whom he gave his freedom⁴ on that occasion, which afterwards became a rule to his followers,) and his cousin and pupil *Ali*, the son of *Abu Tâleb*, tho' then very young: but this last, making no account of the other two, used to stile himself the *first of believers*. The next person *Mohammed* applied to was *Abdallâh Ebn Abi Kobâsa*, surnamed *Abu Becr*, a man of great authority among the *Koreish*, and one whose interest he well knew would be of great service to him; as it soon appeared: for *Abu Becr* being gained over, prevailed also on *Othmân Ebn Affân*, *Abd'alrahmân Ebn Awf*, *Saad Ebn Abi Wakkâs*, *al Zobeir Ebn al Awâm*, and *Talha Ebn Obeid'allah*, all principal men in *Mecca*, to follow his example. These men were the six chief companions, who, with a few more, were converted in the space of three years; at the end of which *Mohammed* having, as he hoped, a sufficient interest to support him, made his mission no longer a secret, but gave out that *GOD* had commanded him to admonish his near relations⁵, and in order to do it with more convenience and prospect of success, he directed *Ali* to prepare an entertainment, and invite the sons and descendants of *Abd'almotaleb*, intending then to open his mind to them; this was done, and about forty of them came, but *Abu Labeb*, one of his uncles, making the company break up before *Mohammed* had an opportunity of speaking, obliged him to give them a second invita-

¹ I do not remember to have read in any eastern author, that *Khadîjah* ever rejected her husband's pretences as delusions, or suspected him of any imposture. Yet see *Prideaux's* life of *Mahomet*, p. 11, &c. ² V. *Poc. Spec.* p. 157. ³ V. *Abulfed. Vit. Moham.* p. 16. Where the learned translator has mistaken the meaning of this passage.

⁴ For he was his purchased slave, as *Abulfeda* expressly tells us; and not his cousin german, as *Mr. de Boulainvill.* asserts (*Vie de Mah.* p. 273.)

⁵ *Korân* c. 74. See the notes thereon.

tion the next day; and when they were come, he made them the following speech; “ *I know no man in all Arabia who can offer his kindred a more excellent thing than I now do you: I offer you happiness both in this life, and in that which is to come; GOD Almighty hath commanded me to call you unto him; Who therefore among you will be assisting to me herein, and become my brother, and my vice-gerent?*” All of them hesitating, and declining the matter, *Ali* at length rose up, and declared that he would be his assistant; and vehemently threatned those who should oppose him. *Mohammed* upon this embraced *Ali* with great demonstrations of affection, and desired all who were present to hearken to and obey him, as his deputy; at which the company broke out into great laughter, telling *Abu Taleb*, that he must now pay obedience to his son.

The *Koreish* oppose him,

This repulse however was so far from discouraging *Mohammed*, that he began to preach in public to the people, who heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers; which so highly provoked them, that they declared themselves his enemies, and would soon have procured his ruin, had he not been protected by *Abu Taleb*. The chief of the *Koreish* warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting; which proving ineffectual, they at length threatned him with an open rupture, if he did not prevail on *Mohammed* to desist. At this *Abu Taleb* was so far moved that he earnestly dissuaded his nephew from pursuing the affair any farther, representing the great danger he and his friends must otherwise run. But *Mohammed* was not to be intimidated, telling his uncle plainly, *that if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprize: and Abu Taleb* seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies¹.

And persecute his followers.

The *Koreish* finding they could prevail neither by fair words nor menaces, tried what they could do by force, and ill treatment; using *Mohammed*'s followers so very injuriously that it was not safe for them to continue at *Mecca* any longer; whereupon *Mohammed* gave leave to such of them as had not friends to protect them, to seek for refuge elsewhere. And accordingly in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into *Ethiopia*; and among them *Othmán Ebn Affán* and his wife *Rakíab*, *Mohammed*'s

¹ Abulfeda ubi supra.

hammed's daughter. This was the first flight; but afterwards several others followed them, retiring one after another, to the number of eighty three men and eighteen women, besides children¹. These refugees were kindly received by the *Najāshi*², or king of *Ethiopia*, who refused to deliver them up to those whom the *Koreish* sent to demand them, and as the *Arab* writers unanimously attest, even professed the *Mohammedan* religion.

In the sixth year of his mission³ *Mohammed* had the pleasure of seeing his party strengthened by the conversion of his uncle *Hamza*, a man of great valour and merit, and of *Omar Ebn al Khattāb*, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, *Islamism* made so great a progress among the *Arab* tribes, that the *Koreish*, to suppress it effectually, if possible, in the seventh year of *Mohammed's* mission⁴, made a solemn league or covenant against the *Hashemites* and the family of *Abd'almotalleb*, engaging themselves to contract no marriages with any of them, and to have no communication with them; and to give it the greater sanction, reduced it into writing, and laid it up in the *Caaba*. Upon this the tribe became divided into two factions; and the family of *Hashem* all repaired to *Abu Taleb*, as their head; except only *Abd'al Uzza*, surnamed *Abu Labeb*, who out of his inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was *Abu Sofiān Ebn Harb*, of the family of *Ommeya*.

The families continued thus at variance for three years; but in the tenth year of his mission, *Mohammed* told his uncle *Abu Taleb*, that *God* had manifestly shewed his disapprobation of the league which the *Koreish* had made against them, by sending a worm to eat out every word of the instrument, except the name of *God*. Of this accident *Mohammed* had probably some private notice; for *Abu Taleb* went immediately to the *Koreish* and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the *Hashemites*. To this they acquiesced, and going to inspect the writing, to their great astonishment found it to be as *Abu Taleb* had said; and the league was thereupon declared void.

¹ Idem, Ebn Shohnah.

² Dr. *Prideaux* seems to take this word for a proper name, but it is only the title the *Arabs* give to every king of this country. See his life of *Mah.* p. 55.

³ Ebn Shohnah. ⁴ Al Jannābi.

Mohammed loses his uncle *Abu Taleb*, and his wife.

In the same year *Abu Taleb* died, at the age of above fourscore; and it is the general opinion that he died an infidel, tho' others say that when he was at the point of death he embraced *Mohammedism*, and produce some passages out of his poetical compositions, to confirm their assertion. About a month, or as some write, three days after the death of this great benefactor and patron, *Mohammed* had the additional mortification to lose his wife *Khadījah*, who had so generously made his fortune. For which reason this year is called the year of mourning ¹.

The *Koreish* grow more troublesome.

On the death of these two persons the *Koreish* began to be more troublesome than ever to their prophet, and especially some who had formerly been his intimate friends; inasmuch that he found himself obliged to seek for shelter elsewhere, and first pitched upon *Tāyef*, about sixty miles east from *Mecca*, for the place of his retreat. Thither therefore he went, accompanied by his servant *Zeid*, and applied himself to two of the chief of the tribe of *Thakīf* who were the inhabitants of that place; but they received him very coldly. However he staid there a month; and some of the more considerate and better sort of men, treated him with a little respect: but the slaves and inferior people at length rose against him, and bringing him to the wall of the city, obliged him to depart, and return to *Mecca*; where he put himself under the protection of *al Motāam Ebn Adi* ².

Six inhabitants of *Medina* converted.

This repulse greatly discouraged his followers: however *Mohammed* was not wanting to himself, but boldly continued to preach to the public assemblies at the pilgrimage, and gained several proselytes, and among them six of the inhabitants of *Yathreb* of the *Jewish* tribe of *Khazraj*, who on their return home failed not to speak much in commendation of their new religion, and exhorted their fellow-citizens to embrace the same.

Mohammed feigns to have made a journey to heaven.

In the twelfth year of his mission it was that *Mohammed* gave out that he had made his night journey from *Mecca* to *Jerusalem* and thence to heaven ³, so much spoken of by all that write of him. *Dr. Prideaux* ⁴ thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission; or else, by pretending to have conversed with *God*, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the

¹ Abulfed. p. 28. Ebn Shohnah. ² Ebn Shohnah.

³ See the notes on the 17th chap. of the *Korān*. ⁴ Life of *Mahomet*, p. 41, 51, &c.

oral law of the *Jews*. But I do not find that *Mohammed* himself ever expected so great a regard should be paid to his sayings, as his followers have since done; and seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversed with God in heaven, as *Moses* had heretofore done in the mount, and to have received several institutions immediately from him, whereas before he contented himself with persuading them that he had all by the ministry of *Gabriel*.

However this story seemed so absurd and incredible, that several of his followers left him upon it, and it had probably ruined the whole design, had not *Abu Becr* vouched for his veracity, and declared that if *Mohammed* affirmed it to be true, he verily believed the whole. Which happy incident not only retrieved the prophet's credit, but increased it to such a degree, that he was secure of being able to make his disciples swallow whatever he pleased to impose on them for the future. And I am apt to think this fiction, notwithstanding its extravagance, was one of the most artful contrivances *Mohammed* ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterwards arrived.

In this year, called by the *Mohammedans* the *accepted year*, twelve men of *Yathreb* or *Medina*, of whom ten were of the tribe of *Khazraj*, and the other two of that of *Aws*, came to *Mecca*, and took an oath of fidelity to *Mohammed* at *al Akaba*, a hill on the north of that city. This oath was called *the womens oath*; not that any women were present at this time, but because a man was not thereby obliged to take up arms in defence of *Mohammed* or his religion; it being the same oath that was afterwards exacted of the women, the form of which we have in the *Korân*¹, and is to this effect; *viz.* That they should renounce all idolatry; that they should not steal, nor commit fornication, nor kill their children (as the pagan *Arabs* used to do when they apprehended they should not be able to maintain them²) nor forge calumnies; and that they should obey the prophet in all things that were reasonable. When they had solemnly engaged to do all this, *Mohammed* sent one of his disciples, named *Masâb Ebn Omair* home with them, to instruct them more fully in the grounds and ceremonies of his new religion.

Twelve
men of
Medina
take an
oath to
Mohammed.

¹ Cap. 60. ² V. *Korân*, c. 6.

The progress of
Mohammedism at
Medina.

Mas'ab, being arrived at *Medina*, by the assistance of those who had been formerly converted, gained several profelytes, particularly *Osaid Ebn Hodeira*, a chief man of the city, and *Saad Ebn Mo'adh*, prince of the tribe of *Aws*; *Mohammedism* spreading so fast, that there was scarce a house wherein there were not some who had embraced it.

Several of
that city
swear fidelity to
Mohammed.

The next year, being the thirteenth of *Mohammed's* mission, *Mas'ab* returned to *Mecca*, accompanied by seventy three men and two women of *Medina* who had professed *Islamism*, besides some others who were as yet unbelievers. On their arrival, they immediately sent to *Mohammed*, and offered him their assistance, of which he was now in great need, for his adversaries were by this time grown so powerful in *Mecca*, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at *al Akaba* above mentioned, attended by his uncle *al Abbas*, who, tho' he was not then a believer, wished his nephew well, and made a speech to those of *Medina*, wherein he told them, that as *Mohammed* was obliged to quit his native city, and seek an *asylum* elsewhere, and they had offered him their protection, they would do well not to deceive him; and that if they were not firmly resolved to defend and not betray him, they had better declare their minds, and let him provide for his safety in some other manner. Upon their protesting their sincerity, *Mohammed* swore to be faithful to them; on condition that they should protect him against all insults, as heartily as they would their own wives and families. They then asked him what recompense they were to expect if they should happen to be killed in his quarrel; he answered, paradise. Whereupon they pledged their faith to him, and so returned home; after *Mohammed* had chosen twelve out of their number, who were to have the same authority among them as the twelve apostles of *Christ* had among his disciples¹.

He pretends to
have leave
to defend
himself.

Hitherto *Mohammed* had propagated his religion by fair means, so that the whole success of his enterprize before his flight to *Medina*, must be attributed to persuasion only, and not to compulsion. For before this second oath of fealty or inauguration at *al Akaba*, he had no permission to use any force at all, and in several places of the *Korân*, which he pretended were revealed during his stay at *Mecca*, he declares his business was only to preach and admonish, that he had no authority to compel any person to embrace his religion; and

¹ Abulfeda. Vit. Moham. p. 40, &c. ² Ebn Ishâk.

that whether people believed, or not, was none of his concern, but belonged solely unto G o d. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and when persecuted himself, chose rather to quit the place of his birth and retire to *Medina*, than to make any resistance. But this great passiveness and moderation seems entirely owing to his want of power, and the great superiority of his opposers for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of *Medina*, to make head against his enemies, than he gave out, that G o d had allowed him and his followers to defend themselves against the infidels; and at length as his forces increased, he pretended to have the divine leave even to attack them; and to destroy idolatry, and set up the true faith by the sword; finding, by experience, that his designs would otherwise proceed very slowly, if they were not utterly overthrown; and knowing on the other hand that innovators, when they depend solely on their own strength, and can compel, seldom run any risk; from whence, the politician observes, it follows, that all the armed prophets have succeeded, and the unarmed ones have failed. *Moses*, *Cyrus*, *Theseus*, and *Romulus* would not have been able to establish the observance of their institutions for any length of time, had they not been armed¹. The first passage of the *Korán* which gave *Mohammed* the permission of defending himself by arms, is said to have been that in the twenty second chapter; after which a great number to the same purpose were revealed.

That *Mohammed* had a right to take up arms for his own defence against his unjust persecutors, may perhaps be allowed; but whether he ought afterwards to have made use of that means for the establishing of his religion is a question I will not here determine. How far the secular power may or ought to interpose in affairs of this nature, mankind are not agreed. The method of converting by the sword, gives no very favourable idea of the faith which is so propagated, and is disallowed by every body in those of another religion, tho' the same persons are willing to admit of it for the advancement of their own; supposing that tho' a false religion ought not to be established by authority, yet a true one may; and accordingly force is almost as constantly employed in these cases by those who have the power in their hands, as it is constantly complained of by those who suffer the violence. It is certainly one of the most

¹ Machiavelli, Princ. c. 6.

convincing proofs that *Mohammedism* was no other than a human invention, that it owed its progress and establishment almost entirely to the sword; and it is one of the strongest demonstrations of the divine original of *Christianity*, that it prevailed against all the force and powers of the world by the meer dint of its own truth, after having stood the assaults of all manner of persecutions, as well as other oppositions, for three hundred years together, and at length made the *Roman* emperors themselves submit thereto¹; after which time indeed this proof seems to fail, *Christianity* being then established and *Paganism* abolished by public authority, which has had great influence in the propagation of the one and destruction of the other ever since². But to return.

Mohammed's profelytes fly to *Medina*; and the *Koreish* conspire to kill him.

Mohammed having provided for the security of his companions as well as his own, by the league offensive and defensive which he had now concluded with those of *Medina*, directed them to repair thither, which they accordingly did; but himself with *Abu Becr* and *Ali* staid behind, having not yet received the divine permission, as he pretended, to leave *Mecca*. The *Koreish* fearing the consequence of this new alliance, began to think it absolutely necessary to prevent *Mohammed's* escape to *Medina*, and having held a council thereon, after several milder expedients had been rejected, they came to a resolution that he should be killed; and agreed that a man should be chosen out of every tribe for the execution of this design, and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all the tribes, to whose united power the *Hassemites* were much inferior, and therefore durst not attempt to revenge their kinsman's death.

But he escapes,

This conspiracy was scarce formed when by some means or other it came to *Mohammed's* knowledge, and he gave out that it was revealed to him by the angel *Gabriel*, who had now ordered him to retire to *Medina*. Whereupon, to amuse his enemies, he directed *Ali* to lye down in his place and wrap himself up in his green cloak, which he did, and *Mohammed* escaped miraculously, as they pretend³, to *Abu Becr's* house, unperceiv'd by the conspirators, who had already assembled at the prophet's door. They in the mean time, looking thro' the crevice and seeing *Ali*, whom they took to be *Mohammed* himself, asleep, continued watching there till morning, when *Ali* arose and they found themselves deceived.

¹ See *Prideaux's* Letter to the *Deists*, p. 220, &c. Rem. O.

³ See the notes to chap. 8, and 36.

² See *Bayle's* Dict. Hist. Art. Mahomet,

From *Abu Becr's* house *Mohammed* and he went to a cave in mount *Thûr*, to the south east of *Mecca*, accompanied only by *Amer Ebn Fobeirah*, *Abu Becr's* servant, and *Abd'allah Ebn Oreitah*, an idolater, whom they had hired for a guide. In this cave they lay hid three days to avoid the search of their enemies, which they very narrowly escaped, and not without the assistance of more miracles than one; for some say that the *Koreish* were struck with blindness, so that they could not find the cave; others, that after *Mohammed* and his companions were got in, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web¹, which made them look no farther². *Abu Becr* seeing the prophet in such imminent danger became very sorrowful, whereupon *Mohammed* comforted him with these words, recorded in the *Korân*³, *Be not grieved, for God is with us*. Their enemies being retired, they left the cave and set out for *Medina*, by a by-road, and having fortunately, or as the *Mohammedans* tell us, miraculously, escaped some who were sent to pursue them, arrived safely at that city; whither *Ali* followed them in three days, after he had settled some affairs at *Mecca*⁴.

The first thing *Mohammed* did after his arrival at *Medina*, was to build a temple for his religious worship; and a house for himself, which he did on a parcel of ground which had before served to put camels in, or as others tell us, for a burying ground, and belonged to *Sabal* and *Sobeil* the sons of *Amru*, who were orphans⁵. This action Dr. *Prideaux* exclaims against, representing it as a flagrant instance of injustice, for that, says he, he violently dispossessed these poor orphans, the sons of an inferior artificer (whom the author he quotes⁶ calls a carpenter) of this ground, and so founded the first fabric of his worship with the like wickedness as he did his religion⁷. But to say nothing of the improbability that *Mohammed* should act in so impolitic a manner at his first coming, the *Mohammedan* writers set this affair in a quite different light; one tells us that he treated with the lads about the price of the ground, but they desired he would accept it as a present⁸; however, as historians of good credit assure us, he actually bought it⁹, and the money was paid by *Abu*

¹ It is observable that the *Jews* have a like tradition concerning *David*, when he fled from *Saul* into the cave; and the *Targum* paraphrases these words of the second verse of *Psalms* lvi, (which was composed on occasion of that deliverance) *I will pray before the most high God that performeth all things for me*, in this manner; *I will pray before the most high God, who called a spider to weave a web for my sake in the mouth of the cave.*

² Al Beidâwi in Kor. c. 9. V. D'Herbel. Bibl. Orient. p. 445.

³ Cap. 9.

⁴ Abulfeda Vit. Moh. p. 50, &c. Ebn Shohnah.

⁵ Abulfeda, ib. p. 52, 53.

⁶ Disputatio Christiani contra Saracen. c. 4.

⁷ *Prideaux's* life of *Mahomet*, p. 58.

⁸ Al Bokhâri in Sonna.

⁹ Al Jannâbi.

*Bedr*¹. Besides, had *Mohammed* accepted it as a present, the orphans were in circumstances sufficient to have afforded it; for they were of a very good family, of the tribe of *Najjâr*, one of the most illustrious among the *Arabs*, and not the sons of a carpenter, as Dr. *Prideaux*'s author writes, who took the word *Najjâr*, which signifies a carpenter, for an appellative, whereas it is a proper name².

He makes
reprisals
on the
Koreish.

Mohammed being securely settled at *Medina*, and able not only to defend himself against the insults of his enemies, but to attack them, began to send out small parties to make reprisals on the *Koreish*; the first party consisting of no more than nine men, who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners. But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of *Bedr*, which was fought in the second year of the *Hejra*, and is so famous in the *Mohammedan* history³. As my design is not to write the life of *Mohammed*, but only to describe the manner in which he carried on his enterprize, I shall not enter into any detail of his subsequent battles and expeditions, which amounted to a considerable number. Some reckon no less than twenty seven expeditions wherein *Mohammed* was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present⁴: some of them however will be necessarily taken notice of in explaining several passages of the *Korân*. His forces he maintained partly by the contributions of his followers for this purpose, which he called by the name of *Zacât* or *alms*, and the paying of which he very artfully made one main article of his religion; and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which matter he likewise pretended to act by the divine direction.

And at
length
concludes
a truce
with them
for ten
years.

In a few years by the success of his arms (notwithstanding he sometimes came off by the worst) he considerably raised his credit and power. In the sixth year of the *Hejra* he set out with 1400 men to visit the temple of *Mecca*, not with any intent of committing hostilities; but in a peaceable manner. However when he came to *al Hodeibiya*, which is situate partly within and partly without the sacred territory, the *Koreish* sent to let him know that they would not permit him to enter *Mecca*, unless he forced his way; whereupon he called his troops about him, and they all took a solemn oath of fealty or ho-

¹ Ahmed Ebn Yusef. ² V. Gagnier, Not. in Abulfed. de Vita Moh. p. 52, 53. ³ See the notes on the *Korân*, chap. 3. p. 36. ⁴ V. Abulfed. Vit. Moh. p. 158.

mage to him, and he resolved to attack the city; but those of *Mecca* sending *Arwa Ebn-Masúd* prince of the tribe of *Thakíf* as their embassador to desire peace, a truce was concluded between them for ten years, by which any person was allowed to enter into league either with *Mohammed* or with the *Koreish* as he thought fit.

It may not be improper, to shew the inconceivable veneration and respect the *Mohammedans* by this time had for their prophet, to mention the account which the above-mentioned embassador gave the *Koreish*, at his return, of their behaviour. He said he had been at the courts both of the *Roman* emperor and of the king of *Persia*, and never saw any prince so highly respected by his subjects as *Mohammed* was by his companions; for whenever he made the ablution, in order to say his prayers, they ran and caught the water that he had used; and whenever he spit, they immediately licked it up, and gathered up every hair that fell from him with great superstition ¹.

The great respect shewn him by his followers.

In the seventh year of the *Hejra*, *Mohammed* began to think of propagating his religion beyond the bounds of *Arabia*, and sent messengers to the neighbouring princes with letters to invite them to *Mohammedism*. Nor was this project without some success. *Khostrú Parviz* then king of *Persia* received his letter with great disdain, and tore it in a passion, sending away the messenger very abruptly; which when *Mohammed* heard, he said, *GOD shall tear his kingdom*. And soon after a messenger came to *Mohammed* from *Badbân* king of *Yaman*, who was a dependant on the *Persians* ², to acquaint him that he had received orders to send him to *Khostrú*. *Mohammed* put off his answer till the next morning, and then told the messenger it had been revealed to him that night that *Khostrú* was slain by his son *Sbirúyeh*; adding that he was well assured his new religion and empire should rise to as great a height as that of *Khostrú*; and therefore bid him advise his master to embrace *Mohammedism*. The messenger being returned, *Badbân* in a few days received a letter from *Sbirúyeh* informing him of his father's death, and ordering him to give the prophet no further disturbance. Whereupon *Badbân* and the *Persians* with him turned *Mohammedans* ³.

Mohammed invites foreign princes to embrace his religion.

The emperor *Heraclius*, as the *Arabian* historians assure us, received *Mohammed's* letter with great respect, laying it on his pillow, and dismissed the bearer honourably. And some pretend that he would have professed this new faith, had he not been afraid of losing his crown ⁴.

¹ Abulfeda Vit. Moh. p. 85. ² See before p. 11. ³ Abulfeda Vit. Moh. p. 92, &c. ⁴ Al Jannâbi.

Moham-

Mohammed wrote to the same effect to the king of *Ethiopia*, tho' he had been converted before, according to the *Arab* writers; and to *Mokawkas*, governor of *Egypt*, who gave the messenger a very favourable reception, and sent several valuable presents to *Mohammed*, and among the rest two girls, one of which, named *Mary*¹, became a great favourite with him. He also sent letters of the like purport to several *Arab* princes, particularly one to *al Hareth Ebn Abi Shamer*² king of *Ghassân*, who returning for answer that he would go to *Mohammed* himself, the prophet said, *May his kingdom perish*; another to *Hawdba Ebn Ali*, king of *Yamâma*, who was a *Christian*, and having some time before professed *Islamism*, had lately returned to his former faith; this prince sent back a very rough answer, upon which *Mohammed* cursing him, he died soon after; and a third to *al Mondar Ebn Sâwa*, king of *Babrein*, who embraced *Mohammedism*, and all the *Arabs* of that country followed his example³.

His forces
beat the
Greeks.

The eighth year of the *Hejra* was a very fortunate year to *Mohammed*. In the beginning of it *Khâled Ebn al Walîd* and *Amru Ebn al As*, both excellent soldiers, the first of whom afterwards conquered *Syria* and other countries, and the latter, *Egypt*, became profelytes of *Mohammedism*. And soon after the prophet sent 3000 men against the *Grecian* forces, to revenge the death of one of his ambassadors, who being sent to the governor of *Bosra* on the same errand as those who went to the above-mentioned princes, was slain by an *Arab* of the tribe of *Ghassân* at *Mûta*, a town in the territory of *Balkâ* in *Syria*, about three days journey eastward from *Jerusalem*, near which town they encountered. The *Grecians* being vastly superior in number (for, including the auxiliary *Arabs*, they had an army of 100000 men) the *Mohammedans* were repulsed in the first attack, and lost successively three of their generals, viz. *Zeid Ebn Hâretha*, *Mohammed's* freed-man, *Jaafar* the son of *Abu Taleb*, and *Abdâllah Ebn Rawâba*; but *Khâled Ebn al Walîd* succeeding to the command overthrew the *Greeks* with a great slaughter, and brought away abundance of rich spoil⁴; on occasion of which action *Mohammed* gave him the honourable title of *Seif min soyûf Allah*, one of the swords of *God*⁵.

He takes
Mecca.

In this year also *Mohammed* took the city of *Mecca*, the inhabitants whereof had broken the truce concluded on two years before. For the tribe of *Becr*, who were confederates of the *Koreish*, attacking

¹ It is however a different name from that of the Virgin *Mary*, which the *Oriental*s always write *Maryam* or *Miriam*, whereas this is written *Mâriya*. ² This prince is omitted in *Dr. Pocock's* list of the kings of *Ghassân*, *Spec. p. 77*. ³ *Abulfeda*, ubi sup. p. 94, &c. ⁴ *Idem ib.* p. 99, 100, &c. ⁵ *Al Bokhârî* in *Sonna*.

those of *Khozâab*, who were allies of *Mohammed*, killed several of them, being supported in the action by a party of the *Koreish* themselves. The consequence of this violation was soon apprehended; and *Abu Sofiân* himself made a journey to *Medina* on purpose to heal the breach and renew the truce¹; but in vain: for *Mohammed*, glad of this opportunity, refused to see him; whereupon he applied to *Abu Becr* and *Ali*, but they giving him no answer, he was obliged to return to *Mecca* as he came.

Mohammed immediately gave orders for preparations to be made, that he might surprize the *Meccans* while they were unprovided to receive him: in a little time he began his march thither, and by that time he came near the city his forces were increased to 10,000 men. Those of *Mecca* being not in a condition to defend themselves against so formidable an army, surrendered at discretion; and *Abu Sofiân* saved his life by turning *Mohammedan*. About twenty eight of the idolaters were killed by a party under the command of *Khaled*; but this happened contrary to *Mohammed's* orders, who, when he entred the town, pardoned all the *Koreish*, on their submission, except only six men and four women, who were more obnoxious than ordinary (some of them having apostatized) and were solemnly proscribed by the prophet himself; but of these no more than three men and one woman were put to death, the rest obtaining pardon on their embracing *Mohammedism*, and one of the women making her escape².

The remainder of this year *Mohammed* employed in destroying the idols in and round about *Mecca*, sending several of his generals on expeditions for that purpose, and to invite the *Arabs* to *Islamism*; wherein it is no wonder if they now met with success.

The next year, being the ninth of the *Hejra*, the *Mohammedans* call the year of embassies: for the *Arabs* had been hitherto expecting the issue of the war between *Mohammed* and the *Koreish*; but so soon as that tribe, the principal of the whole nation, and the genuine descendants of *Ismael*, whose prerogatives none offered to dispute, had submitted, they were satisfied that it was not in their power to oppose *Mohammed*, and therefore began to come in to him in great numbers, and to send embassies to make their submissions to him, both to *Mecca* while he staid there, and also to *Medina* whither he returned this year³. Among the rest five kings of the tribe of *Hamyar* professed *Mohammedism*, and sent ambassadors to notify the same⁴.

¹ This circumstance is a plain proof that the *Koreish* had actually broken the truce, and that it was not a meer pretence of *Mohammed's*, as Dr. *Prideaux* insinuates. *Life of Mah.* p. 94. ² V. *Abulfed.* ubi sup. c. 51, 52. ³ V. *Gagnier*, Not. ad *Abulfed.* p. 121. ⁴ *Abulfed.* ubi sup. p. 128.

In the tenth year *Ali* was sent into *Yaman* to propagate the *Mohammedan* faith there, and as it is said, converted the whole tribe of *Hamdân* in one day. Their example was quickly followed by all the inhabitants of that province; except only those of *Najrán*, who, being *Christians*, chose rather to pay tribute ¹.

Thus was *Mohammedism* established, and idolatry rooted out, even in *Mohammed's* life time (for he died the next year) throughout all *Arabia*, except only *Yamama*; where *Moseilama*, who set up also for a prophet as *Mohammed's* competitor, had a great party, and was not reduced till the *Khalifat* of *Abu Becr*. And the *Arabs* being then united in one faith and under one prince, found themselves in a condition of making those conquests, which extended the *Mohammedan* faith over so great a part of the world.

¹ Abulfeda, ib. p. 129.

SECTION III.

Of the Korân itself, the Peculiarities of that Book; the Manner of its being written and published, and the general Design of it.

The several names of the *Korân*.

THE word *Korân*, derived from the verb *karaa*, to read, signifies properly in *Arabic*, the reading, or rather, that which ought to be read; by which name the *Mohammedans* denote not only the entire book or volume of the *Korân*, but also any particular chapter or section of it; just as the *Jews* call either the whole scripture, or any part of it, by the name of *Karâb*, or *Mikra* ¹, words of the same origin and import. Which observation seems to overthrow the opinion of some learned *Arabians*, who would have the *Korân* so named, because it is a collection of the loose chapters or sheets which compose it; the verb *karaa* signifying also to gather or collect ²: and may also, by the way, serve as an answer to those who object ³ that the *Korân* must be a book forged at once, and could not possibly be revealed by parcels, at different times, during the course of several Years, as the *Mohammedans* affirm; because the *Korân* is often mentioned, and called by that name, in the very book it self.

¹ This name was at first given to the *Pentateuch* only, *Nebem. viii. V. Simon. Hist. Crit. du vieux Test. l. 1. c. 9.* ² V. Erpen. Not. ad Hist. Joseph. p. 3. ³ Marracc. de Alcor. p. 41.

It may not be amiss to observe, that the syllable *Al* in the word *Al-koran* is only the *Arabic* article, signifying *the*; and therefore ought to be omitted when the *English* article is prefixed.

Beside this peculiar name, the *Korân* is also honoured with several appellations, common to other books of scripture: as, *al Forkân*, from the verb *faraka*, to divide or distinguish; not, as the *Mohammedan* doctors say, because those books are divided into chapters or sections, or distinguish between good and evil; but in the same notion that the *Jews* use the word *Perek*, or *Pirka*, from the same root, to denote a section or portion of scripture¹. It is also called *al Moshâf*, the volume, and *al Kitâb*, the book, by way of eminence, which answers to the *Biblia* of the *Greeks*; and *al Dhikr*, the admonition, which name is also given to the *Pentateuch*, and *Gospel*.

The *Korân* is divided into 114 larger portions of very unequal length, which we call chapters, but the *Arabians* *Sowar*, in the singular *Sûra*, a word rarely used on any other occasion, and properly signifying a row, order, or regular series; as a course of bricks in building, or a rank of soldiers in an army; and is the same in use and import with the *Sûra*, or *Tora* of the *Jews*, who also call the fifty three sections of the *Pentateuch* *Sedârim*, a word of the same signification².

These chapters are not in the manuscript copies distinguished by their numerical order, tho' for the reader's ease they are numbred in this edition, but by particular titles, which (except that of the first, which is the initial chapter, or introduction to the rest, and by the old *Latin* translator not numbred among the chapters,) are taken sometimes from a particular matter treated of, or person mentioned therein; but usually from the first word of note, exactly in the same manner as the *Jews* have named their *Sedârim*: tho' the word from which some chapters are denominated, be very far distant, towards the middle, or perhaps the end of the chapter; which seems ridiculous. But the occasion of this seems to have been, that the verse or passage wherein such word occurs, was, in point of time, revealed and committed to writing before the other verses of the same chapter which precede it in order: and the title being given to the chapter before it was completed, or the passages reduced to their present order, the verse from whence such title was taken, did not always

¹ V. Gol. in append. ad Gram. Arab. Erpen. 175. A chapter or sub-division of the *Masseketh* of the *Mishna* is also called *Perek*. Maimon. præf. in Seder Zeraim, p. 57. ² V. Gol. ubi sup. 177. Each of the six grand divisions of the *Mishna* is also called *Seder*. Maimon. ubi sup. p. 55.

happen to begin the chapter. Some chapters have two or more titles, occasioned by the difference of the copies.

Some of the chapters having been revealed at *Mecca*, and others at *Medina*, the noting this difference makes a part of the title: but the reader will observe that several of the chapters are said to have been revealed partly at *Mecca*, and partly at *Medina*, and as to others; it is yet a dispute among the commentators to which place of the two they belong.

Every chapter is subdivided into smaller portions, of very unequal length also, which we customarily call *verses*; but the *Arabic* word is *Ayât*, the same with the *Hebrew* *Ototh*, and signifies *signs*, or *wonders*; such as are the secrets of *God*, his attributes, works, judgments, and ordinances, delivered in those verses; many of which have their particular titles also, imposed in the same manner as those of the chapters.

Notwithstanding this sub-division is common, and well known, yet I have never yet seen any manuscript wherein the verses are actually numbred; tho' in some copies the number of verses in each chapter is set down after the title, which we have therefore added in the table of the chapters. And the *Mohammedans* seem to have some scruple in making an actual distinction in their copies, because the chief disagreement between their several editions of the *Korân*, consists in the division and number of the verses: and for this reason I have not taken upon me to make any such division.

Editions.

Having mentioned the different editions of the *Korân*, it may not be amiss here to acquaint the reader, that there are seven principal editions, if I may so call them, or ancient copies of that book; two of which were published and used at *Medina*, a third at *Mecca*, a fourth at *Cufa*, a fifth at *Basra*, a sixth in *Syria*, and a seventh called the common or vulgar edition. Of these editions, the first of *Medina* makes the whole number of the verses 6000; the second and fifth, 6214; the third, 6219; the fourth, 6236; the sixth, 6226; and the last, 6225. But they are all said to contain the same number of words, namely 77639¹; and the same number of letters, viz. 323015²: for the *Mohammedans* have in this also imitated the *Jews*, that they have superstitiously numbered the very words and letters of their law; nay, they have taken the pains to compute, (how exactly I know not,) the

¹ Or as others reckon them, 99464. Reland. de rel. Moh. p. 25.

² Or according to another computation, 330113. Ibid. V. Göl. ubi sup. p. 178. D'Herbelot, Bibl. Orient. p. 87.

the number of times each particular letter of the alphabet is contained in the *Korán* ¹.

Besides these unequal divisions of chapter and verse, the *Mohammedans* have also divided their *Korán* into sixty equal portions, which they call *Abzáb*, in the singular *Hizb*, each subdivided into four equal parts; which is also an imitation of the *Jews*, who have an ancient division of their *Mishna* into sixty portions called *Massiktoth* ²: but the *Korán* is more usually divided into thirty sections only, named *Ajzâ*, from the singular *Joz*, each of twice the length of the former, and in the like manner subdivided into four parts. These divisions are for the use of the readers of the *Korán* in the royal temples, or in the adjoining chapels where the emperors and great men are interred. There are thirty of these readers belonging to every chapel, and each reads his section every day, so that the whole *Korán* is read over once a day ³. I have seen several copies divided in this manner, and bound up in as many volumes; and have thought it proper to mark these divisions in the margin of this translation by numeral letters.

Next after the title, at the head of every chapter, except only the ninth, is prefixed the following solemn form, by the *Mohammedans* ^{Initial form and letters.} called the *Bismillab*, IN THE NAME OF THE MOST MERCIFUL GOD; which form they constantly place at the beginning of all their books and writings in general, as a peculiar mark or distinguishing characteristic of their religion, it being counted a sort of impiety to omit it. The *Jews* for the same purpose make use of the form, *In the name of the LORD*, or, *In the name of the great GOD*: and the eastern *Christians* that of, *In the name of the Father, and of the Son, and of the Holy Ghost*. But I am apt to believe *Mohammed* really took this form, as he did many other things, from the *Persian Magi*, who used to begin their books in these words, *Benâm Yezdân bakhshâishgher dâdâr*; that is, *In the name of the most merciful, just GOD* ⁴.

This auspiciatory form, and also the titles of the chapters are by the generality of the doctors and commentators believed to be of divine original, no less than the text itself; but the more moderate are of opinion they are only human additions, and not the very word of GOD.

There are twenty nine chapters of the *Korán*, which have this peculiarity, that they begin with certain letters of the alphabet, some with a single one, others with more. These letters the *Mohammedans*

¹ V. Reland. de Relig. Moh. p. 25. ² V. Gol. ubi sup. p. 178. Maimon. præf. in Seder Ze-
raim, p. 57. ³ V. Smith, de moribus & instit. Turcar. p. 58. ⁴ Hyde, Hist. rel. vet. Pers. p. 14.

believe to be the peculiar marks of the *Korân*, and to conceal several profound mysteries, the certain understanding of which, the more intelligent confess has not been communicated to any mortal, their prophet only excepted. Notwithstanding which some will take the liberty of guessing at their meaning by that species of *Cabbala* called by the Jews *Notarikon*¹, and suppose the letters to stand for as many words expressing the names and attributes of GOD, his works, ordinances, and decrees; and therefore these mysterious letters, as well as the verses themselves, seem in the *Korân* to be called *signs*. Others explain the intent of these letters from their nature or organ, or else from their value in numbers, according to another species of the *Jewish Cabbala* called *Gematria*²; the uncertainty of which conjectures sufficiently appears from their disagreement. Thus for example, five chapters, one of which is the second, begin with these letters, A. L. M. which some imagine to stand for *Allah latîf magîd*; GOD is gracious and to be glorified; or, *Ana li minni*, to me and from me, viz. belongs all perfection, and proceeds all good: or else for *Ana Allah âlam*, I am the most wise GOD, taking the first letter to mark the beginning of the first word, the second the middle of the second word, and the third the last of the third word: or for *Allah, Gabriel, Mobammed*, the author, revealer, and preacher of the *Korân*. Others say, that as the letter A belongs to the lower part of the throat, the first of the organs of speech; L to the palat, the middle organ; and M to the lips, which are the last organ; so these letters signify that GOD is the beginning, middle, and end, or ought to be praised in the beginning, middle, and end, of all our words and actions: or, as the total value of those three letters in numbers, is seventy one, they signify that in the space of so many years, the religion preached in the *Korân* should be fully established. The conjecture of a learned Christian³ is at least as certain as any of the former, who supposes those letters were set there by the *amanuensis*, for *Amar li Mobammed*, i. e. *At the command of Mobammed*, as the five letters prefixed to the nineteenth chapter seem to be there written by a *Jewish* scribe, for *Coh yaas*, i. e. *Thus be commanded*.

Style.

The *Korân* is universally allowed to be written with the utmost elegance and purity of language, in the dialect of the tribe of *Koreish*, the most noble and polite of all the *Arabians*, but with some mixture, tho' very rarely, of other dialects. It is confessedly the standard of the *Arabic* tongue, and as the more orthodox believe, and are taught by

¹ V. Buxtorf. Lexicon Rabbin.

² V. Ib. See also Schickardi Bechinat happierushim, p. 62,

&c. ³ Golius in append. ad Gram. Erp. p. 182.

the book itself, inimitable by any human pen, (tho' some sectaries have been of another opinion ¹) and therefore insisted on as a permanent miracle, greater than that of raising the dead ², and alone sufficient to convince the world of its divine original.

And to this miracle did *Mohammed* himself chiefly appeal for the confirmation of his mission, publicly challenging the most eloquent men in *Arabia*, which was at that time stocked with thousands whose sole study and ambition it was to excel in elegance of style and composition ³, to produce even a single chapter that might be compared with it ⁴. I will mention but one instance out of several, to shew that this book was really admired for the beauty of its composition by those who must be allowed to have been competent judges. A poem of *Labid Ebn Rabia*, one of the greatest wits in *Arabia* in *Mohammed's* time, being fixed up on the gate of the temple of *Mecca*, an honour allowed to none but the most esteemed performances, none of the other poets durst offer any thing of their own in competition with it. But the second chapter of the *Korân* being fixed up by it soon after, *Labid* himself (then an idolater) on reading the first verses only, was struck with admiration, and immediately professed the religion taught thereby, declaring that such words could proceed from an inspired person only. This *Labid* was afterwards of great service to *Mohammed*, in writing answers to the satires and invectives that were made on him and his religion by the infidels, and particularly by *Amri al Kais* ⁵, prince of the tribe of *Asad* ⁶, and author of one of those seven famous poems called *al Moallakât* ⁷.

The style of the *Korân* is generally beautiful and fluent, especially where it imitates the prophetic manner, and scripture phrases. It is concise, and often obscure, adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions, and in many places, especially where the majesty and attributes of *GOD* are described, sublime and magnificent; of which the reader cannot but observe several instances, tho' he must not imagine the translation comes up to the original, notwithstanding my endeavours to do it justice.

Tho' it be written in prose, yet the sentences generally conclude in a long continued rime, for the sake of which the sense is often interrupted, and unnecessary repetitions too frequently made, which ap-

¹ See after. ² Ahmed Abd'alhalim, apud Marracc. de Alc. p. 43. ³ A noble writer therefore mistakes the question when he says these eastern religionists leave their sacred writ the sole standard of literate performance by extinguishing all true learning. For tho' they were destitute of what we call learning, yet they were far from being ignorant, or unable to compose elegantly in their own tongue. See *L. Shafesbury's Characteristics*, Vol. 3. p. 235. ⁴ Al Gazali, apud Poc. Spec. 191. See *Korân*, c. 17. and also c. 2. p. 3. and c. 11, &c. ⁵ D'Herbel. Bibl. Orient. p. 512, &c. ⁶ Poc. Spec. p. 80. ⁷ See before, p. 28.

pear still more ridiculous in a translation, where the ornament, such as it is, for whose sake they were made, cannot be perceived. However the *Arabians* are so mightily delighted with this jingling, that they employ it in their most elaborate compositions, which they also imbellish with frequent passages of and allusions to the *Korân*, so that it is next to impossible to understand them without being well versed in this book.

It is probable the harmony of expression which the *Arabians* find in the *Korân*, might contribute not a little to make them relish the doctrine therein taught, and give an efficacy to arguments which had they been nakedly proposed without this rhetorical dress, might not have so easily prevailed. Very extraordinary effects are related of the power of words well chosen and artfully placed, which are no less powerful either to ravish or amaze than music itself; wherefore as much has been ascribed by the best orators to this part of rhetoric as to any other¹. He must have a very bad ear, who is not uncommonly moved with the very cadence of a well-turned sentence; and *Mohammed* seems not to have been ignorant of the enthusiastic operation of rhetoric on the minds of men; for which reason he has not only employed his utmost skill in these his pretended revelations, to preserve that dignity and sublimity of style, which might seem not unworthy of the majesty of that Being, whom he gave out to be the author of them; and to imitate the prophetic manner of the *Old Testament*; but he has not neglected even the other arts of oratory; wherein he succeeded so well, and so strangely captivated the minds of his audience, that several of his opponents thought it the effect of witchcraft and enchantment, as he sometimes complains².

Design.

“The general design of the *Korân*” (to use the words of a very learned person,) “seems to be this. To unite the professors of the “three different religions then followed in the populous country of “*Arabia*, who for the most part lived promiscuously, and wandred “without guides, the far greater number being idolaters, and the rest “*Jews* and *Christians* mostly of erroneous and heterodox belief, in the “knowledge and worship of one eternal, invisible God, by whose power “all things were made, and those which are not, may be, the supream “Governor, Judge, and absolute Lord of the creation; established “under the sanction of certain laws, and the outward signs of certain ceremonies, partly of ancient and partly of novel institution, “and enforced by setting before them rewards and punishments, both

¹ See *Gassaubon* of Enthusiasm, chap. 4.

² *Korân*, chap. 15, 21, &c.

“temporal and eternal: and to bring them all to the obedience
 “of *Mohammed*, as the prophet and ambassador of *GOD*, who after
 “the repeated admonitions, promises, and threats of former ages,
 “was at last to establish and propagate *GOD*’s religion on earth by
 “force of arms, and to be acknowledged chief pontif in spiritual
 “matters, as well as supreme prince in temporal¹.”

The great doctrine then of the *Korân* is the unity of *GOD*; to restore which point *Mohammed* pretended was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was nor ever can be more than one true orthodox religion. For tho’ the particular laws or ceremonies are only temporary, and subject to alteration according to the divine direction, yet the substance of it being eternal truth, is not liable to change, but continues immutably the same. And he taught that whenever this religion became neglected, or corrupted in essentials, *GOD* had the goodness to reinform and readmonish mankind thereof, by several prophets, of whom *Moses* and *Jesus* were the most distinguished, till the appearance of *Mohammed*, who is their seal, no other being to be expected after him. And the more effectually to engage people to hearken to him, great part of the *Korân* is employed in relating examples of dreadful punishments formerly inflicted by *GOD* on those who rejected and abused his messengers; several of which stories or some circumstances of them are taken from the *Old* and *New Testament*, but many more from the apocryphal books and traditions of the *Jews* and *Christians* of those ages, set up in the *Korân* as truths in opposition to the scriptures, which the *Jews* and *Christians* are charged with having altered; and I am apt to believe that few or none of the relations or circumstances in the *Korân* were invented by *Mohammed*, as is generally supposed, it being easy to trace the greatest part of them much higher, as the rest might be, were more of those books extant, and it was worth while to make the inquiry.

The other part of the *Korân* is taken up in giving necessary laws and directions, in frequent admonitions to moral and divine virtues, and above all to the worshipping and reverencing of the only true *GOD*, and resignation to his will; among which are many excellent things intermixed not unworthy even a *Christian*’s perusal.

But besides these, there are a great number of passages which are occasional, and relate to particular emergencies. For whenever any thing happened which perplexed and gravelled *Mohammed*, and which he could not otherwise get over, he had constant recourse to a new

¹ Golius, in append. ad Gram. Erp. p. 176.

revelation, as an infallible expedient in all nice cases; and he found the success of this method answer his expectation. It was certainly an admirable and politic contrivance of his to bring down the whole *Korân* at once to the lowest heaven only, and not to the earth, as a bungling prophet would probably have done; for if the whole had been published at once, innumerable objections might have been made, which it would have been very hard, if not impossible, for him to solve: but as he pretended to have received it by parcels, as G O D saw proper that they should be published for the conversion and instruction of the people, he had a sure way to answer all emergencies, and to extricate himself with honour from any difficulty which might occur. If any objection be hence made to that eternity of the *Korân*, which the *Mohammedans* are taught to believe, they easily answer it by their doctrine of absolute predestination; according to which all the accidents for the sake of which these occasional passages were revealed, were predetermined by G O D from all eternity.

Its author
and man-
ner of
publish-
ing.

That *Mohammed* was really the author and chief contriver of the *Korân*, is beyond dispute; tho' it be highly probable that he had no small assistance in his design from others, as his countrymen failed not to object to him¹; however they differed so much in their conjectures as to the particular persons who gave him such assistance², that they were not able, it seems, to prove the charge; *Mohammed*, it is to be presumed, having taken his measures too well to be discovered. Dr. *Prideaux*³ has given the most probable account of this matter, tho' chiefly from *Christian* writers, who generally mix such ridiculous fables with what they deliver, that they deserve not much credit.

However it be, the *Mohammedans* absolutely deny the *Korân* was composed by their prophet himself, or any other for him; it being their general and orthodox belief that it is of divine original, nay that it is eternal and uncreated, remaining, as some express it, in the very essence of G O D; that the first transcript has been from everlasting by G O D's throne, written on a table of vast bigness, called the *preserved table*, in which are also recorded the divine decrees past and future: that a copy from this table, in one volume on paper, was by the ministry of the angel *Gabriel* sent down to the lowest heaven, in the month of *Ramadân*, on the night of *power*⁴: from whence *Gabriel*

¹ V. Kor. c. 16. and c. 25.

² See the notes on those passages.

³ Life of *Mahomet*, p. 31.

⁴ V. Kor. c. 97, and not. *ibid*.

revealed it to *Mohammed* by parcels, some at *Mecca*, and some at *Medina*, at different times, during the space of twenty three years, as the exigency of affairs required; giving him however the consolation to shew him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favour to see it twice. They say that few chapters were delivered entire, the most part being revealed peace-meal, and written down from time to time by the prophet's amanuenses in such or such a part of such or such a chapter till they were compleated, according to the directions of the angel ¹. The first parcel that was revealed, is generally agreed to have been the first five verses of the ninety sixth chapter ².

After the new revealed passages had been from the prophet's mouth taken down in writing by his scribe, they were published to his followers, several of whom took copies for their private use, but the far greater number got them by heart. The originals when returned, were put promiscuously into a chest, observing no order of time, for which reason it is uncertain when many passages were revealed.

When *Mohammed* died, he left his revelations in the same disorder I have mentioned, and not digested into the method, such as it is, ^{When and by whom digested into the present form.} which we now find them in. This was the work of his successor *Abu Becr*, who considering that a great number of passages were committed to the memory of *Mohammed's* followers, many of whom were slain in their wars, ordered the whole to be collected, not only from the palm leaves and skins on which they had been written, and which were kept between two boards or covers, but also from the mouths of such as had gotten them by heart. And this transcript when compleated he committed to the custody of *Haffa* the daughter of *Omar*, one of the prophet's widows ³.

From this relation it is generally imagined that *Abu Becr* was really the compiler of the *Korân*; tho' for ought appears to the contrary *Mohammed* left the chapters compleat as we now have them, excepting such passages as his successor might add or correct from those who had gotten them by heart; what *Abu Becr* did else being perhaps no more than to range the chapters in their present order, which he seems to have done without any regard to time, having generally placed the longest first.

¹ Therefore it is a mistake of Dr. *Prideaux* to say it was brought him chapter by chapter. *Life of Mahomet*, p. 6. The *Jews* also say the Law was given to *Moses* by parcels. V. *Millium*, de *Mohammedismo* ante *Moham.* p. 365. ² Not the whole chapter, as *Golijs* says. *Append. ad Gr. Erp.* p. 180. ³ *Elmacin.* in *Vita Abu Becr.* *Abulfeda.*

However in the thirtieth year of the *Hejra*, *Othmân* being then *Khalîf*, and observing the great disagreement in the copies of the *Korân* in the several provinces of the empire, those of *Irak*, for example, following the reading of *Abu Musa al Aḡhari*, and the *Syrians* that of *Macdâd Ebn Afwad*, he, by advice of the *companions*, ordered a great number of copies to be transcribed from that of *Abu Becr*, in *Haffa's* care, under the inspection of *Zeid Ebn Thabet*, *Abd'allah Ebn Zobair*, *Sâid Ebn al As*, and *Abd'alrahmân Ebn al Hâreth* the *Makbzumite*; whom he directed that wherever they disagreed about any word, they should write it in the dialect of the *Koreish*, in which it was at first delivered¹. These copies when made, were dispersed in the several provinces of the empire, and the old ones burnt and suppressed. Tho' many things in *Haffa's* copy were corrected by the above-mentioned supervisors, yet some few various readings still occur; the most material of which will be taken notice of in their proper places.

Various
readings.

The want of vowels² in the *Arabic* character made *Mokri's*, or *readers*, whose peculiar study and profession it was to read the *Korân* with its proper vowels, absolutely necessary. But these differing in their manner of reading, occasioned still further variations in the copies of the *Korân*, as they are now written with the vowels; and herein consist much the greater part of the various readings throughout the book. The *readers* whose authority the commentators chiefly alledge, in admitting these various readings, are seven in number.

Passages
abrogated.

There being some passages in the *Korân* which are contradictory, the *Mohammedan* doctors obviate any objection from thence, by the doctrine of *abrogation*; for they say, that *GOD* in the *Korân* commanded several things which were for good reasons afterwards revoked and abrogated.

Passages abrogated are distinguished into three kinds: the *first*, where the letter and the sense are both abrogated; the *second*, where the letter only is abrogated, but the sense remains; and the *third*, where the sense is abrogated, tho' the letter remains.

Of the first kind were several verses, which by the tradition of *Ans Ebn Malec* were in the prophet's life time read in the chapter of *repentance*, but are not now extant, one of which, being all he re-

¹ *Abulfeda*, in vitis *Abubecr* & *Othmân*. ² The characters or marks of the *Arabic* vowels were not used till several years after *Mohammed*. Some ascribe the invention of them to *Yabya Ebn Yâmer*, some to *Nasr Ebn Asam*, surnamed *al Leitbi*, and others to *Abu'aswad al Dili*; all three of whom were doctors of *Basra*, and immediately succeeded the *companions*. See *D'Herbel. Bibl. Orient.* p. 87.

membred of them, was the following, "If a son of *Adam* had two rivers of gold, he would covet yet a third; and if he had three, he would covet yet a fourth (to be added) unto them; neither shall the belly of a son of *Adam* be filled, but with dust. *God* will turn unto him who shall repent." Another instance of this kind we have from the tradition of *Abd'allah Ebn Mas'ud*, who reported that the prophet gave him a verse to read which he wrote down; but the next morning looking in his book, he found it was vanished, and the leaf blank: this he acquainted *Mohammed* with, who assured him the verse was revoked the same night.

Of the second kind is a verse called the verse of *stoning*, which according to the tradition of *Omar*, afterwards *Khalif*, was extant while *Mohammed* was living, tho' it be not now to be found. The words are these, "Abhor not your parents, for this would be ingratitude in you. If a man and woman of reputation commit adultery, ye shall stone them both; it is a punishment ordained by *God*; for *God* is mighty and wise."

Of the last kind are observed several verses in sixty three different chapters, to the number of 225. Such as the precepts of turning in prayer to *Jerusalem*; fasting after the old custom; forbearance towards idolaters; avoiding the ignorant, and the like¹. The passages of this sort have been carefully collected by several writers, and are most of them remarked in their proper places.

Tho' it is the belief of the *Sonnites* or orthodox that the *Korân* is uncreated and eternal, subsisting in the very essence of *God*, and *Mohammed* himself is said to have pronounced him an infidel who asserted the contrary², yet several have been of a different opinion; particularly the sect of the *Motázalites*³, and the followers of *Isa Ebn Sobeih Abu Musa*, surnamed *al Mozdâr*, who stuck not to accuse those who held the *Korân* to be uncreated of infidelity, as assertors of two eternal beings⁴. Disputes concerning the creation of the *Korân*.

This point was controverted with so much heat that it occasioned many calamities under some of the *Khalifs* of the family of *Abbâs*, *al Mamûn*⁵ making a public edict declaring the *Korân* to be created, which was confirmed by his successors *al Mótasem*⁶ and *al Wâthek*⁷,

¹ Abu Hâsem Hebatallah, apud Marracc. de Alc. p. 42. ² Apud Poc. Spec. 220. ³ See after, in Sect. 8. ⁴ V. Poc. Spec. p. 219, &c. ⁵ Anno Hej. 218. Abulfarag. p. 245. v. etiam Elmacin. in vita al Mamûn. ⁶ In the time of *al Mótasem*, a doctor named *Abu Harûn Ebn al Baca* found out a distinction to screen himself, by affirming that the *Korân* was *ordained*, because it is said in that book, *And I have ordained thee the Korân*. He went still farther to allow that what was *ordained*, was *created*, and yet he denied it thence followed that the *Korân* was *created*. Abulfarag. p. 253. ⁷ Ibid. p. 257.

who whipt, imprisoned, and put to death those of the contrary opinion. But at length *al Motawakkel*¹, who succeeded *al Watbek*, put an end to these persecutions, by revoking the former edicts, releasing those that were imprisoned on that account, and leaving every man at liberty as to his belief in this point².

Al Ghazali seems to have tolerably reconciled both opinions, saying, that the *Korân* is read and pronounced with the tongue, written in books, and kept in memory; and is yet eternal, subsisting in G O D's essence, and not possible to be separated thence by any transmission into mens memories or the leaves of books³; by which he seems to mean no more than that the original idea of the *Korân* only is really in G O D, and consequently co-essential and co-eternal with him, but that the copies are created and the work of man.

The opinion of *al Fahedh*, chief of a sect bearing his name, touching the *Korân* is too remarkable to be omitted: he used to say it was a body, which might sometimes be turned into a man⁴, and sometimes into a beast⁵; which seems to agree with the notion of those who assert the *Korân* to have two faces, one of a man, the other of a beast⁶; thereby, as I conceive, intimating the double interpretation it will admit of, according to the letter or the spirit.

As some have held the *Korân* to be created, so there have not been wanting those who have asserted that there is nothing miraculous in that book in respect to style or composition, excepting only the prophetic relations of things past, and predictions of things to come; and that had G O D left men to their natural liberty, and not restrained them in that particular, the *Arabians* could have composed something not only equal, but superior to the *Korân* in eloquence, method, and purity of language. This was another opinion of the *Motaxalites*, and in particular of *al Mozdâr* above-mentioned and *al Nodbâm*⁷.

The *Korân* being the *Mohammedans* rule of faith and practice, it is no wonder its expositors and commentators are so very numerous. And it may not be amiss to take notice of the rules they observe in expounding it.

Exposition of it.

¹ Anno Hej. 242. ² Abulfarag. p. 262. ³ Al Ghazali, in prof. fid. ⁴ The *Khalîf al Walid Ebn Yazîd*, who was the eleventh of the race of *Ommeya*, and is looked on by the *Mohammedans* as a reprobate, and one of no religion, seems to have treated this book as a rational creature. For dipping into it one day, the first words he met with were these; *Every rebellious perverse person shall not prosper*. Whereupon he stuck it on a lance and shot it to pieces with arrows, repeating these verses;

Dost thou rebuke every rebellious perverse person? behold, I am that rebellious perverse person.

When thou appearest before thy Lord on the day of resurrection, say, O Lord, al Walid has torn me thus. Ebn Shohnah. v. Poc. Spec. p. 223. ⁵ Poc. Spec. p. 222. ⁶ Herbelot. p. 87. ⁷ Abulfeda, Shahrestani, &c. apud Poc. Spec. p. 222, & Marracc. de Kor. p. 44.

One of the most learned commentators ¹ distinguishes the contents of the *Korân* into *allegorical* and *literal*. The former comprehends the more obscure, parabolical, and ænigmatical passages, and such as are repealed or abrogated; the latter those which are plain, perspicuous, liable to no doubt, and in full force.

To explain these severally in a right manner, it is necessary from tradition and study to know the time when each passage was revealed, its circumstances, state, and history, and the reasons or particular emergencies for the sake of which it was revealed ². Or, more explicitly, whether the passage was revealed at *Mecca*, or at *Medina*; whether it be abrogated, or does itself abrogate any other passage; whether it be anticipated in order of time, or postponed; whether it be distinct from the context, or depends thereon; whether it be particular or general; and lastly whether it be implicit by intention, or explicit in words ³.

By what has been said the reader may easily believe this book is in the greatest reverence and esteem among the *Mohammedans*. They dare not so much as touch it without being first washed or legally purified ⁴; which lest they should do by inadvertence, they write these words on the cover or label, "*Let none touch it, but they who are clean.*" They read it with great care and respect, never holding it below their girdles. They swear by it, consult it in their weighty occasions ⁵, carry it with them to war, write sentences of it in their banners, adorn it with gold and precious stones, and knowingly suffer it not to be in the possession of any of a different persuasion.

The *Mohammedans* far from thinking the *Korân* to be profaned by a translation, as some authors have written ⁶, have taken care to have their scriptures translated not only into the *Persian* tongue, but into several others, particularly the *Javan* and *Malayan* ⁷, tho' out of respect to the original *Arabic*, these versions are generally (if not always) interlineary.

¹ Al Zamakhshari. V. *Korân*, chap. 3. p. 35. ² Ahmed Ebn Moh. al Thalebi, in princip. expof. Alc. ³ Yahya Ebn al Salâm al Bafri, in princip. expof. Alc. ⁴ The *Jews* have the same veneration for their law; not daring to touch it with unwashed hands, nor then neither without a cover. V. Millium, de Mohammedismo ante Moh. p. 366. ⁵ This they do by dipping into it, and taking an omen from the words which they first light on: which practice they also learned of the *Jews*, who do the same with the scripture. V. Millium, ubi sup. ⁶ Sionita, de urb. orient. p. 41. & Marracc. de Alc. p. 33. ⁷ Reland, de Rel. Moh. p. 265.

SECTION IV.

Of the Doctrines and positive Precepts of the Korân, which relate to Faith and religious Duties.

Whereon
the Mo-
hammedan
religion is
built.

IT has been already observed more than once, that the fundamental position, on which *Mohammed* erected the superstructure of his religion was, that from the beginning to the end of the world there has been, and forever will be; but one true orthodox belief; consisting, as to matter of faith, in the acknowledging of the only true G O D, and the believing in and obeying such messengers or prophets as he should from time to time send, with proper credentials, to reveal his will to mankind; and as to matter of practice, in the observance of the immutable and eternal laws of right and wrong, together with such other precepts and ceremonies as G O D should think fit to order for the time being, according to the different dispensations in different ages of the world: for these last he allowed were things indifferent in their own nature, and became obligatory by G O D's positive precept only; and were therefore temporary and subject to alteration according to his will and pleasure. And to this religion he gives the name of *Islâm*, which word signifies *resignation*, or *submission* to the service and commands of G O D¹; and is used as the proper name of the *Mohammedan* religion, which they will also have to be the same at bottom with that of all the prophets from *Adam*.

Under pretext that this eternal religion was in his time corrupted, and professed in its purity by no one sect of men, *Mohammed* pretended to be a prophet sent by G O D, to reform those abuses which had crept into it, and to reduce it to its primitive simplicity; with the addition however of peculiar laws and ceremonies, some of which had been used in former times, and others were now first instituted. And he comprehended the whole substance of his doctrine under these two propositions, or articles of faith; *viz.* that there is but one G O D, and that himself was the apostle of G O D; in consequence of which latter article, all such ordinances and institutions as he thought fit to

¹ The root *Salama*, from whence *Islâm* is formed, in the first and fourth conjugations, signifies also to be saved, or to enter into a state of salvation; according to which, *Islâm* may be translated the religion or state of salvation: but the other sense is more approved by the *Mohammedans*, and alluded to in the *Korân* itself. See c. 2. p. 16. and c. 3. p. 36.

establish

establish must be received as obligatory and of divine authority.

The *Mohammedans* divide their religion, which as I just now said they call *Islâm*, into two distinct parts; *Imân*, i. e. *faith*, or theory, and *Dîn*, i. e. *religion*, or practice; and teach that it is built on five fundamental points, one belonging to faith, and the other four to practice. The division and fundamental points of it.

The first is that confession of faith which I have already mentioned; that *there is no god but the true GOD*; and *that Mohammed is his apostle*. Under which they comprehend six distinct branches; viz. 1. *Belief in GOD*; 2. *In his angels*; 3. *In his scriptures*; 4. *In his prophets*; 5. *In the resurrection and day of judgment*; and, 6. *In GOD's absolute decree and predetermination both of good and evil*.

The four points relating to practice are, 1. *Prayer*, under which are comprehended those washings or purifications which are necessary preparations required before prayer; 2. *Alms*; 3. *Fasting*; and, 4. *The pilgrimage to Mecca*. Of each of these I shall speak in their order.

That both *Mohammed* and those among his followers who are reckoned orthodox, had and continue to have just and true notions of *GOD* and his attributes, (always excepting their obstinate and impious rejecting of the Trinity) appears so plain from the *Korân* itself and all the *Mohammedan* divines, that it would be loss of time to refute those who suppose the *GOD* of *Mohammed* to be different from the true *GOD*, and only a fictitious deity or idol of his own creation¹. Nor shall I here enter into any of the *Mohammedan* controversies concerning the divine nature and attributes, because I shall have a more proper opportunity of doing it elsewhere². Of their faith in GOD.

The existence of angels and their purity are absolutely required to be believed in the *Korân*; and he is reckoned an infidel who denies there are such beings, or hates any of them³, or asserts any distinction of sexes among them. They believe them to have pure and subtil bodies, created of fire⁴; that they neither eat nor drink, nor propagate their species; that they have various forms and offices; some adoring *GOD* in different postures, others singing praises to him, or interceding for mankind. They hold that some of them are employed in writing down the actions of men; others in carrying the throne of *GOD* and other services. And in his angels.

The four angels whom they look on as more eminently in *GOD's* favour, and often mention on account of the offices assigned them,

¹ Marracc. in Alc. p. 102.

² Sect. VIII.

³ Korân c. 2. p. 13.

⁴ Ib. c. 7, and 38.

are *Gabriel*, to whom they give several titles, particularly those of the *holy spirit*¹, and the *angel of revelations*², supposing him to be honoured by G O D with a greater confidence than any other, and to be employed in writing down the divine decrees³; *Michael*, the friend and protector of the *Jews*⁴; *Azrael*, the *angel of death*, who separates mens souls from their bodies⁵; and *Israfil*, whose office it will be to found the trumpet at the resurrection⁶. The *Mohammedans* also believe that two guardian angels attend on every man, to observe and write down his actions⁷, being changed every day, and therefore called *al Moakkibât*, or the angels who continually *succeed* one another.

This whole doctrine concerning angels *Mohammed* and his disciples have borrowed from the *Jews*, who learned the names and offices of those beings from the *Persians*, as themselves confess⁸. The ancient *Persians* firmly believed the ministry of angels, and their superintendence over the affairs of this world, (as the *Magians* still do) and therefore assigned them distinct charges and provinces, giving their names to their months and the days of their months. *Gabriel* they called *Sorûsh* and *Revân bakhsh*, or the *giver of souls*, in opposition to the contrary office of the angel of death, to whom among other names they gave that of *Mordâd*, or the *giver of death*; *Michael* they called *Beshter*, who according to them provides sustenance for mankind⁹. The *Jews* teach that the angels were created of fire¹⁰; that they have several offices¹¹; that they intercede for men¹², and attend them¹³. The angel of death they name *Dûma*, and say he calls dying persons by their respective names at their last hour¹⁴.

The devil, whom *Mohammed* names *Eblis* from his *despair*, was once one of those angels who are nearest to G O D's presence, called *Azazîl*¹⁵, and fell, according to the doctrine of the *Korân*, for refusing to pay homage to *Adam* at the command of G O D¹⁶.

Besides angels and devils, the *Mohammedans* are taught by the *Korân* to believe an intermediate order of creatures, which they call *Jin* or *Genii*, created also of fire¹⁷, but of a grosser fabric than angels;

¹ Korân, c. 2. p. 12. ² See the notes, ib. p. 13. ³ V. Hyde, Hist. Rel. vet. Pers. p. 262.
⁴ V. ib. p. 271. & not. in Kor. p. 13. ⁵ V. not. ib. p. 4. ⁶ Kor. c. 6, 13, and 86. The offices of these four angels are described almost in the same manner in the apocryphal gospel of *Barnabas*; where it is said that *Gabriel* reveals the secrets of G O D, *Michael* combats against his enemies, *Raphael* receives the souls of those who die, and *Uriel* is to call every one to judgment on the last day. See the *Menagiana*, Tom. 4. p. 333. ⁷ Kor. c. 10. ⁸ Talmud Hieros. in Rosh hashana.
⁹ V. Hyde, ubi sup. c. 19, and 20. ¹⁰ Gemar. in Hagig. & Bereshit rabbah. &c. V. *Psalms* civ. 4. ¹¹ Yalkut hadash. ¹² Gemar. in Shebet, & Bava Bathra, &c. ¹³ Midrash, Yalkut Shemûni. ¹⁴ Gemar. Berachioth. ¹⁵ V. Reland. de Rel. Moh. p. 189, &c. ¹⁶ Korân, c. 2. p. 5. See also c. 7, 38, &c. ¹⁷ Kor. c. 55. See the notes there.

since they eat and drink, and propagate their species, and are subject to death ¹. Some of these are supposed to be good, and others bad, and capable of future salvation or damnation, as men are; whence *Mohammed* pretended to be sent for the conversion of *Genii* as well as men ². The *Oriental*s pretend that these *Genii* inhabited the world for many ages before *Adam* was created, under the government of several successive princes, who all bore the common name of *Solomon*; but falling at length into an almost general corruption, *Eblis* was sent to drive them into a remote part of the earth there to be confined: that some of that generation still remaining, were by *Tabmûrath*, one of the ancient kings of *Perfia*, who waged war against them, forced to retreat into the famous mountains of *Kâf*. Of which successions and wars they have many fabulous and romantic stories. They also make different ranks and degrees among these beings (if they be not rather supposed to be of a different species) some being called absolutely *Jin*, some *Peri* or *fairies*, some *Div* or *giants*, others *Tacwîns* or *fates* ³.

The *Mohammedan* notions concerning these *Genii*, agree almost exactly with what the *Jews* write of a sort of dæmons, called *Shedîm*, whom some fancy to have been begotten by two angels named *Aza* and *Azaël*, on *Naamah* the daughter of *Lamech*, before the flood ⁴. However the *Shedîm*, they tell us, agree in three things with the ministering angels; for that like them, they have wings, and fly from one end of the world to the other, and have some knowledge of futurity; and in three things they agree with men, like whom they eat and drink, are propagated, and die ⁵. They also say that some of them believe in the law of *Moses*, and are consequently good, and that others of them are infidels and reprobates ⁶.

As to the scriptures, the *Mohammedans* are taught by the *Korân* ^{Of the scriptures.} that *God*, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every word of which it is absolutely necessary for a good *Moslem* to believe. The number of these sacred books, were, according to them, 104. Of which ten were given to *Adam*, fifty to *Seth*, thirty to *Edrîs* or *Enoch*, ten to *Abraham*; and the other four, being the *Pentateuch*, the *Psalms*, the *Gospel*, and the *Korân*, were successively delivered to *Moses*, *David*, *Jesus*, and *Mohammed*; which last being the *seal* of the prophets, those revelations are now closed, and no more are to be expected. All these divine books,

¹ Jallalo'ddin, in Kor. c. 2, & 18.
Bibl. Orient. p. 369, 820, &c.

² V. Korân, c. 55, 72, & 74.

⁴ In libro Zohar.

⁵ Gemara, in Hagîga.

³ See D' Herbelot,
⁶ Igrat Baale

hayyim. c. 15.

except the four last, they agree to be now entirely lost, and their contents unknown; tho' the *Sabians* have several books which they attribute to some of the antediluvian prophets. And of those four, the *Pentateuch*, *Psalms*, and *Gospel*, they say, have undergone so many alterations and corruptions, that tho' there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the *Jews* and *Christians*. The *Jews* in particular are frequently reflected on in the *Korân* for falsifying and corrupting their copies of their law; and some instances of such pretended corruptions, both in that book and the two others, are produced by *Mohammedan* writers; wherein they merely follow their own prejudices, and the fabulous accounts of spurious legends. Whether they have any copy of the *Pentateuch* among them different from that of the *Jews* or not, I am not entirely satisfied, since a person who travelled into the east was told, that they had the books of *Moses*, tho' very much corrupted¹; but I know no body that has ever seen them. However they certainly have and privately read a book which they call the *Psalms* of *David*, in *Arabic* and *Persian*, to which are added some prayers of *Moses*, *Jonas*, and others². This Mr. *Reland* supposes to be a translation from our copies, (tho' no doubt falsified in more places than one;) but Mr. *D'Herbelot* says it contains not the same *Psalms* which are in our *Psalter*, being no more than an extract from thence mixed with other very different pieces, &c. The easiest way to reconcile these two learned gentlemen, is to presume that they speak of different copies. The *Mohammedans* have also a Gospel in *Arabic*, attributed to St. *Barnabas*, wherein the history of *Jesus Christ* is related in a manner very different from what we find in the true Gospels, and correspondent to those traditions which *Mohammed* has followed in his *Korân*. Of this Gospel the *Moriscoes* in *Africa* have a translation in *Spanish*³; and there is in the library of prince *Eugene* of *Savoy*, a manuscript of some antiquity, containing an *Italian* translation of the same Gospel⁴; made, it is to be supposed, for the use of renegades. This book appears to be no original forgery of the *Mohammedans*, tho' they have no doubt interpolated and altered it since, the better to serve their purpose; and in particular instead of the *Paraclete* or *Comforter*⁵, they have in this apocryphal gospel inserted the word *Periclyte*, that is the famous or illustrious,

¹ *Terry's Voyage to the East Indies*, p. 277.

kind he tells us is in the library of the Duke of *Tuscany*, *Bibl. Orient.* p. 924.

² *Menagian*. T. 4. p. 321, &c.

pared with *Luke* xxiv. 49.

³ *De Rel. Moham.* p. 23.

⁴ A copy of this

⁵ *Reland*, ubi

⁶ *John* xiv. 16, 26. xv. 26, and xvi. 7. compared with *Luke* xxiv. 49.

by which they pretend their prophet was foretold by name, that being the signification of *Mohammed* in *Arabic*¹: and this they say to justify that passage of the *Korân*², where *Jesus Christ* is formally asserted to have foretold his coming, under his other name of *Abmed*; which is derived from the same root as *Mohammed*, and of the same import. From these or some other forgeries of the same stamp, it is that the *Mohammedans* quote several passages, of which there are not the least footsteps in the *New Testament*. But after all we must not hence infer that the *Mohammedans*, much less all of them, hold these copies of theirs to be the ancient and genuine scriptures themselves. If any argue, from the corruption which they insist has happened to the *Pentateuch* and *Gospel*, that the *Korân* may possibly be corrupted also; they answer, that *GOD* has promised that he will take care of the latter, and preserve it from any addition or diminution³; but that he left the two other to the care of men. However they confess there are some various readings in the *Korân*⁴, as has been observed.

Besides the books above-mentioned, the *Mohammedans* also take notice of the writings of *Daniel* and several other prophets, and even make quotations thence; but these they do not believe to be divine scripture, or of any authority in matters of religion⁵.

The number of the prophets, which have been from time to time sent by *GOD* into the world, amounts to no less than 224,000, according to one *Mohammedan* tradition, or to 124,000, according to another; among whom 313 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding: these were *Adam*, *Noah*, *Abraham*, *Moses*, *Jesus*, and *Mohammed*. All the prophets in general the *Mohammedans* believe to have been free from great sins, and errors of consequence, and professors of one and the same religion, that is *Islâm*, notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honourable than others⁶. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles.

In this great number of prophets, they not only reckon divers patriarchs and persons named in scripture, but not recorded to have been prophets, (wherein the *Jewish* and *Christian* writers have some-

¹ See *Toland's Nazarenus*, the first eight chapters. ubi sup. p. 24, 27.

² Idem, ib. p. 41.

³ Chap. 61.

⁴ Kor. c. 15.

⁵ Reland,

⁶ Kor. c. 2. p. 30, &c.

times led the way ¹) as *Adam, Seth, Lat, Ismael, Nun, Joshua, &c.* and introduce some of the munder different names, as *Enoch, Heber,* and *Jethro*, who are called in the *Korân, Edrâs, Hûd,* and *Shoaib*; but several others whose very names do not appear in scripture (tho' they endeavour to find some persons there to fix them on) as, *Saleh, Khedr, Dhulkeff, &c.* Several of their fabulous traditions concerning these prophets, we shall occasionally mention in the notes on the *Korân*.

As *Mohammed* acknowledged the divine authority of the *Pentateuch, Psalms,* and *Gospel,* he often appeals to the consonancy of the *Korân* with those writings, and to the prophecies which he pretended were therein concerning himself, as proofs of his mission; and he frequently charges the *Jews* and *Christians* with stifling the passages which bear witness to him ². His followers also fail not to produce several texts even from our present copies of the *Old* and *New Testament*, to support their master's cause ³.

Of the
state after
death.

The next article of faith required by the *Korân*, is the belief of a general resurrection and a future judgment. But before we consider the *Mohammedan* tenets in those points, it will be proper to mention what they are taught to believe concerning the intermediate state, both of the body and of the soul, after death.

Of the bo-
dy before
the resur-
rection.

When a corps is laid in the grave, they say he is received by an angel, who gives him notice of the coming of the two *Examiners*; which are two black livid angels, of a terrible appearance, named *Monker* and *Nakîr*. These order the dead person to sit upright, and examine him concerning his faith, as to the unity of *God*, and the mission of *Mohammed*: if he answer rightly, they suffer the body to rest in peace, and it is refreshed by the air of paradise; but if not, they beat him on the temples with iron maces, till he roars out for anguish so loud, that he is heard by all from east to west, except men and genii. Then they press the earth on the corps, which is gnawed and stung till the resurrection by ninety nine dragons with seven heads each; or, as others say, their sins will become venomous beasts, the grievous ones stinging like dragons, the smaller like scorpions, and the others like serpents: circumstances which some understand in a figurative sense ⁴.

This examination of the sepulchre is not only founded on an express tradition of *Mohammed*, but is also plainly hinted at, tho' not

¹ Thus *Heber* is said to have been a prophet by the *Jews*; (*Seder Olam*. p. 2.) And *Adam* by *Ephraïm*; (*Adv. Hæres*. p. 6.) See also *Joseph. Ant.* l. 1. c. 2.

² *Korân*, c. 2. p. 6, 12, 18. c. 3. &c. ³ Some of these texts are produced by *Dr. Prideaux* at the end of his life of *Mahomet*, and more by *Marracci* in *Alcor.* p. 26, &c.

⁴ *Al Ghazâlî. V. Poc.* not. in *Port. Mosi*, p. 241, &c.

directly

directly taught, in the *Korân*¹, as the commentators agree. It is therefore believed by the orthodox *Mohammedans* in general, who take care to have their graves made hollow, that they may sit up with more ease while they are examined by the angels²; but is utterly rejected by the sect of the *Motázalites*, and perhaps by some others.

These notions *Mohammed* certainly borrowed from the *Jews*, among whom they were very anciently received³. They say that the angel of death coming and sitting on the grave, the soul immediately enters the body and raises it on its feet; that he then examines the departed person, and strikes him with a chain half of iron and half of fire; at the first blow all his limbs are loosened, at the second his bones are scattered, which are gathered together again by angels, and the third stroke reduces the body to dust and ashes, and it returns into the grave. This rack or torture they call, *Hibbât bakkeber*, or the *beating of the sepulchre*, and pretend that all men in general must undergo it, except only those who die on the evening of the sabbath, or have dwelt in the land of *Israel*⁴.

If it be objected to the *Mohammedans* that the cry of the persons under such examination has been never heard; or if they be asked how those can undergo it whose bodies are burnt or devoured by beasts or birds, or otherwise consumed without burial; they answer, that it is very possible notwithstanding, since men are not able to perceive what is transacted on the other side the grave; and that it is sufficient to restore to life any part of the body which is capable of understanding the questions put by the angels⁵.

As to the soul, they hold that when it is separated from the body by the angel of death, who performs his office with ease and gentleness towards the good, and with violence towards the wicked⁶, it enters into that state which they call *al Berzakh*⁷, or the interval between death and the resurrection. If the departed person was a believer, they say two angels meet it, who convey it to heaven, that its place there may be assigned, according to its merit and degree. For they distinguish the souls of the faithful into three classes, the first of prophets, whose souls are admitted into paradise immediately; the second of martyrs, whose spirits, according to a tradition of *Mohammed*, rest in the crops of green birds which eat of the fruits and drink of the rivers of paradise; and the third of other believers, concerning the state of whose souls before the resurrection, there are

¹ Cap. 8, and 47, &c. ² *Smith*, de morib. & instit. Turcar. Ep. 2. p. 57. ³ *V. Hyde*, in notis ad Bobov. de Visit. ægrot. p. 19. ⁴ *R. Elias*, in Tishbi. See also Buxtorf. Synag. Judaic. & Lexic. Talmud. ⁵ *V. Poc.* ubi sup. ⁶ *Korân*, c. 79. The *Jews* say the same, in *Nisbat hayim* f. 77. ⁷ *V. Kor.* c. 23. and not. ib.

various opinions: For, 1. Some say they stay near the sepulchres with liberty however of going wherever they please; which they confirm from *Mohammed's* manner of saluting them at their graves, and his affirming that the dead heard those salutations as well as the living, tho' they could not answer. Whence perhaps proceeded the custom of visiting the tombs of relations, so common among the *Mohammedans* ¹. 2. Others imagine they are with *Adam*, in the lowest heaven; and also support their opinion by the authority of their prophet, who gave out that in his return from the upper heavens in his pretended night journey, he saw there the souls of those who were destined to paradise on the right hand of *Adam*, and of those who were condemned to hell on his left ². 3. Others fancy the souls of believers remain in the well *Zemzem*, and those of infidels in a certain well in the province of *Hadramaut*, called *Borbût*; but this opinion is branded as heretical. 4. Others say they stay near the graves for seven days; but that whither they go afterwards is uncertain. 5. Others that they are all in the trumpet, whose sound is to raise the dead. And, 6. Others that the souls of the good dwell in the forms of white birds, under the throne of *GOD* ³. As to the condition of the souls of the wicked, besides the opinions that have been already mentioned, the more orthodox hold that they are offered by the angels to heaven, from whence being repulsed as stinking and filthy, they are offered to the earth, and being also refused a place there, are carried down to the seventh earth, and thrown into a dungeon, which they call *Sajîn*, under a green rock, or according to a tradition of *Mohammed*, under the devil's jaw ⁴, to be there tormented, till they are called up to be joined again to their bodies.

Of the resurrection.

Tho' some among the *Mohammedans* have thought that the resurrection will be merely spiritual, and no more than the returning of the soul to the place whence it first came (an opinion defended by *Ebn Sina* ⁵, and called by some the *opinion of the philosophers* ⁶;) and others, who allow man to consist of body only, that it will be merely corporeal; the received opinion is, that both body and soul will be raised, and their doctors argue strenuously for the possibility of the resurrection of the body, and dispute with great subtilty concerning the manner of it ⁷. But *Mohammed* has taken care to preserve one part of the body, whatever becomes of the rest, to serve for a basis

¹ Poc. ubi sup. p. 247. ² Ib. p. 248. Consonant hereto are the *Jewish* notions of the souls of the just being on high, under the throne of glory. V. Ib. p. 156. ³ Ib. p. 250. ⁴ Al Beidâwi, in Kor. c. 79. V. Poc. ubi sup. p. 252. ⁵ Or, as we corruptly name him, *Avicenna*. ⁶ Kenz al afrâr. ⁷ V. Poc. ubi sup. p. 254.

of the future edifice, or rather a leaven for the mass which is to be joined to it. For he taught, that a man's body was entirely consumed by the earth, except only the bone called *al Ajb*, which we name the *os coccygis*, or rump-bone; and that as it was the first formed in the human body, it will also remain uncorrupted till the last day, as a seed from whence the whole is to be renewed: and this he said would be effected by a forty days rain which G O D should send, and which would cover the earth to the height of twelve cubits, and cause the bodies to sprout forth like plants¹. Herein also is *Mohammed* beholden to the *Jews*; who say the same things of the bone *Luz*², excepting that what he attributes to a great rain, will be effected according to them by a dew, impregnating the dust of the earth.

The time of the resurrection the *Mohammedans* allow to be a perfect secret to all but G O D alone; the angel *Gabriel* himself acknowledging his ignorance in this point when *Mohammed* asked him about it. However they say the approach of that day may be known from certain signs which are to precede it. These signs they distinguish into two sorts, the lesser, and the greater; which I shall briefly enumerate after Dr. *Pocock*³.

The lesser signs are, 1. The decay of faith among men⁴. 2. The advancing of the meanest persons to eminent dignity. 3. That a maid-servant shall become the mother of her mistress (or master;) by which is meant either that towards the end of the world men shall be much given to sensuality, or that the *Mohammedans* shall then take many captives. 4. Tumults and seditions. 5. A war with the *Turks*. 6. Great distress in the world, so that a man when he passes by another's grave shall say, Would to G O D I were in his place. 7. That the provinces of *Irak* and *Syria* shall refuse to pay their tribute. And, 8. That the buildings of *Medina* shall reach to *Abâb*, or *Yabâb*.

The greater signs are,

1. The sun's rising in the west. Which some have imagined it originally did⁵.

2. The appearance of the beast, which shall rise out of the earth, in the temple of *Mecca*, or on mount *Safâ*, or in the territory of *Tâyes*, or some other place. This beast they say is to be sixty cubits high; tho' others not satisfied with so small a size, will have her reach to the clouds and to heaven when her head only is out; and that she will appear for three days, but shew only a third part of her body.

¹ Idem, ib. p. 255, &c. ² Bereshit. rabbah, &c. V. Poc. ubi sup. p. 117, &c. ³ Ibid, p. 258, &c. ⁴ See *Luke*, xviii. 8. ⁵ See *Whiston's Theory of the earth*, Book 2. p. 98, &c.

They

They describe this monster, as to her form, to be a compound of various species; having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the colour of a tiger, the back of a cat, the tail of a ram, the legs of a camel, and the voice of an ass. Some say this beast is to appear three times in several places, and that she will bring with her the rod of *Moses*, and the seal of *Solomon*; and being so swift that none can overtake or escape her, will with the first strike all the believers on the face, and mark them with the word *Mûmen*, i. e. *believer*; and with the latter will mark the unbelievers on the face likewise, with the word *Câfer*, i. e. *infidel*, that every person may be known for what he really is. They add that the same beast is to demonstrate the vanity of all religions except *Islâm*, and to speak *Arabic*. All this stuff seems to be the result of a confused idea of the beast in the Revelations¹.

3. War with the *Greeks*, and the taking of *Constantinople* by 70,000 of the posterity of *Isaac*, who shall not win that city by force of arms, but the walls shall fall down while they cry out, *There is no god but GOD: GOD is most great!* As they are dividing the spoil, news will come to them of the appearance of *Antichrist*; whereupon they shall leave all, and return back.

4. The coming of *Antichrist*, whom the *Mohammedans* call *al Ma'sûb al Dajjâl*, i. e. the *false* or *lying Christ*, and simply *al Dajjâl*. He is to be one-eyed, and marked on the forehead with the letters C. F. R. signifying *Câfer*, or *infidel*. They say that the *Jews* give him the name of *Messiah Ben David*, and pretend he is to come in the last days, and to be lord both of land and sea, and that he will restore the kingdom to them. According to the traditions of *Mohammed*, he is to appear first between *Irâk* and *Syria*, or according to others, in the province of *Khorasân*; they add that he is to ride on an ass; that he will be followed by 70,000 *Jews* of *Ispahân*, and continue on earth forty days, of which one will be equal in length to a year, another to a month, another to a week, and the rest will be common days; that he is to lay waste all places, but will not enter *Mecca* or *Medina*, which are to be guarded by angels; and that at length he will be slain by *Jesus*, who is to encounter him at the gate of *Lud*. It is said that *Mohammed* foretold several *Antichrists*, to the number of about thirty; but one of greater note than the rest.

¹ Chap. xiii.

5. The descent of *Jesus* on earth. They pretend that he is to descend near the white tower to the east of *Damascus*, when the people are returned from the taking of *Constantinople*; that he is to embrace the *Mohammedan* religion, marry a wife, get children, kill Antichrist, and at length dye after forty years, or according to others twenty four years ¹, continuance on earth. Under him they say there will be great security, and plenty in the world, all hatred and malice being laid aside; when lions and camels, bears and sheep shall live in peace, and a child shall play with serpents unhurt ².

6. War with the *Jews*; of whom the *Mohammedans* are to make a prodigious slaughter, the very trees and stones discovering such of them as hide themselves, except only the tree called *Gharkad*, which is the tree of the *Jews*.

7. The eruption of *Gog* and *Magog*, or, as they are called in the east, *Râjûj* and *Mâjûj*; of whom many things are related in the *Korân* ³, and the traditions of *Mohammed*. These barbarians, they tell us, having passed the lake of *Tiberias*, which the vanguard of their vast army will drink dry, will come to *Jerusalem*, and there greatly distress *Jesus* and his companions; till at his request *God* will destroy them, and fill the earth with their carcases, which after some time *God* will send birds to carry away, at the prayers of *Jesus* and his followers. Their bows, arrows, and quivers the *Moslems* will burn for seven years together ⁴; and at last *God* will send a rain to cleanse the earth, and to make it fertile.

8. A smoke, which shall fill the whole earth ⁵.

9. An eclipse of the moon. *Mohammed* is reported to have said, that there would be three eclipses before the last hour; one to be seen in the east, another in the west, and the third in *Arabia*.

10. The returning of the *Arabs* to the worship of *Allât* and *al Uzza*, and the rest of their ancient idols; after the decease of every one in whose heart there was faith equal to a grain of mustard seed, none but the very worst of men being left alive. For *God*, they say, will send a cold odoriferous wind, blowing from *Syria Damascena*, which shall sweep away the souls of all the faithful, and the *Korân* itself, so that men will remain in the grossest ignorance for an hundred years.

11. The discovery of a vast heap of gold and silver by the re-treating of the *Euphrates*, which will be the destruction of many.

¹ Al Thalabi, in Kor. c. 4. ² See *Isaiab* xi. 6, &c. ³ Chap. 18, and 21. ⁴ See *Ezek.* xxxix. 9. *Revel.* xx. 8. ⁵ See *Korân*, c. 44, and the notes thereon. Compare also *Joel* ii. 30, and *Revel.* ix. 2.

12. The demolition of the *Caaba*, or temple of *Mecca* by the *Ethiopians* ¹.

13. The speaking of beasts and inanimate things.

14. The breaking out of fire in the province of *Hejâz*; or, according to others, in *Yaman*.

15. The appearance of a man of the descendants of *Kabtân*, who shall drive men before him with his staff.

16. The coming of the *Mobdi*, or *director*; concerning whom *Mohammed* prophesied, that the world should not have an end till one of his own family should govern the *Arabians*, whose name should be the same with his own name, and whose father's name should also be the same with his father's name; and who should fill the earth with righteousness. This person the *Sbiites* believe to be now alive, and concealed in some secret place, till the time of his manifestation; for they suppose him to be no other than the last of the twelve *Imâms*, named *Mohammed Abu'lkasem*, as their prophet was, and the son of *Hassan al Askeri*, the eleventh of that succession. He was born at *Sermanrai* in the 255th year of the *Hejra* ². From this tradition, it is to be presumed, an opinion pretty current among the *Christians* took its rise, that the *Mohammedans* are in expectation of their prophet's return.

17. A wind which shall sweep away the souls of all who have but a grain of faith in their hearts, as has been mentioned under the tenth sign.

The three
blasts of
the last
trumpet,
and their
effects.

These are the greater signs, which, according to their doctrine, are to precede the resurrection, but still leave the hour of it uncertain: for the immediate sign of its being come, will be the first blast of the trumpet; which they believe will be sounded three times. The first they call the *blast of consternation*; at the hearing of which all creatures in heaven and earth shall be struck with terror, except those whom God shall please to exempt from it. The effects attributed to this first sound of the trumpet are very wonderful: for they say, the earth will be shaken and not only all buildings, but the very mountains levelled; that the heavens shall melt, the sun be darkened, the stars fall, on the death of the angels, who, as some imagine, hold them suspended between heaven and earth, and the sea shall be troubled and dried up, or, according to others, turned into flames, the sun, moon, and stars being thrown into it: the *Korân*, to express the greatness of the terror of that day, adds that women who give suck shall abandon the care of their infants, and even the she camels which

¹ See after, in this section. ² V. D'Herbel: Bibl. Orient. p. 531.

have gone ten months with young (a most valuable part of the substance of that nation) shall be utterly neglected. A farther effect of this blast will be that concourse of beasts mentioned in the *Korán*¹, tho' some doubt whether it be to precede the resurrection or not. They who suppose it will precede, think that all kinds of animals forgetting their respective natural fierceness and timidity, will run together into one place, being terrified by the sound of the trumpet and the sudden shock of nature.

The *Mohammedans* believe that this first blast, will be followed by a second, which they call the *blast of exanimation*²; when all creatures both in heaven and earth shall die or be annihilated, except those which G O D shall please to exempt from the common fate³; and this, they say, shall happen in the twinkling of an eye, nay in an instant; nothing surviving except G O D alone, with paradise and hell, and the inhabitants of those two places, and the throne of glory⁴. The last who shall die, will be the angel of death.

Forty years after this will be heard the *blast of resurrection*, when the trumpet shall be sounded the third time by *Israfil*, who, together with *Gabriel* and *Michael*, will be previously restored to life, and standing on the rock of the temple of *Jerusalem*⁵, shall at G O D's command, call together all the dry and rotten bones, and other dispersed parts of the bodies, and the very hairs to judgment. This angel having, by the divine order, set the trumpet to his mouth, and called together all the souls from all parts, will throw them into his trumpet, from whence, on his giving the last sound, at the command of G O D, they will fly forth like bees, and fill the whole space between heaven and earth, and then repair to their respective bodies, which the opening earth will suffer to arise; and the first who shall so arise, according to a tradition of *Mohammed*, will be himself. For this birth the earth will be prepared by the rain above-mentioned, which is to fall continually for forty years⁶, and will resemble the seed of a man, and be supplied from the water under the throne of G O D, which is called *living water*; by the efficacy and virtue of which the dead bo-

¹ Chap. 81. ² Several writers however make no distinction between this blast and the first, supposing the trumpet will sound but twice. See the notes to *Kor.* chap. 39. ³ *Kor.* chap. 39.

⁴ To these some add the spirit who bears the waters on which the throne is placed, the *preserved Table*, wherein the decrees of G O D are registred, and the pen wherewith they are written; all which things the *Mohammedans* imagine were created before the world. ⁵ In this circumstance the *Mohammedans* follow the *Jews*, who also agree that the trumpet will sound more than once. V. R. Bechai in *Biur hattorah*, & *Otiath shel R. Akiba*. ⁶ Elsewhere (see before, p. 79.) this rain is said to continue only forty days; but it rather seems that it is to fall during the whole interval between the second and third blasts.

dies shall spring forth from their graves, as they did in their mother's womb, or as corn sprouts forth by common rain, till they become perfect; after which, breath will be breathed into them, and they will sleep in their sepulchres till they are raised to life at the last trump.

The length of the last day.

As to the length of the day of judgment, the *Korân* in one place tells us that it will last 1000 years¹, and in another 50000². To reconcile this apparent contradiction, the commentators use several shifts: some saying, they know not what measure of time God intends in those passages; others, that these forms of speaking are figurative and not to be strictly taken, and were designed only to express the terribleness of that day, it being usual for the *Arabs* to describe what they dislike, as of long continuance, and what they like, as the contrary; and others suppose them spoken only in reference to the difficulty of the business of the day, which if God should commit to any of his creatures, they would not be able to go thro' it in so many thousand years; to omit some other opinions which we may take notice of elsewhere.

The circumstances of the resurrection.

Having said so much in relation to the time of the resurrection, let us now see who are to be raised from the dead, in what manner and form they shall be raised, in what place they shall be assembled, and to what end; according to the doctrine of the *Mohammedans*.

That the resurrection will be general, and extend to all creatures, both angels, genii, men and animals, is the received opinion, which they support by the authority of the *Korân*; tho' that passage which is produced to prove the resurrection of brutes be otherwise interpreted by some³.

The manner of their resurrection will be very different. Those who are destined to be partakers of eternal happiness will arise in honour and security; and those who are doomed to misery, in disgrace and under dismal apprehensions. As to mankind, they say, that they will be raised perfect in all their parts and members, and in the same state as they came out of their mothers wombs, that is, barefooted, naked, and uncircumcised; which circumstances when *Mohammed* was telling his wife *Ayesha*, she, fearing the rules of modesty might be thereby violated, objected that it would be very indecent for men and women to look upon one another in that condition; but he answered her, that the business of the day would be too weighty and serious to allow them the making use of that liberty. Others however alledge the authority of their prophet for a contrary opinion as

¹ Kor. chap. 32.

² Ib. chap. 70.

³ See the notes to Kor. chap. 81. and the preceding page.

to their nakedness, and pretend he asserted that the dead should arise dressed in the same cloaths in which they died¹; unless we interpret these words, as some do, not so much of the outward dress of the body, as the inward cloathing of the mind; and understand thereby that every person will rise again in the same state as to his faith or infidelity, his knowledge or ignorance, his good or bad works. *Mohammed* is also said to have farther taught, by another tradition, that mankind shall be assembled at the last day, distinguished into three classes. The first, of those who go on foot; the second, of those who ride; and the third, of those who creep groveling with their faces on the ground. The first class is to consist of those believers whose good works have been few; the second of those who are in greater honour with G O D, and more acceptable to him; whence *Ali* affirmed that the pious when they came forth from their sepulchres, shall find ready prepared for them white winged camels, with saddles of gold; wherein are to be observed some footsteps of the doctrine of the ancient *Arabians*²; and the third class, they say, will be composed of the infidels, whom G O D shall cause to make their appearance with their faces on the earth, blind, dumb and deaf. But the ungodly will not be thus only distinguished; for according to a tradition of the prophet, there will be ten sorts of wicked men on whom G O D shall on that day fix certain discretory marks. The first will appear in the form of apes; these are the professors of *Zendicism*: the second in that of swine; these are they who have been greedy of filthy lucre, and enriched themselves by public oppression: the third will be brought with their heads reversed, and their feet distorted; these are the usurers: the fourth will wander about blind; these are unjust judges: the fifth will be deaf, dumb and blind, understanding nothing; these are they who glory in their own works: the sixth will gnaw their tongues, which will hang down upon their breasts, corrupted blood flowing from their mouths like spittle, so that every body shall detest them; these are the learned men and doctors, whose actions contradict their sayings: the seventh will have their hands and feet cut off; these are they who have injured their neighbours: the eighth will be fixed to the trunks of palm-trees or stakes of wood; these are the false accusers and informers: the ninth will stink worse than a corrupted corps; these are they who have indulged their passions and

¹ In this also they follow their old guides, the *Jews*; who say that if the wheat which is sown naked rise cloathed, it is no wonder the pious who are buried in their cloaths should rise with them. *Gemar. Sanhedr. fol. 90.* ² See before, Sect. I. p. 21.

voluptuous appetites, but refused God such part of their wealth as was due to him: the tenth will be cloathed with garments daubed with pitch; and these are the proud, the vain-glorious, and the arrogant.

Where
the raised
will be as-
sembled.

As to the place where they are to be assembled to judgment, the *Korân* and the traditions of *Mohammed* agree that it will be on the earth, but in what part of the earth it is not agreed. Some say their prophet mentioned *Syria* for the place; others, a white and even tract of land, without inhabitants or any signs of buildings. *Al Ghazâlî* imagines it will be a second earth, which he supposes to be of silver; and others an earth which has nothing in common with ours, but the name; having, it is possible, heard something of the new heavens and new earth mentioned in scripture: whence the *Korân* has this expression, *on the day wherein the earth shall be changed into another earth*¹.

Of the
day of
Judg-
ment.

The end of the resurrection the *Mohammedans* declare to be, that they who are so raised may give an account of their actions, and receive the reward thereof. And they believe that not only mankind, but the genii and irrational animals also² shall be judged on this great day; when the unarmed cattle shall take vengeance on the horned, till entire satisfaction shall be given to the injured³.

The pre-
vious at-
tendance
of those
who are
to be
judged.

As to mankind, they hold that when they are all assembled together, they will not be immediately brought to judgment, but the angels will keep them in their ranks and order while they attend for that purpose; and this attendance some say is to last forty years, others seventy, others 300, nay some say no less than 50,000 years, each of them vouching their prophet's authority. During this space they will stand looking up to heaven, but without receiving any information or orders thence, and are to suffer grievous torments, both the just and the unjust, though with manifest difference. For the limbs of the former, particularly those parts which they used to wash in making the ceremonial ablution before prayer, shall shine gloriously, and their sufferings shall be light in comparison, and shall last no longer than the time necessary to say the appointed prayers; but the latter will have their faces obscured with blackness, and disfigured

¹ Chap. 9. ² Kor. chap. 6. V. Maimonid. More Nev. part 3. c. 17. ³ This opinion the learned *Greaves* supposed to have taken its rise from the following words of *Ezekiel*, wrongly understood; And as for ye, O my flock, thus saith the Lord God, Behold I judge between cattle and cattle, between the rams and the he-goats.—Behold I even I will judge between the fat cattle, and between the lean cattle; because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle, &c. *Ezek. xxxiv. 17, &c. 20, 21, 22.* Much might be said concerning brutes deserving future reward and punishment. See *Bayle, Dict. Hist. Art. Rorarius, Rom. D. &c.* with

with all the marks of sorrow and deformity. What will then occasion not the least of their pain, is a wonderful and incredible sweat, which will even stop their mouths, and in which they will be immersed in various degrees according to their demerits, some to the ankles only, some to the knees, some to the middle, some so high as their mouth, and others as their ears. And this sweat, they say, will be provoked not only by that vast concourse of all sorts of creatures mutually pressing and treading on one another's feet, but by the near and unusual approach of the sun, which will be then no farther from them than the distance of a mile, or (as some translate the word the signification of which is ambiguous) than the length of a bodkin. So that their skulls will boil like a pot¹, and they will be all bathed in sweat. From this inconvenience however the good will be protected by the shade of G O D's throne; but the wicked will be so miserably tormented with it, and also with hunger, and thirst, and a stifling air, that they will cry out, *Lord, deliver us from this anguish, tho' thou send us into hell-fire*². What they fable of the extraordinary heat of the sun on this occasion, the *Mohammedans* certainly borrowed from the *Jews*, who say that for the punishment of the wicked on the last day, that planet shall be drawn forth from its *sheath*, in which it is now put up, lest it should destroy all things by its excessive heat³.

When those who have risen shall have waited the limited time, the *Mohammedans* believe G O D will at length appear to judge them; *Mohammed* undertaking the office of intercessor, after it shall have been declined by *Adam*, *Noah*, *Abraham*, and *Jesus*, who shall beg deliverance only for their own souls. They say that on this solemn occasion G O D will come in the clouds, surrounded by angels, and will produce the books wherein the actions of every person are recorded by their guardian angels⁴, and will command the prophets to bear witness against those to whom they have been respectively sent. Then every one will be examined concerning all his words and actions, uttered and done by him in this life; not as if G O D needed any information in those respects, but to oblige the person to make public confession and acknowledgement of G O D's justice. The particulars of which they shall give an account, as *Mohammed* himself enumerated them, are; of their time, how they spent it; of their wealth, by what means they acquired it, and how they employed it; of their bodies, wherein they exercised them; of their knowledge and learning, what use they made of them. It is said however that *Mohammed*

The manner of their being judged.

¹ Al Ghazali. ² Idem. ³ V. Pocock, Not. in Port. Mos. p. 277. ⁴ See before, p. 72.

hammed has affirmed that no less than 70,000 of his followers should be permitted to enter paradise without any previous examination; which seems to be contradictory to what is said above. To the questions we have mentioned each person shall answer, and make his defence in the best manner he can, endeavouring to excuse himself by casting the blame of his evil deeds on others; so that a dispute shall arise even between the soul and the body, to which of them their guilt ought to be imputed: the soul saying, *O Lord, my body I received from thee; for thou createdst me without a hand to lay hold with, a foot to walk with, an eye to see with, or an understanding to apprehend with, till I came and entered into this body; therefore punish it eternally, but deliver me.* The body on the other side will make this apology, *O Lord, thou createdst me like a stock of wood, having neither hand that I could lay hold with, nor foot that I could walk with, till this soul, like a ray of light, entered into me, and my tongue began to speak, my eye to see, and my foot to walk; therefore punish it eternally, but deliver me.* But GOD will propound to them the following parable of the blind man and the lame man, which, as well as the preceding dispute, was borrowed by the *Mohammedans* from the *Jews*¹. A certain king having a pleasant garden, in which were ripe fruits, set two persons to keep it, one of whom was blind, and the other lame, the former not being able to see the fruit, nor the latter to gather it; the lame man however, seeing the fruit, persuaded the blind man to take him upon his shoulders; and by that means he easily gathered the fruit, which they divided between them. The lord of the garden coming some time after, and inquiring after his fruit, each began to excuse himself; the blind man said he had no eyes to see with; and the lame man that he had no feet to approach the trees. But the king ordering the lame man to be set on the blind, passed sentence on and punished them both. And in the same manner will GOD deal with the body and the soul. As these apologies will not avail on that day, so will it also be in vain for any one to deny his evil actions, since men and angels and his own members, nay the very earth itself will be ready to bear witness against him.

Though the *Mohammedans* assign so long a space for the attendance of the resuscitated before their trial, yet they tell us the trial itself will be over in much less time, and, according to an expression of *Mohammed*, familiar enough to the *Arabs*, will last no longer than

¹ Gemara, Sanhedr. c. 11. R. Jos. Albo, Serm. IV. c. 33. See also Epiphanius in Ancorat. Sect. 89.

while one may milk an ewe, or than the space between the two milkings of a she camel ¹. Some, explaining those words so frequently used in the *Korán*, *GOD will be swift in taking an account*, say that he will judge all creatures in the space of half a day, and others that it will be done in less time than the twinkling of an eye ².

At this examination they also believe that each person will have the book wherein all the actions of his life are written, delivered to him; which books the righteous will receive in their right hand, and read with great pleasure and satisfaction; but the ungodly will be obliged to take them against their wills in their left ³, which will be bound behind their backs, their right hand being tied up to their necks ⁴.

To shew the exact justice which will be observed on this great day of trial, the next thing they describe is the *balance*, wherein all things shall be weighed. They say it will be held by *Gabriel*, and that it is of so vast a size, that its two scales, one of which hangs over paradise, and the other over hell, are capacious enough to contain both heaven and earth. Tho' some are willing to understand what is said in the *Korán* concerning this balance, allegorically, and only as a figurative representation of *GOD's* equity, yet the more ancient and orthodox opinion is that they are to be taken literally; and since words and actions, being mere accidents, are not capable of being themselves weighed, they say that the books wherein they are written will be thrown into the scales, and according as those wherein the good or the evil actions are recorded, shall preponderate, sentence will be given; those whose balances laden with their good works shall be heavy, will be saved, but those whose balances are light, will be condemned ⁵. Nor will any one have cause to complain that *GOD* suffers any good action to pass unrewarded, because the wicked for the good they do have their reward in this life, and therefore can expect no favour in the next.

Of the balance wherein their works will be weighed.

The old *Jewish* writers make mention as well of the books to be produced at the last day, wherein mens actions are registred ⁶, as of the balance wherein they shall be weighed ⁷; and the scripture itself seems to have given the first notion of both ⁸. But what the *Persian Magi* believe of the balance comes nearest to the *Mohammedan* opinion.

¹ The *Arabs* use, after they have drawn some milk from the camel, to wait a while, and let her young one suck a little, that she may give down her milk more plentifully at the second milking.

² Pocock, Not. in Port. Mosi, p. 278—282. See also Kor. c. 2. p. 23.

³ Kor. c. 17, 18, 69, and 84.

⁴ Jallalo'ddin.

⁵ Kor. c. 23, 7, &c.

⁶ Midrash, Yalkut Shemuni, f. 153. c. 3.

⁷ Gemar. Sanhedr. f. 91, &c.

⁸ Exod. xxxii. 32, 33. Dan. vii. 10. Revel. xx. 12, &c. and Dan. v. 27.

They hold that on the day of judgment two angels, named *Mibr* and *Sorûsh*, will stand on the bridge we shall describe by and by, to examine every person as he passes; that the former, who represents the divine mercy, will hold a balance in his hand, to weigh the actions of men; that according to the report he shall make thereof to God, sentence will be pronounced, and those whose good works are found more ponderous, if they turn the scale but by the weight of a hair, will be permitted to pass forward to paradise; but those whose good works shall be found light, will be by the other angel, who represents God's justice, precipitated from the bridge into hell¹.

Retalia-
tion of in-
juries.

This examination being past, and every one's works weighed in a just balance, that mutual retaliation will follow, according to which every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered. And since there will then be no other way of returning like for like, the manner of giving this satisfaction will be, by taking away a proportionable part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, *Lord we have given to every one his due; and their remaineth of this person's good works so much as equalleth the weight of an ant*, God will of his mercy cause it to be doubled unto him, that he may be admitted into paradise; but if on the contrary his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell loaden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, as we have mentioned above, he will command them to be changed into dust²; wicked men being reserved to more grievous punishment: so that they shall cry out, on hearing this sentence passed on the brutes, *Would to God that we were dust also*. As to the genii, many *Mohammedans* are of opinion that such of them as are true believers, will undergo the same fate as the irrational animals, and have no other reward than the favour of being converted into dust; and for this they quote the authority of their prophet. But this however is judged not so very reasonable, since the genii

¹ Hyde, de rel. vet. Pers. p. 245, 401, &c.

² Yet they say the dog of the seven sleepers, and *Ezra's* ass, which was raised to life, will, by peculiar favour, be admitted into paradise. See Kor. a. 18, and c. 3, p. 31.

being

being capable of putting themselves in the state of believers as well as men, must consequently deserve, as it seems, to be rewarded for their faith, as well as to be punished for their infidelity. Wherefore some entertain a more favourable opinion, and assign the believing genii a place near the confines of paradise, where they will enjoy sufficient felicity, tho' they be not admitted into that delightful mansion. But the unbelieving genii, it is universally agreed, will be punished eternally, and be thrown into hell with the infidels of mortal race. It may not be improper to observe, that under the denomination of unbelieving genii, the *Mohammedans* comprehend also the devil and his companions¹.

The trials being over and the assembly dissolved, the *Mohammedans* hold, that those who are to be admitted into paradise will take the right hand way, and those who are destined to hell fire will take the left, but both of them must first pass the bridge; called in *Arabic*, *al Sirât*, which they say is laid over the midst of hell, and describe to be finer than a hair, and sharper than the edge of a sword; so that it seems very difficult to conceive how any one shall be able to stand upon it: for which reason most of the sect of the *Motázalites* reject it as a fable, tho' the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who to add to the difficulty of the passage has likewise declared that this bridge is beset on each side with briars and hooked thorns; which will however be no impediment to the good, for they shall pass with wonderful ease and swiftness, like lightning, or the wind, *Mohammed* and his *Moslems* leading the way; whereas the wicked, what with the slipperiness and extreme narrowness of the path, the intangling of the thorns, and the extinction of the light which directed the former to paradise, will soon miss their footing, and fall down headlong into hell, which is gaping beneath them².

This circumstance *Mohammed* seems also to have borrowed from the *Magians*, who teach that on the last day all mankind will be obliged to pass a bridge which they call *Pál Chínarvad*, or *Chínarvar*, that is, *the strait bridge*, leading directly into the other world; on the midst of which they suppose the angels, appointed by God to perform that office, will stand, who will require of every one a strict account of his actions, and weigh them in the manner we have already mentioned³. It is true the *Jews* speak likewise of the bridge

¹ V. Korân, c. 18. ² Pocock, ubi sup. p. 282-289. ³ Hyde, de rel. vet. Pers. p. 245, 402, &c.

of hell, which they say is no broader than a thread; but then they do not tell us that any shall be obliged to pass it, except the idolaters, who will fall thence into perdition ¹.

The Mohammedan notions of hell, and its torments.

As to the punishment of the wicked, the *Mohammedans* are taught that hell is divided into seven stories, or apartments, one below another, designed for the reception of as many distinct classes of the damned ². The first which they call *Jebennam*, they say, will be the receptacle of those who acknowledged one GOD, that is, the wicked *Mohammedans*, who after having there been punished according to their demerits, will at length be released. The second, named *Lādhā*, they assign to the *Jews*; the third, named *al Hotama*, to the *Christians*; the fourth, named *al Sāir*, to the *Sabians*; the fifth, named *Sakar*, to the *Magians*; the sixth, named *al Jabīm*, to the idolaters; and the seventh which is the lowest and worst of all, and is called *al Hāwiyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none ³. Over each of these apartments they believe there will be set a guard of angels ⁴, nineteen in number ⁵; to whom the damned will confess the just judgment of GOD, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated ⁶.

Mohammed has, in his *Koran* and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall however enter into no detail of them here; but only observe that the degrees of these pains will also vary, in proportion to the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervor of which will cause his skull to boil like a cauldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either life or death; and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression in the *Korān*, *they must remain therein for ever*. It must be remarked, however, that the infidels alone

¹ Midrash, Yalkut Reubeni, §. Gehinnom. ² Kor. c. 15. ³ Others fill these apartments with different company. Some place in the second, the idolaters; in the third, *Gog* and *Magog*, &c. in the fourth, the devils; in the fifth, those who neglect alms and prayers; and crowd the *Jews*, *Christians*, and *Magians* together in the sixth. Some again will have the first to be prepared for the *Dabrians*, or those who deny the creation, and believe the eternity of the world; the second, for the *Dualists*, or *Manichæes*, and the idolatrous *Arabs*; the third, for the *Bramins* of the *Indies*; the fourth, for the *Jews*; the fifth, for the *Christians*; and the sixth, for the *Magians*. But all agree in assigning the seventh to the hypocrites. V. Millium, de Mohammedismo ante Moham. p. 412. D'Herbel. Bibl. Orient. p. 368, &c. ⁴ Kor. chap. 40, 43, 74, &c. ⁵ Ib. c. 74. ⁶ Ib. c. 40, 43.

will

will be liable to eternity of damnation, for the *Moslems*, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The contrary of either of these opinions is reckoned heretical; for it is the constant orthodox doctrine of the *Mohammedans* that no unbeliever or idolater will ever be released, nor any person who in his life-time professed and believed the unity of G O D, be condemned to eternal punishment. As to the time and manner of the deliverance of those believers whose evil actions shall outweigh their good, there is a tradition of *Mohammed* that they shall be released after they shall have been scorched and their skins burnt black, and shall afterwards be admitted into paradise; and when the inhabitants of that place shall, in contempt, call them *infernals*, G O D will, on their prayers, take from them that opprobrious appellation. Others say he taught that while they continue in hell, they shall be deprived of life, or (as his words are otherwise interpreted) be cast into a most profound sleep, that they may be the less sensible of their torments; and that they shall afterwards be received into paradise, and there revive on their being washed with the *water of life*; tho' some suppose they will be restored to life before they come forth from their place of punishment, that at their bidding farewell to their pains, they may have some little taste of them. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than 900 years, nor more than 7000. And as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that being known by this characteristic, they will be released by the mercy of G O D, at the intercession of *Mohammed* and the blessed; whereupon those who shall have been dead, will be restored to life, as has been said; and those whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell, will be immersed in one of the rivers of paradise, called the *river of life*, which will wash them whiter than pearls¹.

For most of these circumstances relating to hell and the state of the damned, *Mohammed* was likewise in all probability indebted to the *Jews*, and in part to the *Magians*; both of whom agree in making seven distinct apartments in hell², tho' they vary in other parti-

¹ Poc. Not. in Port. Mosi, p. 289—291. ² Nishmat hayim, f. 32. Gemar. in Arubin, f. 19. Zohar. ad Exod. xxvi. 2, &c. & Hyde, de rel. vet. Pers. p. 245.

culars. The former place an angel as a guard over each of these infernal apartments, and suppose he will intercede for the miserable wretches there imprisoned, who will openly acknowledge the justice of God in their condemnation¹. They also teach that the wicked will suffer a diversity of punishments; and that by intolerable cold² as well as heat, and that their faces shall become black³; and believe those of their own religion shall also be punished in hell hereafter, according to their crimes, (for they hold that few or none will be found so exactly righteous as to deserve no punishment at all), but will soon be delivered thence, when they shall be sufficiently purged from their sins, by their father *Abraham*, or at the intercession of him or some other of the prophets⁴. The *Magians* allow but one angel to preside over all the seven hells, who is named by them *Vand Yezad*, and, as they teach, assigns punishments proportionate to each person's crimes, restraining also the tyranny and excessive cruelty of the devil, who would, if left to himself, torment the damned beyond their sentence⁵. Those of this religion do also mention and describe various kinds of torments, wherewith the wicked will be punished in the next life; among which tho' they reckon extream cold to be one, yet they do not admit fire, out of respect, as it seems, to that element, which they take to be the representation of the divine nature; and therefore they rather chuse to describe the damned souls as suffering by other kinds of punishments: such as an intolerable stink, the stinging and biting of serpents and wild beasts, the cutting and tearing of the flesh by the devils, excessive hunger and thirst, and the like⁶.

*Of the wall between paradise and hell.

Before we proceed to a description of the *Mohammedan* paradise, we must not forget to say something of the wall or partition which they imagine to be between that place and hell, and seems to be copied from the great gulph of separation mentioned in scripture⁷. They call it *al Orf*, and more frequently in the plural, *al Arâf*, a word derived from the verb *arafa*, which signifies to *distinguish* between things, or to *part* them; tho' some commentators give another reason for the imposition of this name, because, say they, those who stand on this partition, will *know* and *distinguish* the blessed from the damned, by their respective marks or characteristics⁸: and others say the word properly intends any thing that is *high raised*, or *elevated*, as such a wall of separation must be supposed to be⁹. The *Mohammedan* writers great-

¹ Midrash, Yalkut Shemuvi, part. 11. f. 116. ² Zohar, ad Exod. xix. ³ Yalkut Shemuvi, ubi sup. f. 86.

⁴ Nishmat hayim, f. 82. Gemar. Arubin, f. 19. V. Kor. c. 2. p. 11. and 3. p. 37. and notes there. ⁵ Hyde, de rel. vet. Pers. p. 182. ⁶ V. Epndem, ib. p. 399, &c. ⁷ Luke xvi. 26. ⁸ Jallalo'ddin. V. Kor. c. 7. ⁹ Al Beidâwi.

ly differ as to the persons who are to be found on *al Arâf*. Some imagine it to be a sort of *limbo*, for the patriarchs and prophets, or for the martyrs and those who have been most eminent for sanctity, among whom they say there will be also angels in the form of men. Others place here such whose good and evil works are so equal that they exactly counterpoise each other, and therefore deserve neither reward nor punishment; and these they say, will on the last day be admitted into paradise, after they shall have performed an act of adoration, which will be imputed to them as a merit, and will make the scale of their good works to overbalance. Others suppose this intermediate space will be a receptacle for those who have gone to war, without their parents leave, and therein suffered martyrdom; being excluded paradise for their disobedience, and escaping hell because they are martyrs. The breadth of this partition wall cannot be supposed to be exceeding great, since not only those who shall stand thereon will hold conference with the inhabitants both of paradise and of hell, but the blessed and the damned themselves will also be able to talk to one another¹.

If *Mohammed* did not take his notions of the partition we have been describing, from scripture, he must at least have borrowed it at second-hand from the *Jews*, who mention a thin wall dividing paradise from hell².

The righteous, as the *Mohammedans* are taught to believe, having surmounted the difficulties, and passed the sharp bridge above-mentioned, before they enter paradise will be refreshed by drinking at the pond of their prophet, who describes it to be an exact square of a month's journey in compass, its water, which is supplied by two pipes from *al Catwîbar*, one of the rivers of paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set around it as there are stars in the firmament; of which water whoever drinks will thirst no more for ever³. This is the first taste which the blessed will have of their future and now near approaching felicity.

Tho' paradise be so very frequently mentioned in the *Korân*, yet it is a dispute among the *Mohammedans* whether it be already created, or be to be created hereafter; the *Motaxalites* and some other sectaries asserting that there is not at present any such place in nature, and that the paradise which the righteous will inhabit in the next life, will be different from that from which *Adam* was expelled. However the orthodox profess the contrary, maintaining that it was created even

¹ *Korân*, ubi sup. V. D'Herbel. Bibl. Orient. p. 121, &c.

² *Al Ghazâlî*.

³ *Midrash*, *Yalkut Sioni* f. 11.

before the world, and describe it, from their prophet's traditions, in the following manner.

They say it is situate above the seven heavens (or in the seventh heaven) and next under the throne of G O D ; and to express the amenity of the place tell us that the earth of it is of the finest wheat flower, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called *Túba*, or the tree of *happiness*. Concerning this tree they fable that it stands in the palace of *Mohammed*, tho' a branch of it will reach to the house of every true believer¹; that it will be loaden with pomegranates, grapes, dates, and other fruits of surprizing bigness, and of tastes unknown to mortals. So that if a man desire to eat of any particular kind of fruit, it will immediately be presented him, or if he chuse flesh, birds ready drest will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with filken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse, would not be able to gallop from one end of its shade to the other in a hundred years².

As plenty of water is one of the greatest additions to the pleasantness of any place, the *Korân* often speaks of the rivers of paradise as a principal ornament thereof: some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree *Túba*; two of which rivers, named *al Cawthar* and the *river of life*, we have already mentioned. And lest these should not be sufficient, we are told this garden is also watered by a great number of lesser springs and fountains, whose pebbles are rubies and emeralds, their earth of camphire, their beds of musk, and their sides of saffron; the most remarkable among them being *Salsabíl* and *Tansím*.

But all these glories will be eclipsed by the resplendent and ravishing girls of paradise, called, from their large black eyes, *Húr al oyún*, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created, not of clay, as mortal

¹ Yahya, in Kor. c. 13.

² Jallal'oddin. ib.

women are, but of pure musk; being, as their prophet often affirms in his *Korân*, free from all natural impurities, defects, and inconveniences incident to the sex, of the strictest modesty, and secluded from public view in pavilions of hollow pearls, so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long, and as many broad.

The name which the *Mohammedans* usually give to this happy mansion, is *al Jannat*, or *the garden*; and sometimes they call it, with an addition, *Jannat al Ferdaus*, *the garden of paradise*, *Jannat Aden*, *the garden of Eden*, (tho' they generally interpret the word *Eden*, not according to its acceptation in *Hebrew*, but according to its meaning in their own tongue, wherein it signifies a *settled* or *perpetual habitation*) *Jannat al Mârwa*, *the garden of abode*, *Jannat al Nâim*, *the garden of pleasure*, and the like; by which several appellations some understand so many different gardens, or at least places of different degrees of felicity, (for they reckon no less than an hundred such in all) the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not *Mohammed* declared, that in order to qualify the blessed for a full enjoyment of them, GOD will give to every one the abilities of an hundred men.

We have already described *Mohammed's* pond, whereof the righteous are to drink before their admission into this delicious seat; besides which some authors¹ mention two fountains, springing from under a certain tree near the gate of paradise, and say, that the blessed will also drink of one of them, to purge their bodies and carry off all excrementitious dregs, and will wash themselves in the other. When they are arrived at the gate itself, each person will there be met and saluted by the beautiful youths appointed to serve and wait upon him, one of them running before, to carry the news of his arrival to the wives destined for him; and also by two angels, bearing the presents sent him by GOD, one of whom will invest him with a garment of paradise, and the other will put a ring on each of his fingers, with inscriptions on them alluding to the happiness of his condition. By which of the eight gates (for so many they suppose paradise to have) they are respectively to enter, is not worth enquiry; but it must be observed that *Mohammed* has declared that no person's good works will gain him admittance, and that even himself shall be saved, not by his merits, but merely by the mercy of GOD. It is, however the

¹ Al Ghazâli, Kenz al Afrâr.

constant doctrine of the *Korân*, that the felicity of each person will be proportioned to his deserts, and that there will be abodes of different degrees of happiness; the most eminent degree being reserved for the prophets, the second for the doctors and teachers of G o d's worship, the next for the martyrs, and the lower for the rest of the righteous, according to their several merits. There will also some distinction be made in respect to the time of their admission; *Mohammed* (to whom, if you will believe him, the gates will first be opened) having affirmed, that the poor will enter paradise five hundred years before the rich: nor is this the only privilege which they will enjoy in the next life; since the same prophet has also declared, that when he took a view of paradise, he saw the majority of its inhabitants to be the poor, and when he looked down into hell, he saw the greater part of the wretches confined there, to be women.

For the first entertainment of the blessed on their admission, they fable, that the whole earth will then be as one loaf of bread, which G o d will reach to them with his hand, holding it like a cake; and that for meat they will have the ox *Balâm*, and the fish *Nûn*, the lobes of whose livers will suffice seventy thousand men, being, as some imagine, to be set before the principal guests, *wiz.* those who, to that number, will be admitted into paradise without examination¹; tho' others suppose that a definite number is here put for an indefinite, and that nothing more is meant thereby, than to express a great multitude of people.

From this feast every one will be dismissed to the mansion designed for him, where (as has been said) he will enjoy such a share of felicity as will be proportioned to his merits, but vastly exceed comprehension or expectation; since the very meanest in paradise, (as he who, it is pretended, must know best, has declared) will have eighty thousand servants, seventy two wives of the girls of paradise, besides the wives he had in this world, and a tent erected for him of pearls, jacinths, and emeralds, of a very large extent; and, according to another tradition, will be waited on by three hundred attendants while he eats, will be served in dishes of gold, whereof three hundred shall be set before him at once, containing each a different kind of food, the last morsel of which will be as grateful as the first; and will also be supplied with as many sorts of liquors in vessels of the same metal: and, to complete the entertainment, there will be no want of wine, which tho' forbidden in this life, will yet be freely allowed to be drank in the next, and with-

¹ See before, p. 88.

out danger, since the wine of paradise will not inebriate, as that we drink here. The flavour of this wine we may conceive to be delicious without a description, since the water of *Tanfim* and the other fountains which will be used to dilute it, is said to be wonderfully sweet and fragrant. If any object to these pleasures, as an impudent *Jew* did to *Mohammed*, that so much eating and drinking must necessarily require proper evacuations, we answer, as the prophet did, that the inhabitants of paradise will not need to ease themselves, nor even to blow their nose, for that all superfluities will be discharged and carried off by perspiration, or a sweat as odoriferous as musk, after which their appetite shall return afresh.

The magnificence of the garments and furniture promised by the *Korân* to the godly in the next life, is answerable to the delicacy of their diet. For they are to be clothed in the richest silks and brocades, chiefly of green, which will burst forth from the fruits of paradise, and will be also supplied by the leaves of the tree *Tûba*; they will be adorned with bracelets of gold and silver, and crowns set with pearls of incomparable lustre; and will make use of silken carpets, litters of a prodigious size, couches, pillows, and other rich furniture embroidered with gold and precious stones.

That we may the more readily believe what has been mentioned of the extraordinary abilities of the inhabitants of paradise to taste these pleasures in their height, it is said they will enjoy a perpetual youth; that in whatever age they happen to die, they will be raised in their prime and vigour, that is, of about thirty years of age, which age they will never exceed, (and the same they say of the damned) and that when they enter paradise they will be of the same stature with *Adam*, who, as they fable, was no less than sixty cubits high. And to this age and stature their children, if they shall desire any, (for otherwise their wives will not conceive) shall immediately attain; according to that saying of their prophet, *If any of the faithful in paradise be desirous of issue, it shall be conceived, born, and grown up within the space of an hour.* And in the same manner, if any one shall have a fancy to employ himself in agriculture, (which rustic pleasure may suit the wanton fancy of some) what he shall sow will spring up and come to maturity in a moment.

Lest any of the senses should want their proper delight, we are told the ear will there be entertained, not only with the ravishing songs of the angel *Israfil*, who has the most melodious voice of all *GOD's* creatures, and of the daughters of paradise; but even the trees themselves will celebrate the divine praises with a harmony exceeding

ceeding whatever mortals have heard; to which will be joined the sound of the bells hanging on the trees, which will be put in motion by the wind proceeding from the throne of G o d, so often as the blessed wish for music: nay, the very clashing of the golden-bodied trees, whose fruits are pearls and emeralds, will surpass humane imagination; so that the pleasures of this sense will not be the least of the enjoyments of paradise.

The delights we have hitherto taken a view of, it is said, will be common to all the inhabitants of paradise, even those of the lowest order. What then, think we, must they enjoy who shall obtain a superior degree of honour and felicity? To these, they say, there are prepared, besides all this, *such things as eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man to conceive*; an expression most certainly borrowed from scripture¹. That we may know wherein the felicity of those who shall attain the highest degree will consist, *Mohammed* is reported to have said, that the meanest of the inhabitants of paradise will see his gardens, wives, servants, furniture, and other possessions take up the space of a thousand years journey (for so far and farther will the blessed see in the next life); but that he will be in the highest honour with G o d, who shall behold his face morning and evening: and this favour *al Gbazâli* supposes to be that *additional* or *superabundant recompense*, promised in the *Korân*², which will give such exquisite delight, that in respect thereof all the other pleasures of paradise will be forgotten and lightly esteemed; and not without reason, since, as the same author says, every other enjoyment is equally tasted by the very brute beast who is turned loose into luxuriant pasture³. The reader will observe, by the way, that this is a full confutation of those who pretend the *Mohammedans* admit of no spiritual pleasure in the next life, but make the happiness of the blessed to consist wholly in corporeal enjoyments⁴.

Whence *Mohammed* took the greatest part of his paradise, it is easy to shew. The *Jews* constantly describe the future mansion of the just as a delicious garden, and make it also reach to the seventh heaven⁵; They also say it has three gates⁶, or, as others will have it, two⁷, and four rivers, (which last circumstance they copied, to be sure, from those of the garden of *Eden*⁸) flowing with milk, wine, balsam,

¹ Isaiah, lxiv. 4. ² Corinth. ii. 9. ³ Chap. 10, &c. ⁴ V. Poc. in not. ad Port. Moïse, p. 305.
⁵ V. Reland. de Rel. Moh. l. 2. §. 17. ⁶ V. Gemar. Tâniṯ, f. 25. Beracoth, f. 34. & Midraṯ rabboth, f. 37. ⁷ Megillah, Amkoth, p. 78. ⁸ Midraṯ, Yalkut Shemuni. ⁹ Genes. ii. 10, &c.

and honey¹. Their *Bebemoth* and *Leviathan*, which they pretend will be slain for the entertainment of the blessed², are so apparently the *Balam* and *Nún* of *Mohammed*, that his followers themselves confess he is obliged to them for both³. The *Rabbins* likewise mention seven different degrees of felicity⁴, and say that the highest will be of those who perpetually contemplate the face of *GOD*⁵. The *Persian Magi* had also an idea of the future happy estate of the good, very little different from that of *Mohammed*. Paradise they call *Bebisht*, and *Minu*, which signifies *crystal*; where they believe the righteous shall enjoy all manner of delights; and particularly the company of the *Huráni bebisht*, or *black-eyed nymphs of paradise*⁶, the care of whom they say is committed to the angel *Zamiyád*⁷; and hence *Mohammed* seems to have taken the first hint of his paradisiacal ladies.

It is not improbable, however, but that he might have been obliged, in some respect, to the *Christian* accounts of the felicity of the good in the next life. As it is scarce possible to convey, especially to the apprehensions of the generality of mankind, an idea of spiritual pleasures without introducing sensible objects, the scriptures have been obliged to represent the celestial enjoyments by corporeal images; and to describe the mansion of the blessed as a glorious and magnificent city, built of gold and precious stones, with twelve gates; through the streets of which there runs a river of water of life, and having on either side the tree of life, which bears twelve sorts of fruits, and leaves of a healing virtue⁸. Our Saviour likewise speaks of the future state of the blessed as of a kingdom, where they shall eat and drink at his table⁹. But then these descriptions have none of those puerile imaginations¹⁰ which reign throughout that of *Mohammed*, much less any the most distant intimation of sensual delights, which he was so fond of; on the contrary, we are expressly assured, that *in the resurrection they will neither marry nor be given in marriage, but will be as the angels of GOD in heaven*¹¹. *Mohammed*, however,

¹ Midrash, Yalk. Shem. ² Gemar. Bava Bathra. f. 78. Rashi, in Job i. ³ V. Poc. not. in Port. Mosi, p. 298. ⁴ Nishmat hayim, f. 32. ⁵ Midrash, Tehillim, f. 11. ⁶ Sadder, porta 5. ⁷ Hyde, de rel. vet. Pers. p. 265. ⁸ Revel. xxi. 10, &c. and xxii. 1, 2. ⁹ Luke, xxii. 29, 30, &c. ¹⁰ I would not, however, undertake to defend all the *Christian* writers in this particular; witness that one passage of *Irenæus*, wherein he introduces a tradition of St. *John*, that our Lord should say, *The days shall come, in which there shall be vines, which shall have each ten thousand branches, and every of those branches shall have ten thousand lesser branches, and every of these branches shall have ten thousand twigs, and every one of these twigs shall have ten thousand clusters of grapes, and in every one of these clusters there shall be ten thousand grapes, and every one of these grapes being pressed shall yield two hundred and seventy five gallons of wine; and when a man shall take hold of one of these sacred bunches, another bunch shall cry out, I am a better bunch, take me, and bless the Lord by me, &c.* Iren. l. 5. c. 33. ¹¹ Matth. xxii. 30.

to enhance the value of paradise with his *Arabians*, chose rather to imitate the indecency of the *Magians*, than the modesty of the *Christians* in this particular, and lest his beatified *Moslems* should complain that any thing was wanting, bestows on them wives, as well as the other comforts of life; judging, it is to be presumed, from his own inclinations, that like *Panurgus's* ass¹, they would think all other enjoyments not worth their acceptance if they were to be debarred from this.

Had *Mohammed*, after all, intimated to his followers, that what he had told them of paradise was to be taken, not literally, but in a metaphorical sense, (as it is said the *Magians* do the description of *Zoroastres**) this might, perhaps, make some atonement; but the contrary is so evident from the whole tenor of the *Korân*, that altho' some *Mohammedans*, whose understandings are too refined to admit such gross conceptions, look on their prophet's descriptions as parabolical, and are willing to receive them in an allegorical or spiritual acceptation², yet the general and orthodox doctrine is, that the whole is to be strictly believed in the obvious and literal acceptation; to prove which I need only urge the oath they exact from *Christians* (who they know abhor such fancies) when they would bind them in the most strong and sacred manner; for in such a case they make them swear that if they falsify their engagement, they will affirm that there will be black-eyed girls in the next world, and corporeal pleasures³.

Whether
women
are ex-
cluded
paradise.

Before we quit this subject, it may not be improper to observe the falsehood of a vulgar imputation on the *Mohammedans*, who are by several writers⁴ reported to hold that women have no souls; or, if they have, that they will perish, like those of brute beasts, and will not be rewarded in the next life. But whatever may be the opinion of some ignorant people among them, it is certain that *Mohammed* had too great a respect for the fair sex to teach such a doctrine; and there are several passages in the *Korân* which affirm that women, in the next life, will not only be punished for their evil actions, but will also receive the rewards of their good deeds, as well as the men, and that in this case *GOD* will make no distinction of sexes⁵. It is true,

¹ V. Rabelais, Pantagr. l. 5. c. 7. A better authority than this might however be alledged in favour of *Mohammed's* judgment in this respect; I mean that of *Plato*, who is said to have proposed, in his ideal common-wealth, as the reward of valiant men and consummate soldiers, the kisses of boys and beauteous damsels. V. Gell. Noct. Att. l. 18. c. 2.

² V. Hyde, de rel. vet. Pers. p. 266. ³ V. Eund. in not. ad Bobov. Lit. Turcar. p. 21. ⁴ Poc. ad port. Mos. p. 305. ⁵ Hornbek, Sum. Contr. p. 16. Grelof, Voyage de Constant. p. 275. Ricaut's Present state of the Ottoman empire, l. 2. c. 21.

⁶ See *Kor.* c. 3. p. 58. c. 4. p. 76. And also c. 13, 16, 40, 48, 57, &c. V. etiam Reland. de Rel. Moh. l. 2. §. 18. & Hyde, in not. ad Bobov. de Vffit. ægr. p. 21.

the general notion is, that they will not be admitted into the same abode as the men are, because their places will be supplied by the paradisaical females, (tho' some allow that a man will there also have the company of those who were his wives in this world, or at least such of them as he shall desire¹;) but that good women will go into a separate place of happiness, where they will enjoy all sorts of delights²; but whether one of those delights will be the enjoyment of agreeable paramours created for them, to compleat the œconomy of the *Mohammedan* system, is what I have no where found decided. One circumstance relating to these beatified females, conformable to what he had asserted of the men, he acquainted his followers with in the answer he returned to an old woman; who desiring him to intercede with God, that she might be admitted into paradise, he told her that no old woman would enter that place; which setting the poor woman a crying, he explained himself by saying, that God would then make her young again³.

The sixth great point of faith, which the *Mohammedans* are taught by the *Korân* to believe, is God's absolute decree, and predestination both of good and evil. For the orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good, or whether it be bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the *preserved table*⁴; God having secretly predetermined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible, by any foresight or wisdom, to avoid.

Of God's
absolute
decree.

Of this doctrine *Mohammed* makes great use in his *Korân* for the advancement of his designs; encouraging his followers to fight without fear, and even desperately, for the propagation of their faith, by representing to them that all their caution could not avert their inevitable destiny, or prolong their lives for a moment⁵; and deterring them from disobeying or rejecting him as an impostor, by setting before them the danger they might thereby incur of being, by the just judgment of God, abandoned to seduction, hardness of heart, and a reprobate mind, as a punishment for their obstinacy⁶.

¹ See before, p. 98.

² V. Chardin, Voy. Tom. 2. p. 328. & Bayle, Dict. Hist. Art. Mahomet, Rem. Q.

³ See *Korân*, c. 56, and the notes there. & Gagnier. not. in Abulfedæ vit. Moh p. 145.

⁴ See before, p. 64:

⁵ Kor. c. 3. p. 52, 54. and c. 4. p. 70, &c.

⁶ Ib. c. 4. p.

67, and 79. And c. 2. p. 2, &c. passim.

As this doctrine of absolute election and reprobation has been thought by many of the *Mohammedan* divines to be derogatory to the goodness and justice of God, and to make God the author of evil; several subtle distinctions have been invented, and disputes raised, to explicate or soften it; and different sects have been formed, according to their several opinions, or methods of explaining this point: some of them going so far as even to hold the direct contrary position, of absolute free will in man, as we shall see hereafter¹.

Of prayer,
and the
previous
purifica-
tions.

Of the four fundamental points of religious practice required by the *Korán*, the first is *prayer*, under which, as has been said, are also comprehended those legal washings or purifications which are necessary preparations thereto.

Of these purifications there are two degrees, one called *Ghozl*, being a total immersion or bathing of the body in water; and the other called *Wuddi*, (by the *Persians*, *Abdest*) which is the washing of their faces, hands, and feet, after a certain manner. The first is required in some extraordinary cases only, as after having lain with a woman, or been polluted by emission of seed, or by approaching a dead body; women also being obliged to it after their courses or childbirth. The latter is the ordinary ablution in common cases, and before prayer, and must necessarily be used by every person before he can enter upon that duty². It is performed with certain formal ceremonies, which have been described by some writers, but are much easier apprehended by seeing them done, than by the best description.

These purifications were perhaps borrowed by *Mohammed* of the *Jeaus*, at least they agree in a great measure with those used by that nation³, who in process of time burthened the precepts of *Moses* in this point, with so many traditionary ceremonies, that whole books have been written about them, and who were so exact and superstitious therein even in our Saviour's time, that they are often reproved by him for it⁴. But as it is certain that the pagan *Arabs* used lustrations of this kind⁵, long before the time of *Mohammed*, as most nations did, and still do in the east, where the warmth of the climate requires a greater nicety and degree of cleanliness than these colder parts; perhaps *Mohammed* only recalled his countrymen to a more strict observance of those purifying rites, which had been probably neglected by them, or at least performed in a careless and perfunctory manner. The *Mohammedans* however will have it that they are as

¹ Sect. VIII. ² Kor. c. 4. p. 66, and c. 3. p. 83. V. Reland. de rell. Moh. l. 1. c. 8. ³ Poc. not. in Port. Moses, p. 356; &c. ⁴ Mark vii. 3, &c. ⁵ V. Herodot. l. 3. c. 198.

ancient as *Abraham*¹, who, they say, was enjoined by G O D to observe them, and was shewed the manner of making the ablution by the angel *Gabriel*, in the form of a beautiful youth². Nay some deduce the matter higher, and imagine that these ceremonies were taught our first parents by the angels³.

That his followers might be the more punctual in this duty, *Mohammed* is said to have declared, that *the practice of religion is founded on cleanliness*, which is the *one half of the faith*, and the *key of prayer*, without which it will not be heard by G O D⁴. That these expressions may be the better understood, *al Ghazâli* reckons four degrees of purification; of which the first is, the cleansing of the body from all pollution, filth, and excrements; the second, the cleansing of the members of the body from all wickedness and unjust actions; the third, the cleansing of the heart from all blameable inclinations, and odious vices; and the fourth, the purging a man's secret thoughts from all affections which may divert their attendance on G O D: adding, that the body is but as the outward shell in respect to the heart, which is as the kernel. And for this reason he highly complains of those who are superstitiously solicitous in exterior purifications, avoiding those persons as unclean who are not so scrupulously nice as themselves, and at the same time have their minds lying waste, and overrun with pride, ignorance, and hypocrisy⁵. Whence it plainly appears with how little foundation the *Mohammedans* have been charged, by some writers⁶, with teaching or imagining that these formal washings alone cleanse them from their sins⁷.

Left so necessary a preparation to their devotions should be omitted, either where water cannot be had, or when it may be of prejudice to a person's health, they are allowed in such cases to make use of fine sand or dust in lieu of it⁸; and then they perform this duty by clapping their open hands on the sand, and passing them over the parts, in the same manner as if they were dipped in water. But for this expedient *Mohammed* was not so much indebted to his

¹ *Al Jannabi in vita Abrah. V. Poc. Spec. p. 303.* ² Herewith agrees the spurious Gospel of *S. Barnabas*, the *Spanish* translation of which (chap. 29.) has these words. *Dixo Abraham, Que harè yo para servir al Dios de los santos y prophetas? Respondiò el angel, Ve a aquella fuente y lavate, porque Dios quiere hablar contigo. Dixo Abraham, Como tengo de lavarme? Luego el angel se le apareciò como uno bello mancebo, y se lavò en la fuente, y le dixo, Abraham, haz como yo. Y Abraham se lavò, &c.* ³ *Al Kessâi. V. Reland. de Rel. Mohamm. p. 81.* ⁴ *Al Ghazâli, Ebn al Achîr.*

⁵ *V. Poc. Spec. p. 302, &c.* ⁶ *Barthol. Edessen. Confut. Hagaren. p. 360. G. Sionita & J. Hefronita, in Traçt. de urb. & morib. Orient. ad calcem Geogr. Nubienf. c. 15. Du Ryer, dans le Sommaire de la Rel. des Turcs, mis a la tête de sa version de l'Alcor. St. Olon, Descr. du Royaume de Maroc, c. 2. Hyde, in Not. ad Bobov. de Prec. Moh. p. 1. Smith, de morib. & instit. Turcar. Ep. 1. p. 32.* ⁷ *V. Reland. de Rel. Moh. l. 2. c. 11.* ⁸ *Korân, c. 3. p. 66, & 5. p. 83.*

own cunning¹, as to the example of the *Jews*, or perhaps that of the *Perſian Magi*, almoſt as ſcrupulous as the *Jews* themſelves in their luſtrations, who both of them preſcribe the ſame method in caſes of neceſſity²; and there is a famous inſtance, in eccleſiaſtical hiſtory, of ſand being uſed, for the ſame reaſon, inſtead of water, in the adminiſtration of the *Chriſtian* ſacrament of baptiſm, many years before *Mohammed's* time³.

Neither are the *Mohammedans* contented with bare waſhing, but think themſelves obliged to ſeveral other neceſſary points of cleanliness, which they make alſo parts of this duty; ſuch as combing the hair, cutting the beard, paring the nails, pulling out the hairs of their arm-pits, ſhaving their private parts, and circumciſion⁴; of which laſt I will add a word or two, leſt I ſhould not find a more proper place.

Of cir-
cumciſion.

Circumciſion, tho' it be not ſo much as once mention'd in the *Korân*, is yet held by the *Mohammedans* to be an ancient divine inſtitution, confirmed by the religion of *Iſlâm*, and tho' not ſo abſolutely neceſſary but that it may be diſpenſed with in ſome caſes⁵, yet highly proper and expedient. The *Arabs* uſed this rite for many ages before *Mohammed*, having probably learned it from *Iſmael*, tho' not only his deſcendants, but the *Hamyarites*⁶, and other tribes, practiſed the ſame. The *Iſmaelites*, we are told⁷, uſed to circumciſe their children, not on the eighth day, as is the cuſtom of the *Jews*, but when about twelve or thirteen years old, at which age their father underwent that operation⁸: and the *Mohammedans* imitate them ſo far as not to circumciſe children before they be able, at leaſt, diſtinctly to pronounce that profeſſion of their faith, *There is no God but God*, *Mohammed is the apoſtle of God*⁹; but pitch on what age they pleaſe for the purpoſe between ſix and ſixteen, or thereabouts¹⁰. Tho' the *Moslem* doctors are generally of opinion, conformably to the ſcripture, that this precept was originally given to *Abraham*, yet ſome have imagined that *Adam* was taught it by the angel *Gabriel*, to ſatisfy an oath he had made to cut off that fleſh which, after his fall, had rebelled againſt his ſpirit; whence an odd argument has been drawn for the univerſal obligation of

¹ V. Smith, ubi ſup.

² Gemar. Berachoth. c. 2. V. Poc. not. ad Port. Moſis, p. 389.

Sadder, porta 84.

³ Cedren. p. 250.

⁴ V. Poc. Spec. p. 303.

⁵ V. Bobov. de cir-

cumciſ. p. 22.

⁶ Philoſtorg. Hiſt. Eccl. lib. 3.

⁷ Joſeph. Ant. l. 1. c. 23.

⁸ Genef. xvii.

25.

⁹ V. Bobov. ubi ſup. & Poc. Spec. p. 319.

¹⁰ V. Reland. de Rel. Moh. l. 1. p. 75.

circumcision¹. Tho' I cannot say the *Jews* led the *Mohammedans* the way here, yet they seem so unwilling to believe any of the principal patriarchs or prophets before *Abraham* were really uncircumcised, that they pretend several of them, as well as some holy men who lived after his time, were born ready circumcised, or without a foreskin, and that *Adam*, in particular, was so created²; whence the *Mohammedans* affirm the same thing of their prophet³.

Prayer was by *Mohammed* thought so necessary a duty, that he used to call it *the pillar of religion*, and *the key of paradise*; and when the *Thakifites*, who dwelt at *Táyef*, sending in the ninth year of the *Hejra* to make their submission to that prophet, after the keeping of their favourite idol had been denied them⁴, begged, at least, that they might be dispensed with as to their saying of the appointed prayers, he answered, *That there could be no good in that religion wherein was no prayer*⁵.

That so important a duty, therefore, might not be neglected, *Mohammed* obliged his followers to pray five times every twenty-four hours, at certain stated times; viz. 1. In the morning, before sunrise: 2. When noon is past, and the sun begins to decline from the meridian: 3. In the afternoon, before sun-set: 4. In the evening, after sun-set, and before day be shut in: and 5. After the day is shut in, and before the first watch of the night⁶. For this institution he pretended to have received the divine command from the throne of God himself, when he took his night-journey to heaven: and the observing of the stated times of prayer is frequently insisted on in the *Korán*, tho' they be not particularly prescribed therein. Accordingly, at the aforesaid times, of which public notice is given by the *Mueddbbins*, or *Cryers*, from the steeples of their *Mosques*, (for they use no bells,) every conscientious *Moslem* prepares himself for prayer, which he performs either in the *Mosque* or any other place, provided it be clean, after a prescribed form, and with a certain number of praises or ejaculations (which the more scrupulous count by a string of beads) and using certain postures of worship; all which

¹ This is the substance of the following passage of the Gospel of *Barnabas*, (chap. 23) viz. *Entonces dixo Jesus; Adam el primer hombre aviendo comido por engano del demonio la comida prohibida por Dios en el paraíso, se le rebeló su carne à su espíritu; por lo qual juró diciendo, Por Dios que yo te quiero cortar; y rompiendo una piedra tomó su carne para cortarla con el corte de la piedra. Por loqual fue reprehendido del angel Gabriel, y el le dixo; Yo he jurado por Dios que lo he de cortar, y mentiroso no lo seré jamás. A la hora el angel le enseno la superfluidad de su carne, y a quella cortò. De manera que así como todo hombre toma carne de Adam, así esta obligado a cumplir aquello que Adam con juramento prometió.* ² *Shalsheh hakkabala.* V. *Poc. Spec.* p. 320. *Gagnier*, Not. in *Abulfed. vit. Moh.* p. 2. ³ V. *Poc. Spec.* p. 304. ⁴ See before; p. 18. ⁵ *Abulfed. vit. Moh.* p. 127. ⁶ V. *ibid.* p. 38, 39.

have been particularly set down and described, tho' with some few mistakes, by other writers ¹, and ought not to be abridged, unless in some special cases; as on a journey, on preparing for battle, &c.

For the regular performance of the duty of prayer among the *Mohammedans*, besides the particulars above-mentioned, it is also requisite that they turn their faces, while they pray, towards the temple of *Mecca* ²; the quarter where the same is situate being, for that reason, pointed out within their *Mosques* by a nich, which they call *al Mebrâb*, and without, by the situation of the doors opening into the galleries of the steeples: there are also tables calculated for the ready finding out their *Keblab*, or part towards which they ought to pray, in places where they have no other direction ³.

But what is principally to be regarded in the discharge of this duty, say the *Moslem* doctors, is the inward disposition of the heart, which is the life and spirit of prayer ⁴; the most punctual observance of the external rites and ceremonies before-mentioned being of little or no avail, if performed without due attention, reverence, devotion, and hope ⁵: so that we must not think the *Mohammedans*, or the considerate part of them at least, content themselves with the mere *opus operatum*, or imagine their whole religion to be placed therein ⁶.

I had like to have omitted two things which in my mind deserve mention on this head, and may, perhaps, be better defended than our contrary practice. One is, that the *Mohammedans* never address themselves to GOD in sumptuous apparel, tho' they are obliged to be decently clothed; but lay aside their costly habits and pompous ornaments, if they wear any, when they approach the divine presence, lest they should seem proud and arrogant ⁷. The other is, that they admit not their women to pray with them in public; that sex being obliged to perform their devotions at home, or if they visit the mosques, it must be at a time when the men are not there: for the *Moslems* are of opinion that their presence inspires a different kind of devotion from that which is requisite in a place dedicated to the worship of GOD ⁸.

The

¹ V. Hotting. *Hist. Eccles.* Tom. 8. p. 470.—520. Bebov. in *Liturg. Turcic.* p. 1, &c. Gre-
lot, *Voyage de Constant.* p. 253.—264. Chardin, *Voy. de Perse.* Tom. II. p. 388, &c. & Smith,
de moribus ac instit. *Turcar.* Ep. 1. p. 33, &c.

² Korân, chap. 2. p. 17. See the notes there.

³ V. Hyde, de Rel. vet. Pers. p. 8, 9, & 126.

⁴ Al Ghazâlî.

⁵ V. Poc. Spec. p. 305.

⁶ V. Smith, ubi sup. p. 40.

⁷ Reland. de Rel. Moh. p. 96: See Kor. chap. 7. p. 119.

⁸ A Moor, named Ahmed Ebn Abdalla, in a Latin epistle by him written to Maurice prince of Orange, and Emanuel prince of Portugal, containing a censure of the Christian religion, (a copy of which, once belonging to Mr. Selden, who has thence transcribed a considerable passage in his treatise *De Syn-*

The greater part of the particulars comprized in the *Mohammedan* institution of prayer, their prophet seems to have copied from others, and especially the *Jews*; exceeding their institutions only in the number of daily prayers¹. The *Jews* are directed to pray three times a day², in the morning, in the evening, and within night; in imitation of *Abraham*³, *Isaac*⁴, and *Jacob*⁵; and the practice was as early, at least, as the time of *Daniel*⁶. The several postures used by the *Mohammedans* in their prayers are also the same with those prescribed by the *Jewish Rabbins*, and particularly the most solemn act of adoration by prostrating themselves so as to touch the ground with their forehead⁷; notwithstanding the latter pretend the practice of the former, in this respect, to be a relic of their ancient manner of paying their devotions to *Baal-Peor*⁸. The *Jews* likewise constantly pray with their faces turned towards the temple of *Jerusalem*⁹, which has been their *Kebla* from the time it was first dedicated by *Solomon*¹⁰; for which reason *Daniel*, praying in *Chaldea*, had the windows of his chamber open towards that city¹¹; and the same was the *Kebla* of *Mohammed* and his followers for six or seven months¹², and till he found himself obliged to change it for the *Caaba*. The *Jews* moreover are obliged by the precepts of their religion to be careful that the place they pray in, and the garments they have on when they perform their duty, be clean¹³: the men and women also among them pray apart, (in which particular they were imitated by the eastern *Christians*;) and several other conformities might be remarked between the *Jewish* public worship; and that of the *Mohammedans*¹⁴.

The next point of the *Mohammedan* religion is the giving of alms; Of alms, which are of two sorts, *legal*, and *voluntary*. The *legal alms* are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what

Synedriis vet. Ebræor. l. i. c. 12: is now in the Bodleian library,) finds great fault with the unedifying manner in which mass is said among the *Roman Catholics*, for this very reason, among others. His words are: *Ubiunque congregantur simul viri & fœminæ, ibi mens non est intenta & devota: nam inter celebrandum missam & sacrificia, fœminæ & viri mutuis aspectibus, signis, ac nutibus accendunt pravorum appetitum, & desideriorum suorum ignes: & quando hoc non fieret, saltem humana fragilitas deleatur mutuo & reciproco aspectu; & ita non potest esse mens quieta, intenta, et devota.*

¹ The *Sabians*, according to some, exceed the *Mohammedans* in this point, praying seven times a day. See before, p. 14. ² Gemar. Berachoth. ³ Genes. xix. 27: ⁴ Genes. xxiv. 63.

⁵ Genes. xxviii. 11, &c. ⁶ Dan. vi. 10. ⁷ Vide Millium, de Mohammedismo ante Moham. p. 427, &c. & Hyde, de rel. vet. Pers. p. 5, &c. ⁸ Maimonid. in Epist. ad Profelyt. relig. V. Poc. Spec. p. 306. ⁹ Gemar. Bava Bathra, & Berachoth. ¹⁰ 1 Kings, viii. 29, &c. ¹¹ Dan. vi. 10. ¹² Some say eighteen months. V. Abulfed. Vit. Moh. p. 54. ¹³ Maimon. in Halachoth Tephilla, c. 9, §. 8, 9. Menura hammeor, fol. 28. ¹⁴ V. Millium, ubi supra, p. 424, & seq. things

things it ought to be given; but the *voluntary alms* are left to every one's liberty, to give more or less, as he shall see fit. The former kind of alms some think to be properly called *Zacât*, and the latter *Sadakât*; tho' this name be also frequently given to the legal alms. They are called *Zacât*, either because they *encrease* a man's store, by drawing down a blessing thereon, and *produce* in his soul the virtue of liberality¹, or because they *purify* the remaining part of one's substance from pollution, and the soul from the filth of avarice²; and *Sadakât*, because they are a proof of a man's *sincerity* in the worship of GOD. Some writers have called the legal alms *tythes*, but improperly, since in some cases they fall short, and in others exceed that proportion.

The giving of alms is frequently commanded in the *Korân*, and often recommended therein jointly with prayer; the former being held of great efficacy in causing the latter to be heard of GOD: for which reason the *Khalif Omar Ebn Abd'alaziz* used to say, *that prayer carries us half way to GOD, fasting brings us to the door of his palace, and alms procures us admission*³. The *Mohammedans* therefore esteem almsdeeds to be highly meritorious, and many of them have been illustrious for the exercise thereof. *Hasan* the son of *Ali*, and grandson of *Mohammed*, in particular, is related to have thrice in his life divided his substance equally between himself and the poor, and twice to have given away all he had⁴: and the generality are so addicted to the doing of good, that they extend their charity even to brutes⁵.

Alms, according to the prescriptions of the *Mohammedan* law, are to be given of five things; 1. Of cattle, that is to say, of camels, kine, and sheep. 2. Of money. 3. Of corn. 4. Of fruits, *viz.* dates and raisins. And 5. Of wares sold. Of each of these a certain portion is to be given in alms, being usually one part in forty, or two and a half *per Cent.* of the value. But no alms are due for them, unless they amount to a certain quantity or number; nor until a man has been in possession of them eleven months, he not being obliged to give alms thereout before the twelfth month is begun: nor are alms due for cattle employed in tilling the ground, or in carrying of burthens. In some cases a much larger portion than the before-mentioned is reckoned due for alms: thus of what is gotten out of mines, or the

¹ Al Beidawi. See Kor. chap. 2. p. 32.

² Idem. Compare this with what our Saviour says, Luke xi. 41. *Give alms of such things as ye have; and behold, all things are clean unto you.*

³ D'Herbel. Bibl. Orient. p. 5.

⁴ Ibid. p. 422.

⁵ V. Busbeq. Epist. 3. p. 178. Smith, de morib. Turc. Ep. 1. p. 66, &c. Compare Ecclef. xi. 1. and Prov. xii. 10.

sea, or by any art or profession over and above what is sufficient for the reasonable support of a man's family, and especially where there is a mixture or suspicion of unjust gain, a fifth part ought to be given in alms. Moreover, at the end of the fast of *Ramadân*, every *Moslem* is obliged to give in alms for himself and for every one of his family, if he has any, a measure ¹ of wheat, barley, dates, raisins, rice, or other provisions commonly eaten ².

The legal alms were at first collected by *Mohammed* himself, who employed them as he thought fit, in the relief of his poor relations and followers, but chiefly applied them to the maintenance of those who served in his wars, and fought, as he termed it, in the way of *G O D*. His successors continued to do the same, till, in process of time, other taxes and tributes being imposed for the support of the government, they seem to have been weary of acting as almoners to their subjects, and to have left the paying them to their consciences.

In the foregoing rules concerning alms, we may observe also footsteps of what the *Jews* taught and practised in respect thereto. Alms, which they also call *Sedaka*, i. e. *justice*, or *righteousness* ³, are greatly recommended by their *Rabbins*, and preferred even to sacrifices ⁴; as a duty the frequent exercise whereof will effectually free a man from hell fire ⁵, and merit everlasting life ⁶: wherefore, besides the corners of the field, and the gleanings of their harvest and vineyard, commanded to be left for the poor and the stranger by the law of *Moses* ⁷, a certain portion of their corn and fruits is directed to be set apart for their relief, which portion is called the tythes of the poor ⁸. The *Jews* likewise were formerly very conspicuous for their charity. *Zacheus* gave the half of his goods to the poor ⁹; and we are told that some gave their whole substance: so that their doctors, at length, decreed that no man should give above a fifth part of his goods in alms ¹⁰. There were also persons publickly appointed in every synagogue to collect and distribute the people's contributions ¹¹.

The third point of religious practice is fasting; a duty of so great ^{Of fast-} moment, that *Mohammed* used to say it was *the gate of religion*, and ^{ing.} that *the odour of the mouth of him who fasteth, is more grateful to*

¹ This measure is a *Sââ*, and contains about six or seven pound weight. ² V. Reland. de rel. Mohammed. l. i. p. 99, &c. Chardin, Voy. de Perse, t. II. p. 415, &c.

³ Hence alms are in the *New Testament* termed *Δικαιοσύνη*. Matth. vi. 1. (Ed. Steph.) and 2 Cor. ix. 10. ⁴ Gemar. in Bava bathra. ⁵ Ibid. in Gittin. ⁶ Ibid. in Rosh hashana. ⁷ Levit. xix. 9, 10. Deut. xxiv. 19, &c.

⁸ V. Gemar. Hierosol. in Peah, & Maimon. in Halachoth matanot Aniyyim. c. 6. Confer Pirke Avoth, v. 9. ⁹ Luke xix. 8. ¹⁰ V. Reland. Ant. sacr. vet. Hebr. p. 493.

¹¹ V. ibid. p. 138.

GOD than that of *musk*; and *al Ghazâli* reckons fasting one fourth part of the faith. According to the *Mohammedan* divines, there are three degrees of fasting: 1. The restraining the belly and other parts of the body from satisfying their lusts; 2. The restraining the ears, eyes, tongue, hands, feet, and other members from sin; and 3. The fasting of the heart from worldly cares, and refraining the thoughts from every thing besides GOD¹.

The *Mohammedans* are obliged, by the express command of the *Korân*, to fast the whole month of *Ramadân*, from the time the new moon first appears, till the appearance of the next new moon; during which time they must abstain from eating, drinking, and women, from day-break till night², or sun-set. And this injunction they observe so strictly, that while they fast they suffer nothing to enter their mouths, or other parts of their body, esteeming the fast broken and null if they smell perfumes, take a clyster or injection, bathe, or even purposely swallow their spittle; some being so cautious that they will not open their mouths to speak, lest they should breathe the air too freely³: the fast is also deemed void if a man kiss or touch a woman, or if he vomit designedly. But after sun-set they are allowed to refresh themselves, and to eat and drink, and enjoy the company of their wives till day-break⁴; tho' the more rigid begin the fast again at midnight⁵. This fast is extremely rigorous and mortifying when the month of *Ramadân* happens to fall in summer, (for the *Arabian* year being lunar⁶, each month runs through all the different seasons in the course of thirty three years) the length and heat of the days making the observance of it much more difficult and uneasy then than in winter.

¹ *Al Ghazâli*, *Al Mostatraf*. ² *Korân*, chap. 2. p. 21, 22. ³ Hence we read that the Virgin *Mary*, to avoid answering the reflections cast on her for bringing home a child, was advised by the angel *Gabriel* to feign she had vowed a fast, and therefore ought not to speak. See *Korân*, chap. 19. p. 251.

⁴ The words of the *Korân* (chap. 2. p. 22.) are, *Until ye can distinguish a white thread from a black thread by the day-break*: a form of speaking borrowed by *Mohammed* from the *Jews*, who determine the time when they are to begin their morning lesson, to be so soon as a man can discern blue from white, i. e. the blue threads from the white threads in the fringes of their garments. But this explication the commentators do not approve; pretending that by the *white thread* and the *black thread* are to be understood the *light* and *dark streaks* of the day-break: and they say the passage was at first revealed without the words of the day-break; but *Mohammed's* followers taking the expression in the first sense, regulated their practice accordingly, and continued eating and drinking till they could distinguish a white thread from a black thread, as they lay before them; to prevent which for the future, the words of the day-break were added as explanatory of the former. *Al Beidawi*. V. *Pocock*. Not. in *Carmen Tograi*, p. 89, &c. *Chardin*, *Voy. de Perse*, t. II. p. 423.

⁵ V. *Chardin*, ib. p. 421, &c. *Reland*, de *Relig. Moh.* p. 109, &c. ⁶ See hereafter, §. VI.

The reason given why the month of *Ramadán* was pitched on for this purpose is, that on that month the *Korán* was sent down from heaven ¹. Some pretend that *Abraham*, *Moses*, and *Jesus* received their respective revelations in the same month ².

From the fast of *Ramadán* none are excused, except only travellers and sick persons, (under which last denomination the doctors comprehend all whose health would manifestly be injured by their keeping the fast; as women with child, and giving suck, ancient people, and young children;) but then they are obliged, so soon as the impediment is removed, to fast an equal number of other days: and the breaking the fast is ordered to be expiated by giving alms to the poor ³.

Mohammed seems to have followed the guidance of the *Jews* in his ordinances concerning fasting, no less than in the former particulars. That nation, when they fast, abstain not only from eating and drinking, but from women, and from anointing themselves ⁴, from day-break until sun-set, and the stars begin to appear ⁵; spending the night in taking what refreshments they please ⁶. And they allow women with child and giving suck, old persons, and young children to be exempted from keeping most of the public fasts ⁷.

Tho' my design here be briefly to treat of those points only which are of indispensable obligation on a *Moslem*, and expressly required by the *Korán*, without entring into their practice as to voluntary and supererogatory works; yet to shew how closely *Mohammed's* institutions follow the *Jewish*, I shall add a word or two of the voluntary fasts of the *Mohammedans*. These are such as have been recommended either by the example or approbation of their prophet; and especially certain days of those months which they esteem sacred: there being a tradition that he used to say, That a fast of one day in a sacred month, was better than a fast of thirty days in another month; and that the fast of one day in *Ramadán*, was more meritorious than a fast of thirty days in a sacred month ⁸. Among the more commendable days is that of *Ashûra*, the tenth of *Moharram*; which, tho' some writers tell us it was observed by the *Arabs*, and particularly the tribe of *Koreish*, before *Mohammed's* time ⁹, yet, as others assure us, that prophet borrowed both the name and the

¹ *Korán*, chap. 2. p. 21. See also chap. 97. ² *Al Beidawi*, ex trad. *Mohammedis*. ³ See

Korán, chap. 2. p. 21. ⁴ *Siphra*, fol. 252. 2.

⁵ *Tosephoth ad Gemar. Yoma*, f. 32.

⁶ *V. Gemar. Yoma*, f. 40, & *Maimon. in Halachoth Tânioth*, c. 5. 6. 5. ⁷ *V. Gemar. Tânith*, f. 12, & *Yoma*, fol. 83, & *Es Hayim, Tânith*, c. 1. ⁸ *Al Ghazali*. ⁹ *Al Bârezi*, in

Comment. ad Orat. Ebn Nobâtæ.

fast from the *Jews*; it being, with them, the tenth of the seventh month, or *Tisri*, and the great day of expiation commanded to be kept by the law of *Moses*¹. *Al Kazwîni* relates, that when *Mohammed* came to *Medina* and found the *Jews* there fasted on the day of *Ashûra*, he asked them the reason of it; and they told him, it was because on that day *Pharaoh* and his people were drowned, *Moses*, and those who were with him, escaping: whereupon he said, that he bore a nearer relation to *Moses* than they; and ordered his followers to fast on that day. However, it seems, afterwards he was not so well pleased in having imitated the *Jews* herein; and therefore declared, that if he lived another year, he would alter the day, and fast on the ninth, abhorring so near an agreement with them².

Of the
pilgrimage
to *Mecca*.

The pilgrimage to *Mecca* is so necessary a point of practice, that, according to a tradition of *Mohammed*, he who dies without performing it, may as well die a *Jew* or a *Christian*³; and the same is expressly commanded in the *Korân*⁴. Before I speak of the time and manner of performing this pilgrimage, it may be proper to give a short account of the temple of *Mecca*, the chief scene of the *Mohammedan* worship; in doing which I need be the less prolix, because that edifice has been already described by several writers⁵, though they following different relations have been led into some mistakes, and agree not with one another in several particulars: nor, indeed, do the *Arab* authors agree in all things, one great reason whereof is their speaking of different times.

The tem-
ple briefly
described.

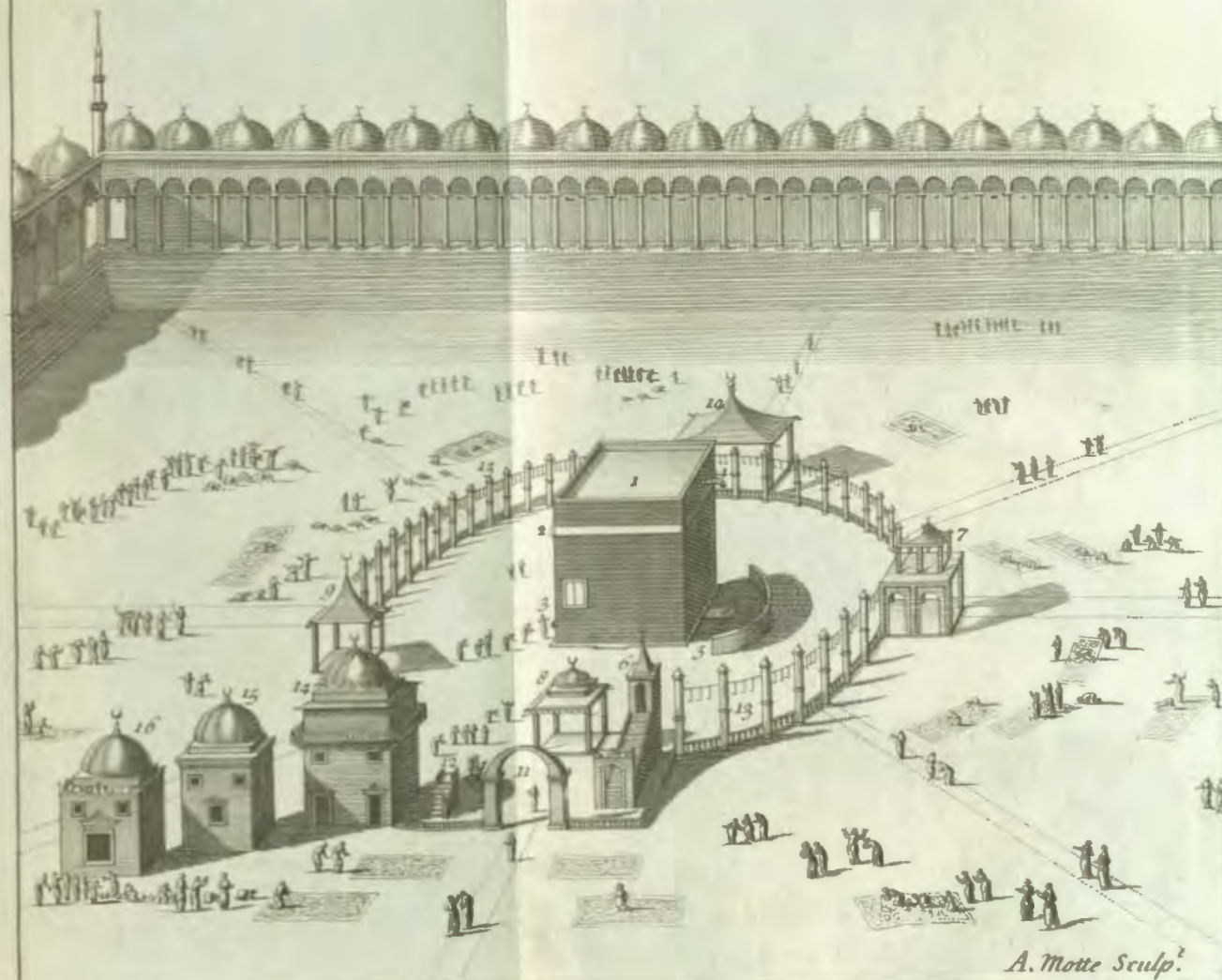
The temple of *Mecca* stands in the midst of the city, and is honoured with the title of *Masjad al alharâm*, i. e. *the sacred or inviolable temple*. What is principally revered in this place, and gives sanctity to the whole, is a square stone building, called the *Caaba*, as some fancy, from it's height, which surpasses that of the other buildings in *Mecca*⁶, but more probably from its *quadrangular* form, and *Beit Allah*, i. e. the *house of God*, being peculiarly hallowed and set apart for his worship. The length of this edifice, from north to south, is twenty four cubits, its breadth from east to west twenty three cubits, and its height twenty seven cubits: the door, which is on the east side, stands about four cubits from the ground; the floor being level with the bottom of the door⁷. In the corner

¹ Levit. xvi. 29. & xxiii. 27. ² Ebn al Athîr. V. Pocock. Spec. p. 309. ³ Al Ghazâlî. Chap. 3. p. 47, 48. See also chap. 22. p. 276, & chap. 2. p. 16, &c. ⁴ Chardin, Voy. de Perse, T. II. p. 428, &c. Bremond, Descrittioni dell'Egitto, &c. l. i. c. 29. Pitt's Account of the Rel. &c. of the *Mohometans*, p. 98, &c. & Boulainvilliers, Vie de Mahomed, p. 54, &c. which last author is the most particular. ⁵ Ahmed Ebn Yusef. ⁶ Sharif al Edrisî, & Kitab Masales, apud Poc. Spec. p. 125, &c. ⁷

PLAN OF THE TEMPLE OF MECCA.

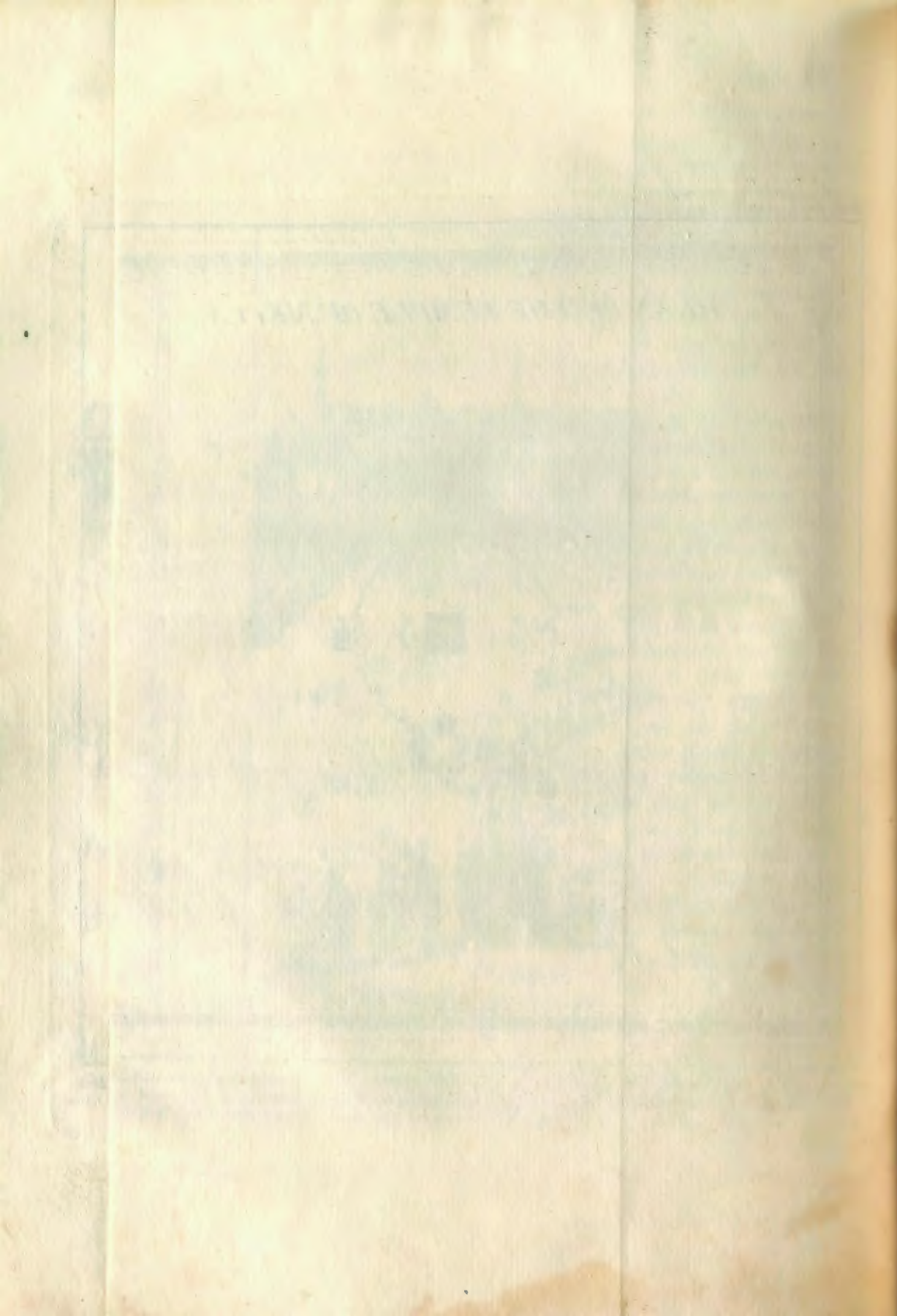


VIEW OF THE TEMPLE OF MECCA.



A. Motte Sculp.

1. Al Kaaba. 2. The land of gold. 3. The black Stone. 4. The golden Spout. 5. The Sepulchre of Ishmael. 6. The pulpit. 7. The Station of the Hanafites. 8. The place of Abraham & the Shafaites. 9. The Station of the Hanbalites. 10. The Station of the Malakites. 11. The old gate. 12. The steps moving on wheels to mount up to the door of the Kaaba. 13. The inner Inclosure which at night is illuminated with lamps. 14. The building over the Well Zenzem. 15. The treasury. 16. The cupola of al Abbas. NB The numeral References are the same in the Plan as in the View and shew the same Things.



next this door is *the black stone*, of which I shall take notice by and by. On the north side of the *Caaba*, within a semicircular enclosure fifty cubits long, lies the *white stone*, said to be the sepulchre of *Ismael*, which receives the rain-water that falls off the *Caaba* by a spout, formerly of wood¹, but now of gold. The *Caaba* has a double roof, supported within by three octangular pillars of aloes wood; between which, on a bar of iron, hang some silver lamps. The out-side is covered with rich black damask, adorned with an embroidered band of gold, which is changed every year, and was formerly sent by the *Khalifs*, afterwards by the *Soltāns* of *Egypt*, and is now provided by the *Turkish* emperors. At a small distance from the *Caaba*, on the east side, is the *station* or *place* of *Abraham*, where is another stone much respected by the *Mohammedans*, of which something will be said hereafter.

The *Caaba*, at some distance, is surrounded, but not intirely, by a circular inclosure of pillars joined towards the bottom by a low balustrade, and towards the top by bars of silver. Just without this inner inclosure, on the south, north, and west sides of the *Caaba*, are three buildings, which are the oratories or places where three of the orthodox sects assemble to perform their devotions, (the fourth sect, *viz.* that of *al Shāfeī*, making use of the station of *Abraham* for that purpose;) and towards the south east stand the edifice which covers the well *Zemzem*, the treasury, and the cupola of *al Abbas*².

All these buildings are enclosed, at a considerable distance, by a magnificent piazza, or square colonnade, like that of the *Royal Exchange* in *London*, but much larger, covered with small domes or cupola's; from the four corners whereof rise as many *Minarets* or steeples, with double galleries, and adorned with gilded spires and crescents, as are the cupola's which cover the piazza and the other buildings. Between the pillars of both inclosures hang a great number of lamps, which are constantly lighted at night. The first foundations of this outward inclosure were laid by *Omar*, the second *Khalif*, who built no more than a low wall, to prevent the court of the *Caaba*, which before lay open, from being encroached on by private buildings; but the structure has been since raised, by the liberality of many succeeding princes and great men, to its present lustre³.

This is properly all that is called the *temple*, but the whole territory of *Mecca* being also *Harām* or *sacred*, there is a third enclo-

¹ Sharif al Edrisi, *ibid.*² *Idem*, *ibid.*³ *Poc. Spec.* p. 116.

sure, distinguished at certain distances by small turrets, some five, some seven, and others ten miles distant from the city¹. Within this compass of ground it is not lawful to attack an enemy, or even to hunt or fowl, or cut a branch from a tree; which is the true reason why the pigeons at *Mecca* are reckoned sacred, and not that they are supposed to be of the race of that imaginary pigeon which some authors, who should have known better, would persuade us *Mohammed* made pass for the Holy Ghost².

The temple of *Mecca* was a place of worship, and in singular veneration with the *Arabs* from great antiquity, and many centuries before *Mohammed*. Though it was most probably dedicated at first to an idolatrous use³, yet the *Mohammedans* are generally persuaded that the *Caaba* is almost coeval with the world; for they say that *Adam*, after his expulsion from paradise, begged of *GOD* that he might erect a building like that he had seen there, called *Beit al Mâmûr*, or the frequented house, and *al Dorâb*, towards which he might direct his prayers, and which he might compass, as the angels do the celestial one. Whereupon *GOD* let down a representation of that house in curtains of light⁴, and set it in *Mecca*, perpendicularly under its original⁵, ordering the patriarch to turn towards it when he prayed, and to compass it by way of devotion⁶. After *Adam's* death, his son *Seth* built a house in the same form, of stones and clay, which being destroyed by the deluge, was rebuilt by *Abraham* and *Ismael*⁷, at *GOD's* command, in the place where the former had stood, and after the same model, they being directed therein by revelation⁸.

After this edifice had undergone several reparations, it was a few years after the birth of *Mohammed* rebuilt by the *Koreish* on the old

¹ Gol. Not. in *Alfrag.* p. 99. ² Gab. Sionita, & Joh. Hefronita, de nonnullis Orient. urbib. ad calc. Geogr. Nub. p. 21. *Al Mogholtaï*, in his life of *Mohammed*, says the pigeons of the temple of *Mecca* are of the breed of those which laid their eggs at the mouth of the cave where the prophet and *Abu Beer* hid themselves, when they fled from that city. See before, p. 51. ³ See before, p. 17. ⁴ Some say that the *Beit al Mâmûr* itself was the *Caaba* of *Adam*, which, having been let down to him from heaven, was, at the flood, taken up again into heaven, and is there kept. *Al Zamakh.* in *Kor.* c. 2. ⁵ *Al Jûzi*, ex trad. *Ebn Abbas*. It has been observed, that the primitive *Christian* church held a parallel opinion as to the situation of the celestial *Jerusalem* with respect to the terrestrial: for in the apocryphal book of the revelations of *S. Peter*, (chap. xxvii.) after *Jesus* has mentioned unto *Peter* the creation of the seven heavens, (whence, by the way, it appears that this number of heavens was not devised by *Mohammed*;) and of the angels, begins the description of the heavenly *Jerusalem* in these words: *We have created the upper Jerusalem above the waters which are above the third heaven, hanging directly over the lower Jerusalem, &c.* *V. Gagnier*, Not. ad *Abulfed.* vit. *Moh.* p. 28. ⁶ *Al Shahrestâni*. ⁷ *V. Kor.* chap. 2. p. 16. ⁸ *Al Jannâbi*, in vita *Abrah.*

foundation¹, and afterwards repaired by *Abd'allah Ebn Zobeir*, the *Khalif* of *Mecca*, and at length again rebuilt by *Yusef*, surnamed *al Hejaj*, in the seventy fourth year of the *Hejra*, with some alterations, in the form wherein it now remains². Some years after, however, the *Khalif Harun al Rashid*, (or, as others write, his father *al Mohdi*, or his Grandfather *al Mansur*,) intended again to change what had been altered by *al Hejaj*, and to reduce the *Caaba* to the old form in which it was left by *Abd'allah*; but was dissuaded from meddling with it, lest so holy a place should become the sport of princes, and being new modelled after every one's fancy, should lose that reverence which was justly paid it³. But notwithstanding the antiquity and holiness of this building, they have a prophecy, by tradition from *Mohammed*, that in the last times the *Ethiopians* shall come and utterly demolish it; after which it will not be rebuilt again for ever⁴.

Before we leave the temple of *Mecca*, two or three particulars deserve further notice. One is the celebrated *black stone*, which is set in silver, and fixed in the south east corner of the *Caaba*, being that which looks toward *Basra*, about two cubits and one third, or, which is the same thing, seven spans from the ground. This stone is exceedingly respected by the *Mohammedans*, and is kissed by the pilgrims with great devotion, being called by some the *right hand of God on earth*. They fable that it is one of the precious stones of paradise, and fell down to the earth with *Adam*, and being taken up again, or otherwise preserved at the deluge, the angel *Gabriel* afterwards brought it back to *Abraham* when he was building the *Caaba*. It was at first whiter than milk, but grew black long since by the touch of a menstruous woman, or, as others tell us, by the sins of mankind⁵, or rather by the touches and kisses of so many people; the superficies only being black, and the inside still remaining white⁶. When the *Karmatians*⁷, among other prophanations by them offered to the temple of *Mecca*, took away this stone, they could not be prevailed on for love or money to restore it, though those of *Mecca* offered no less than five thousand pieces of gold for it⁸. However, after they had kept it twenty two years, seeing they could not thereby

¹ V. *Abulfed. vit. Moh. p. 13.*

² *Idem, in Hist. Gen. Al Jannabi, &c.*

³ *Al Jannabi*

⁴ *Idem, Ahmed Ebn Yusef. V. Poc. Spec. p. 115, &c.*

⁵ *Al Zamakh. &c. in Kor.*

Ahmed Ebn Yusef.

⁶ *Poc. Spec. p. 117, &c.*

⁷ These *Karmatians* were a sect which arose in the year of the *Hejra* 278, and whose opinions overturned the fundamental points of *Mohammedanism*. See *D'Herbel. Bibl. Orient. Art. Carmathy*, and hereafter §. VIII.

⁸ *D'Herbel. p. 40.*

draw the pilgrims from *Mecca*, they sent it back of their own accord; at the same time bantering its devotees by telling them it was not the true stone: but, as it is said, it was proved to be no counterfeit by its peculiar quality of swimming on water ¹.

Another thing observable in this temple is the stone in *Abraham's* place, wherein they pretend to shew his footsteps, telling us he stood on it when he built the *Caaba* ², and that it served him for a scaffold, rising and falling of itself as he had occasion ³; though another tradition says he stood upon it while the wife of his son *Ismael*, whom he paid a visit to, washed his head ⁴. It is now enclosed in an iron chest, out of which the pilgrims drink the water of *Zemzem* ⁵, and are ordered to pray at it by the *Korân* ⁶. The officers of the temple took care to hide this stone when the *Karmatians* took the other ⁷.

The last thing I shall take notice of in the temple is the well *Zemzem* on the east side of the *Caaba*, and which is covered with a small building and cupola. The *Mohammedans* are persuaded it is the very spring which gushed out for the relief of *Ismael*, when *Hagar* his mother wandered with him in the desert ⁸; and some pretend it was so named from her calling to him, when she spied it, in the *Egyptian* tongue, *Zem, zem*, that is, *Stay, stay* ⁹, though it seems rather to have had the name from the murmuring of its waters. The water of this well is reckoned holy, and is highly revered; being not only drank with particular devotion by the pilgrims, but also sent in bottles, as a great rarity, to most parts of the *Mohammedan* dominions. *Abd'allah*, surnamed *al Hâfedh*, from his great memory, particularly as to the traditions of *Mohammed*, gave out that he acquired that faculty by drinking large draughts of *Zemzem* water ¹⁰, to which I really believe it as efficacious as that of *Helicon* to the inspiring of a poet.

To this temple every *Mohammedan*, who has health and means sufficient ¹¹, ought once, at least, in his life to go on pilgrimage; nor are women excused from the performance of this duty. The pilgrims meet at different places near *Mecca*, according to the different parts from whence they come ¹², during the months of *Shawâl* and *Dbu'lkaada*; being obliged to be there by the beginning of

¹ Ahmed Ebn Yusef, Abulfeda. V. Poc. Spec. p. 119. ² Abulfed. ³ V. Hyde, de rel. vet. Perf. p. 35. ⁴ Ahmed Ebn Yusef, Safio'ddin. ⁵ Ahmed Ebn Yusef. ⁶ Chap. 2. p. 16. ⁷ V. Poc. Spec. p. 120, &c. ⁸ Genes. xxi. 19. ⁹ G. Sionit. & J. Hefr. de monnull. urb. Orient. p. 19. ¹⁰ D'Herbel. p. 5. ¹¹ See Kor. chap. 3. p. 48. and the notes thereon. ¹² V. Bobov. de Peregr. Mecc. p. 12, &c.

Dhu'l-hajja; which month, as its name imports, is peculiarly set apart for the celebration of this solemnity.

At the places above-mentioned the pilgrims properly commence such; when the men put on the *Ibrām* or sacred habit, which consists only of two woollen wrappers, one wrapped about their middle to cover their privities, and the other thrown over their shoulders, having their heads bare, and a kind of slippers which cover neither the heel nor the instep, and so enter the sacred territory in their way to *Mecca*. While they have this habit on they must neither hunt nor fowl¹, (though they are allowed to fish²;) which precept is so punctually observed, that they will not kill even a louse or a flea, if they find them on their bodies: there are some noxious animals, however, which they have permission to kill during the pilgrimage, as, kites, ravens, scorpions, mice, and dogs given to bite³. During the pilgrimage it behoves a man to have a constant guard over his words and actions, and to avoid all quarrelling, or ill language, and all converse with women, and obscene discourse, and to apply his whole intention to the good work he is engaged in.

The pilgrims, being arrived at *Mecca*, immediately visit the temple, and then enter on the performance of the prescribed ceremonies, which consist chiefly in going in procession round the *Caaba*, in running between the mounts *Safā* and *Merwā*, in making the station on mount *Arafat*, and slaying the victims, and shaving their heads in the valley of *Mina*. These ceremonies have been so particularly described by others⁴, that I may be excused if I but just mention the most material circumstances thereof.

In compassing the *Caaba*, which they do seven times, beginning at the corner where the black stone is fixed, they use a short quick pace the three first times they go round it, and a grave ordinary pace the four last; which, it is said, was ordered by *Mohammed*, that his followers might shew themselves strong and active, to cut off the hopes of the infidels, who gave out that the immoderate heats of *Medina* had rendered them weak⁵. But the aforesaid quick pace they are not obliged to use every time they perform this piece of devotion, but only at some particular times⁶. So often as they pass by the black stone they either kiss it, or touch it with their hand, and kiss that.

¹ Korān, chap. 5. p. 95. ² Ibid. ³ Al Beid. ⁴ Bobov. de Peregr. Mecc. p. 11, &c. Chardin, Voy. de Perie, T. 2. p. 440, &c. See also Pitts's account of the rel. &c. of the *Mohammedians*, p. 92, &c. Gagnier, Vie de Mah. t. 2. p. 258, &c. Abulfed. vit. Moh. p. 130, &c. and Reland. de Rel. Moh. p. 113, &c. ⁵ Ebn al Athir. ⁶ V. Poc. Spec. p. 314.

The running between *Safâ* and *Merwâ*¹ is also performed seven times, partly with a slow pace, and partly running²: for they walk gravely till they come to a place between two pillars; and there they run, and afterwards walk again; sometimes looking back, and sometimes stopping, like one who has lost something, to represent *Hagar* seeking water for her son³: for the ceremony is said to be as ancient as her time⁴.

On the ninth of *Dhu'l-hajja*, after morning prayer, the pilgrims leave the valley of *Mina*, whither they come the day before, and proceed in a tumultuous and rushing manner to mount *Arafat*⁵, where they stay to perform their devotions till sun-set: then they go to *Mozdalifa*, an oratory between *Arafat* and *Mina*, and there spend the night in prayer, and reading the *Korân*. The next morning by day-break they visit *al Mashér al barâm*, or the sacred monument⁶, and departing thence before sun-rise, haste by *Batn Mobasser* to the valley of *Mina*, where they throw seven stones⁷ at three marks or pillars, in imitation of *Abraham*, who meeting the devil in that place, and being by him disturbed in his devotions, or tempted to disobedience, when he was going to sacrifice his son, was commanded by GOD to drive him away by throwing stones at him⁸; though others pretend this rite to be as old as *Adam*, who also put the devil to flight in the same place, and by the same means⁹.

This ceremony being over, on the same day, the tenth of *Dhu'l-hajja*, the pilgrims slay their victims in the said valley of *Mina*; of which they and their friends eat part, and the rest is given to the poor. These victims must be either sheep, goats, kine, or camels; males, if of either of the two former kinds, and females if of either of the latter, and of a fit age¹⁰. The sacrifices being over, they shave their heads and cut their nails, burying them in the same place; after which the pilgrimage is looked on as completed¹¹: though they again visit the *Caaba*, to take their leave of that sacred building.

The above-mentioned ceremonies, by the confession of the *Mohammedans* themselves, were almost all of them observed by the pagan *Arabs* many ages before their prophet's appearance; and parti-

¹ See before, p. 20.

² Al Ghazâli.

³ Reland. de Rel. Moh. p. 121.

⁴ Ebn al Athîr.

⁵ See Kor. chap. 2. p. 23.

⁶ See ibid. Mr. Gagnier has been twice guilty of a mistake in confounding this monument with the sacred inclosure of the *Caaba*. V. Gagn. Not. ad Abulfed. vit. Moh. p. 131. & Vie de Mah. t. 2. p. 262.

⁷ Dr. Pocock, from al Ghazâli, says seventy.

⁸ Al Ghazâli, Ahmed Ebn Yusef.

⁹ Ebn

al Athîr. ¹⁰ V. Reland, ubi sup. p. 117.

¹¹ See Kor. chap. 2. p. 23.

cularly the compassing of the *Caaba*, the running between *Safâ* and *Merâd*, and the throwing of the stones in *Mina*; and were confirmed by *Mohammed*, with some alterations in such points as seemed most exceptionable: thus, for example, he ordered that when they compassed the *Caaba*, they should be *cloathed*¹, whereas before his time they performed that piece of devotion *naked*, throwing off their cloaths as a mark that they had cast off their sins², or as signs of their disobedience towards G O D³.

It is also acknowledged that the greater part of these rites are of no intrinsic worth, neither affecting the soul, nor agreeing with natural reason, but altogether arbitrary, and commanded merely to try the obedience of mankind, without any farther view; and are therefore to be complied with, not that they are good in themselves, but because G O D has so appointed⁴. Some, however, have endeavoured to find out some reasons for the arbitrary injunctions of this kind; and one writer⁵, supposing men ought to imitate the heavenly bodies, not only in their purity, but in their circular motion, seems to argue the procession round the *Caaba* to be therefore a rational practice. *Reland*⁶ has observed that the *Romans* had something like this in their worship, being ordered by *Numa* to use a circular motion in the adoration of the gods, either to represent the orbicular motion of the world, or the perfecting the whole office of prayer to that G O D who is maker of the universe, or else in allusion to the *Egyptian* wheels, which were hieroglyphics of the instability of human fortune⁷.

The pilgrimage to *Mecca*, and the ceremonies prescribed to those who perform it, are, perhaps, liable to greater exception than any other of *Mohammed's* institutions; not only as silly and ridiculous in themselves, but as relics of idolatrous superstition⁸. Yet whoever seriously considers how difficult it is to make people submit to the abolishing of ancient customs, how unreasonable soever, which they are fond of, especially where the interest of a considerable party is also concerned, and that a man may with less danger change many things than one great one⁹, must excuse *Mohammed's*

¹ Kor. chap. 7. p. 118, 119. ² Al Faik, de tempore ignor. Arabum, apud Millium de Mohammedismo ante Moh. p. 322. Compare *Isaiah* lxiv. 6. ³ Jallal. al Beid. This notion comes very near, if it be not the same with that of the *Adamites*.

⁴ Al Ghazâlî. V. Abulfar. Hist. Dyn. p. 171. ⁵ Abb Jâfar Ebn Tofail, in vita Hai Ebn Yokdhan, p. 151. See Mr. Ockley's English translation thereof, p. 117. ⁶ De Rel. Mah. p. 123. ⁷ Plutarch. in Numa.

⁸ Maimonides (in Epist. ad Profel. rel.) pretends that the worship of *Mercury* was performed by throwing of stones, and that of *Chemoß* by making bare the head, and putting on unsewn garments. ⁹ According to the maxim, *Totius est multa mutare quàm unum magnam*.

yielding some points of less moment, to gain the principal. The temple of *Mecca* was held in excessive veneration by all the *Arabs* in general (if we except only the tribes of *Tay*, and *Khatháam*, and some of the posterity of *al Hareth Ebn Caab*¹, who used not to go in pilgrimage thereto) and especially by those of *Mecca*, who had a particular interest to support that veneration; and as the most silly and insignificant things are generally the objects of the greatest superstition, *Mohammed* found it much easier to abolish idolatry itself, than to eradicate the superstitious bigotry with which they were addicted to that temple, and the rites performed there: wherefore, after several fruitless trials to wean them therefrom², he thought it best to compromise the matter, and rather than to frustrate his whole design, to allow them to go on pilgrimage thither, and to direct their prayers thereto; contenting himself with transferring the devotions there paid, from their idols to the true *GOD*, and changing such circumstances therein as he judged might give scandal. And herein he followed the example of the most famous legislators, who instituted not such laws as were absolutely the best in themselves, but the best their people were capable of receiving: and we find *GOD* himself had the same condescendance for the *Jews*, whose hardness of heart he humoured in many things, giving them therefore statutes that were not good, and judgments whereby they should not live³.

¹ Al Shahrestáni.
Thummin, cap. 4. §. 7.

² See Kor. chap. 2. p. 17.

³ Ezek. xx. 25. V. Spencer. de Urim &

SECTION V.

Of certain negative Precepts in the Korán.

The design of this and the two following sections.

Of the prohibition of wine.

HAVING in the preceding section spoken of the fundamental points of the *Mohammedan* religion, relating both to faith and to practice, I shall in this and the two following discourses, in the same brief method, of some other precepts and institutions of the *Korán* which deserve peculiar notice, and first of certain things which are thereby prohibited.

The drinking of *wine*, under which name all sorts of strong and inebriating liquors are comprehended, is forbidden in the *Korán* in more

more places than one ¹. Some indeed have imagined that excess therein is only forbidden, and that the moderate use of wine is allowed by two passages in the same book ²: but the more received opinion is, that to drink any strong liquors, either in a lesser quantity, or in a greater, is absolutely unlawful; and though libertines indulge themselves in the contrary practice ³, yet the more conscientious are so strict, especially if they have performed the pilgrimage to *Mecca* ⁴, that they hold it unlawful not only to taste wine, but to press grapes for the making of it, to buy or to sell it, or even to maintain themselves with the money arising by the sale of that liquor. The *Persians*, however, as well as the *Turks*, are very fond of wine; and if one asks them how it comes to pass that they venture to drink it, when it is so directly forbidden by their religion; they answer, that it is with them as with the *Christians*, whose religion prohibits drunkenness and whoredom as great sins, and who glory, notwithstanding, some in debauching girls and married women, and others in drinking to excess ⁵.

It has been a question whether *coffee* comes not under the above-mentioned prohibition ⁶, because the fumes of it have some effect on the imagination. This drink, which was first publicly used at *Aden*, in *Arabia felix*, about the middle of the ninth century of the *Hejra*, and thence gradually introduced into *Mecca*, *Medina*, *Egypt*, *Syria*, and other parts of the *Levant*, has been the occasion of great disputes and disorders, having been sometimes publicly condemned and forbidden, and again declared lawful and allowed ⁷. At present the use of coffee is generally tolerated, if not granted, as is that of *tobacco*, though the more religious make a scruple of taking the latter, not only because it inebriates, but also out of respect to a traditional saying of their prophet, (which, if it could be made out to be his, would prove him a prophet indeed,) *That in the latter days there should be men who should bear the name of Moslems, but should not be really such; and that they should smoke a certain weed, which should be called TOBACCO*: however, the eastern nations are generally so addicted to both, that they say, *a dish of coffee and a pipe of tobacco are a complete entertainment*; and the *Per-*

Whether
coffee, to-
bacco, and
opium be
lawful.

¹ See chap. 2. p. 25, & chap. 5. p. 94. ² Chap. 2. p. 25, & chap. 16. p. 219. V. D'Herbel. Bibl. Orient. p. 696. ³ V. Smith, de morib. & instit. Turcar. Ep. 2. p. 28, &c. ⁴ V. Chardin, ubi supra, p. 212. ⁵ Chardin, ubi sup. p. 344. ⁶ Abd'alkâder Mohammed al Ansfari has written a treatise concerning Coffee, wherein he argues for its lawfulness. V. D'Herbel. Art. Cahvah. ⁷ V. Le Traité historique de l'origine & du progres du Café, à la fin du Voy. de l'Arabie heure. de la Roque.

sians have a proverb, that *coffee without tobacco, is meat without salt* ¹.

Opium and *beng*, (which latter is the leaves of hemp in pills or conserve) are also by the rigid *Mohammedans* esteemed unlawful, though not mentioned in the *Korân*, because they intoxicate and disturb the understanding as wine does, and in a more extraordinary manner: yet these drugs are now commonly taken in the east; but they who are addicted to them are generally looked upon as debauchees ².

Why wine
was for-
bidden.

Several stories have been told as the occasion of *Mohammed's* prohibiting the drinking of wine ³: but the true reasons are given in the *Korân*, viz. because the ill qualities of that liquor surpass its good ones, the common effects thereof being quarrels and disturbances in company, and neglect, or at least indecencies, in the performance of religious duties ⁴. For these reasons it was, that the priests were, by the Levitical law, forbidden to drink wine or strong drink when they entered the tabernacle ⁵, and that the *Nazarites* ⁶ and *Rechabites* ⁷, and many pious persons among the *Jews* and primitive *Christians*, wholly abstained therefrom; nay, some of the latter went so far, as to condemn the use of wine as sinful ⁸. But *Mohammed* is said to have had a nearer example than any of these, in the more devout persons of his own tribe ⁹.

Of the
prohibi-
tion of
gaming.

Gaming is prohibited by the *Korân* ¹⁰ in the same passages, and for the same reasons, as wine. The word *al Meisar*, which is there used, signifies a particular manner of casting lots by arrows; much practised by the pagan *Arabs*, and performed in the following manner. A young camel being bought and killed, and divided into ten, or twenty eight parts, the persons who cast lots for them, to the number of seven, met for that purpose; and eleven arrows were provided, without heads or feathers, seven of which were marked, the first with one notch, the second with two, and so on, and the other four had no mark at all ¹¹: these arrows were put promiscuously into a bag, and then drawn by an indifferent person, who had another near him to receive them, and to see he acted fairly; those to whom the marked arrows fell, won shares in proportion to their

¹ Reland. Dissert. Miscell. T. 2. p. 280. V. Chardin, Voy. de Perse, T. 2. p. 14, & 66.
² V. Chardin, ibid. p. 68, &c. & D'Herbel. p. 200. ³ V. Prid. Life of Mah. p. 82, &c.
 Busbeq. Epist. 3. p. 255, and Maundeville's Travels, p. 170. ⁴ Kor. chap. 2. p. 25, ch p. 5.
 p. 94, & chap. 4. p. 66. See Prov. xxiii. 29, &c. ⁵ Levit. x. 9. ⁶ Numb. vi. 2. ⁷ Jerem.
 xxxv. 5, &c. ⁸ This was the heresy of those called *Encratites*, and *Aquarj*. *Khwâf*, a Magian
 heretic, also declared wine unlawful; but this was after *Mohammed's* time. Hyde, de rel. vet. Perf.
 p. 300. ⁹ V. Reland. de rel. Moh. p. 271. ¹⁰ Chap. 2. p. 25. chap. 5. p. 94. ¹¹ Some
 writers, as *al Zamakh*. and *al Sbirâzi*, mention but three blank arrows.

lot, and those to whom the blanks fell, were entitled to no part of the camel at all, but were obliged to pay the full price of it. The winners, however, tasted not of the flesh, any more than the losers, but the whole was distributed among the poor; and this they did out of pride and ostentation, it being reckoned a shame for a man to stand out, and not venture his money on such an occasion¹. This custom, therefore, though it was of some use to the poor, and diversion to the rich, was forbidden by *Mohammed*², as the source of greater inconveniences, by occasioning quarrels and heart-burnings, which arose from the winners insulting of those who lost.

Under the name of *lots* the commentators agree that all other games whatsoever, which are subject to hazard or chance, are comprehended and forbidden, as dice, cards, tables, &c. And they are reckoned so ill in themselves, that the testimony of him who plays at them, is by the more rigid judged to be of no validity in a court of justice. Chess is almost the only game which the *Mohammedan* doctors allow to be lawful, (though it has been a doubt with some³), because it depends wholly on skill and management, and not at all on chance: but then it is allowed under certain restrictions, *viz.* that it be no hindrance to the regular performance of their devotions, and that no money or other thing be played for or betted; which last the *Turks* and *Sunnites* religiously observe, but the *Persians* and *Mogols* do not⁴. But what *Mohammed* is supposed chiefly to have disliked in the game of chess, was the carved pieces, or men, with which the pagan *Arabs* played, being little figures of men, elephants, horses, and dromedaries⁵; and these are thought, by some commentators, to be truly meant by the *images* prohibited in one of the passages of the *Korân*⁶ quoted above. That the *Arabs* in *Mohammed's* time actually used such images for chess-men appears from what is related, in the *Sonna*, of *Ali*, who passing accidentally by some who were playing at chess, asked, *What images they were which they were so intent upon?*⁷ for they were perfectly new to him, that game having been but very lately introduced into *Arabia*, and not long before into *Persia*, whither it was first brought from *India* in the reign of *Khosrû Nûshirwân*⁸. Hence the *Mohammedan* doctors infer that the game was disapproved only for the sake of the

¹ Auctores Nodam al dorr, & Nothr al dorr, al Zamakh. al Firauzabâdi, al Shirâzi in Orat. al Hariri, al Beidâwi, &c. V. Poc. Spec. p. 324, &c. ² Korân, chap. 5. p. 82. ³ V. Hyde, de Ludis oriental. in Proleg. ad Shahîdium. ⁴ V. Eund. ibid. ⁵ V. Eundem, ibid. & in Hist. Shahîdij, p. 135, &c. ⁶ Chap. 5. p. 94. ⁷ Sokeiker al Dimishki, & Auctor libri al Mostatraf, apud Hyde, ubi sup. p. 8. ⁸ Khondemir, apud eund. ib. p. 41.

images: wherefore the *Sonmites* always play with plain pieces of wood or ivory; but the *Persians* and *Indians*, who are not so scrupulous, continue to make use of the carved ones ¹.

The *Mohammedans* comply with the prohibition of gaming much better than they do with that of wine; for though the common people, among the *Turks* more frequently, and the *Persians* more rarely, are addicted to play, yet the better sort are seldom guilty of it ².

Gaming, at least to excess, has been forbidden in all well-ordered states. Gaming-houses were reckoned scandalous places among the *Greeks*, and a gamester is declared by *Aristotle* ³ to be no better than a thief: the *Roman* senate made very severe laws against playing at games of hazard ⁴, except only during the *Saturnalia*; though the people played often at other times, notwithstanding the prohibition: the civil law forbade all pernicious games ⁵; and though the laity were, in some cases, permitted to play for money, provided they kept within reasonable bounds, yet the clergy were forbidden to play at *tables* (which is a game of hazard,) or even to look on while others played ⁶. *Accursius*, indeed, is of opinion they may play at chess, notwithstanding that law, because it is a game not subject to chance ⁷, and being but newly invented in the time of *Justinian*, was not then known in the western parts. However the monks for some time were not allowed even chess ⁸.

As to the *Jews*, *Mohammed's* chief guides, they also highly disapprove gaming: gamesters being severely censured in the *Talmud*, and their testimony declared invalid ⁹.

Of the
prohibition of
divining ar-
rows.

Another practice of the idolatrous *Arabs* forbidden also in one of the above-mentioned passages ¹⁰, was that of *divining* by *arrows*. The arrows used by them for this purpose were like those with which they cast lots, being without heads or feathers, and were kept in the temple of some idol, in whose presence they were consulted. Seven such arrows were kept at the temple of *Mecca* ¹¹; but generally in divination they made use of three only, on one of which was written, *My LORD hath commanded me*, on another,

¹ V. Hyde, ubi sup. p. 9. ² V. Eundem, in Proleg. & Chardin, Voy. de Perse. T. 2. p. 46. ³ Lib. 4. ad Nicom. ⁴ V. Horat. l. 3. Carm. Od. 24. ⁵ ff. de aleatoribus.

Novell. Just. 123, &c. V. Hyde, ubi sup. in Hist. Alex., p. 119. ⁶ Authent. interdicimus, c. de episcopis. ⁷ In com. ad legem præd. ⁸ Du Fresne, in Gloss. ⁹ Bava Mesia,

84. 1, Rosh hashana, & Sanhedr. 24. 2. V. etiam Maimon. in tract. Gezila. Among the modern civilians, *Mascardus* thought common gamesters were not to be admitted as witnesses, being infamous persons. V. Hyde, ubi sup. in Proleg. & in Hist. Alex., §. III. ¹⁰ Kor. chap. 5. p. 94.

¹¹ See before, p. 20.

My LORD hath forbidden me, and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprize in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they mixed them and drew over again, till a decisive answer was given by one of the others. These divining arrows were generally consulted before any thing of moment was undertaken; as when a man was about to marry, or about to go a journey, or the like¹. This superstitious practice of divining by arrows was used by the ancient Greeks², and other nations; and is particularly mentioned in scripture³, where it is said, that the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, (or, according to the version of the vulgate, which seems preferable in this place, he mixed together, or shook the arrows,) he consulted with images, &c. the commentary of St. Jerom on which passage wonderfully agrees with what we are told of the aforesaid custom of the old Arabs: He shall stand, says he, in the highway, and consult the oracle after the manner of his nation, that he may cast arrows into a quiver, and mix them together, being written upon or marked with the names of each people, that he may see whose arrow will come forth, and which city he ought first to attack⁴.

A distinction of meats was so generally used by the eastern nations, that it is no wonder that *Mohammed* made some regulations in that matter. The *Korân*, therefore, prohibits the eating of blood, and swines flesh, and whatever dies of itself, or is slain in the name or in honour of any idol, or is strangled, or killed by a blow, or a fall, or by any other beast⁵. In which particulars *Mohammed* seems chiefly to have imitated the *Jews*, by whose law, as is well known, all those things are forbidden; but he allowed some things to be eaten which *Moses* did not⁶, as camels flesh⁷ in particular. In cases of necessity, however, where a man may be in danger of starving, he is allowed by the *Mohammedan* law to eat any of the said prohibited kinds of food⁸; and the *Jewish* doctors grant the same liberty in the like case⁹. Though the aversion to blood and what dies of itself may seem natural, yet some of the pagan *Arabs*

Of forbidden food.

¹ Ebn al Athir, al Zamakh. & al Beid. in Kor. c. 5. Al Mostatraf, &c. V. Poc. Spec. p. 327. &c. & D'Herbel. Bibl. Orient. Art. Acdâh. ² V. Potter, Antiq. of Greece, Vol. 1. p. 334.
³ Ezek. xxi. 21. ⁴ V. Poc. Spec. p. 329, &c. ⁵ Chap. 2. p. 20. ch. 5: p. 82. chap. 6. p. 111, & 114, & chap. 16. p. 225. ⁶ Lev. xi. 4. ⁷ See Kor. chap. 3. p. 42, & 47, & chap. 6. p. 114.
⁸ Kor. chap. 5. p. 83. and in the other passages last quoted. ⁹ V. Maimon. in Halachoth Melachim. chap. 8. §. 1, &c.

used.

used to eat both: of their eating of the latter some instances will be given hereafter; and as to the former, it is said they used to pour blood, which they sometimes drew from a live camel, into a gut, and then broiled it in the fire, or boiled it, and eat it¹: this food they called *Moswadd*, from *Afwad*, which signifies *black*; the same nearly resembling our *black-puddings* in name as well as composition². The eating of meat offered to idols I take to be commonly practised by all idolaters, being looked on as a sort of communion in their worship, and for that reason esteemed by *Christians*, if not absolutely unlawful, yet as what may be the occasion of great scandal³: but the *Arabs* were particularly superstitious in this matter, killing what they eat on stones erected on purpose round the *Caaba*, or near their own houses, and calling, at the same time, on the name of some idol⁴. Swine's-flesh, indeed, the old *Arabs* seem not to have eaten; and their prophet, in prohibiting the same, appears to have only confirmed the common aversion of the nation. Foreign writers tell us that the *Arabs* wholly abstained from swine's-flesh⁵, thinking it unlawful to feed thereon⁶, and that very few, if any, of those animals are found in their country, because it produces not proper food for them⁷; which has made one writer imagine that if a hog were carried thither, it would immediately die⁸.

Of usury. In the prohibition of usury⁹ I presume *Mohammed* also followed the *Jews*, who are strictly forbidden by their law to exercise it among one another, though they are so infamously guilty of it in their dealing with those of a different religion: but I do not find the prophet of the *Arabs* has made any distinction in this matter.

Several superstitious customs relating to cattle, which seem to have been peculiar to the pagan *Arabs*, were also abolished by *Mohammed*. The *Korân*¹⁰ mentions four names by them given to certain camels or sheep, which for some particular reasons were left at free liberty, and were not made use of as other cattle of the same kind. These names are *Babîra*, *Saïba*, *Wafîla*, and *Hâmi*: of each whereof in their order.

As to the first it is said that when a she-camel, or a sheep, had borne young ten times, they used to slit her ear, and turn her loose to feed at full liberty; and when she died, her flesh was eaten by

¹ Nothr al dorr, al Firauz. al Zamakh. & al Beid. ² Poc. Spec. p. 320. ³ Compare *Ab.* xv. 29, with 1 *Cor.* viii. 4, &c. ⁴ See the fifth chap. of the *Kor.* p. 82. and the notes there. ⁵ Solin. de Arab. cap. 33. ⁶ Hieronym. in Jovin. l. 2. c. 6. ⁷ Idem, ib. ⁸ Solinus, ubi supra. ⁹ *Kor.* chap. 2. p. 33. ¹⁰ Chap. 5. p. 96.

the men only, the women being forbidden to eat thereof: and such a camel or sheep, from the *slitting of her ear*, they called *Babira*. Or the *Babira* was a she-camel, which was turned loose to feed, and whose fifth young one, if it proved a male, was killed and eaten by men and women promiscuously; but if it proved a female, had its ear slit, and was dismissed to free pasture, none being permitted to make use of its flesh or milk, or to ride on it; though the women were allowed to eat the flesh of it, when it died: or it was the female young of the *Saiba*, which was used in the same manner as its dam; or else an ewe, which had yeaned five times¹. These, however, are not all the opinions concerning the *Babira*: for some suppose that name was given to a she-camel, which after having brought forth young five times, (if the last was a male,) had her ear slit, as a mark thereof, and was let go loose to feed, none driving her from pasture or water, nor using her for carriage²; and others tell us, that when a camel had newly brought forth, they used to slit the ear of her young one, saying, *O God, if it live, it shall be for our use, but if it die, it shall be deemed rightly slain*; and when it died, they eat it³.

Saiba signifies a she-camel *turned loose* to go where she will. And this was done on various accounts: as when she had brought forth females ten times together; or in satisfaction of a vow; or when a man had recovered from sickness, or returned safe from a journey, or his camel had escaped some signal danger either in battle or otherwise. A camel so turned loose was declared to be *Saiba*, and, as a mark of it, one of the *vertebræ* or bones was taken out of her back, after which none might drive her from pasture or water, or ride on her⁴. Some say that the *Saiba*, when she had ten times together brought forth females, was suffered to go at liberty, none being allowed to ride on her, and that her milk was not to be drank by any but her young one, or a guest, till she died; and then her flesh was eaten by men as well as women, and her last female young one had her ear slit, and was called *Babira*, and turned loose as her dam had been⁵.

This appellation, however, was not so strictly proper to female camels, but that it was given to the male when his young one had begotten another young one⁶: nay a servant set at liberty and dismissed by his master, was also called *Saiba*⁷; and some are of opi-

¹ Al Firauzabâdi.
Firauzab. al Zamakh.

² Al Zamakh. al Beidâwi, al Mostatraf,
³ Al Jawhari. Ebn al Athîr.

³ Ebn al Athîr.

⁴ Al

⁶ Al Firauz.

⁷ Idem, al Jawhari, &c.

nion that the word denotes any animal which the *Arabs* used to turn loose in honour of their idols, allowing none to make use of them, thereafter, except women only ¹.

Wafila is, by one author ², explained to signify a she-camel which had brought forth ten times, or an ewe which had yeanned seven times, and every time twins; and if the seventh time she brought forth a male and a female, they said, *Woflat akhâba*, i. e. *She is joined*, or *was brought forth with her brother*, after which none might drink the dam's milk, except men only; and she was used as the *Sâiba*. Or *Wafila* was particularly meant of sheep; as when an ewe brought forth a female, they took it to themselves, but when she brought forth a male, they consecrated it to their gods, but if both a male and a female, they said, *She is joined to her brother*, and did not sacrifice that male to their gods: or *Wafila* was an ewe which brought forth first a male, and then a female, on whose account, or because *she followed her brother*, the male was not killed; but if she brought forth a male only, they said, *Let this be an offering to our gods* ³. Another ⁴ writes, that if an ewe brought forth twins seven times together, and the eighth time a male, they sacrificed that male to their gods; but if the eighth time she brought both a male and a female, they used to say, *She is joined to her brother*, and for the female's sake they spared the male, and permitted not the dam's milk to be drank by women. A third writer tells us, that *Wafila* was an ewe, which having yeanned seven times, if that which she brought forth the seventh time was a male, they sacrificed it, but if a female, it was suffered to go loose, and was made use of by women only; and if the seventh time she brought forth both a male and a female, they held them both to be sacred, so that men only were allowed to make any use of them, or to drink the milk of the female: and a fourth ⁵ describes it to be an ewe which brought forth ten females at five births one after another, i. e. every time twins, and whatever she brought forth afterwards was allowed to men, and not to women, &c.

Hâmi was a male camel used for a stallion, which, if the females had conceived ten times by him, was afterwards *freed from labour*, and let go loose, none driving him from pasture or from water; nor was any allowed to receive the least benefit from him, not even to shear his hair ⁶.

¹ Nothr al dorr, & Nodhm al dorr. ² Al Firauz. ³ Idem, al Zamakh. ⁴ Al Jawhari.
⁵ Al Motarrezî. ⁶ Al Firauz. al Jawhari.

These things were observed by the old *Arabs* in honour of their false gods¹, and as part of the worship which they paid them, and were ascribed to the divine institution; but are all condemned in the *Korân*, and declared to be impious superstitions².

The law of *Mohammed* also put a stop to the inhuman custom, which had been long practised by the pagan *Arabs*, of burying their daughters alive, lest they should be reduced to poverty by providing for them, or else to avoid the displeasure and disgrace which would follow, if they should happen to be made captives, or to become scandalous by their behaviour³; the birth of a daughter being, for these reasons, reckoned a great misfortune⁴, and the death of one as great a happiness⁵. The manner of their doing this is differently related: some say that when an *Arab* had a daughter born, if he intended to bring her up, he sent her, cloathed in a garment of wool or hair, to keep camels or sheep in the desert; but if he designed to put her to death, he let her live till she became six years old, and then said to her mother, *Perfume her, and adorn her, that I may carry her to her mothers*; which being done, the father led her to a well or pit dug for that purpose, and having bid her to look down into it, pushed her in headlong, as he stood behind her, and then filling up the pit, levelled it with the rest of the ground: but others say, that when a woman was ready to fall in labour, they dug a pit, on the brink whereof she was to be delivered, and if the child happened to be a daughter, they threw it into the pit, but if a son, they saved it alive⁶. This custom, though not observed by all the *Arabs* in general, was yet very common among several of their tribes, and particularly those of *Koreish* and *Kendab*; the former using to bury their daughters alive in mount *Abu Dalâma*, near *Mecca*⁷. In the time of ignorance, while they used this method to get rid of their daughters, *Sâfâd*, grandfather to the celebrated poet *al Farazdak*, frequently redeemed female children from death, giving for every one two she-camels big with young, and a he-camel; and hereto *al Farazdak* alluded when, vaunting himself before one of the *Khalîfs* of the family of *Omeyya*, he said, *I am the son of the giver of life to the dead*; for which expression being censured, he excused himself by alledging the following words of the *Korân*⁸, *He who saveth a soul alive, shall be as if he had saved the lives of all*

The custom of their burying their daughters alive, abolished.

¹ Jallal. in Kor. ² Kor. chap. 5. p. 96, and chap. 6. p. 113, 114. V. Poc. Specim. p. 330, 334. ³ Al Beidâwi, al Zamakh. al Mostatraf. ⁴ See *Korda*, chap. 16 p. 218. ⁵ Al Meidâni. ⁶ Al Zamakh. ⁷ Al Mostatraf. ⁸ Chap. 5. p. 87.

mankind¹. The *Arabs*, in thus murdering of their children, were far from being singular; the practice of exposing infants and putting them to death being so common among the ancients, that it is remarked as a thing very extraordinary in the *Egyptians*; that they brought up *all* their children²; and by the laws of *Lycurgus*³ no child was allowed to be brought up, without the approbation of public officers. At this day, it is said, in *China*, the poorer sort of people frequently put their children, the females especially,⁴ to death, with impunity⁴.

This wicked practice is condemned by the *Korân* in several passages⁵; one of which, as some commentators⁶ judge, may also condemn another custom of the *Arabians*, altogether as wicked, and as common among other nations of old, *viz.* the sacrificing of their children to their idols; as was frequently done, in particular, in satisfaction of a vow they used to make, that if they had a certain number of sons born, they would offer one of them in sacrifice.

Several other superstitious customs were likewise abrogated by *Mohammed*; but the same being of less moment, and not particularly mentioned in the *Korân*, or having been occasionally taken notice of elsewhere, I shall say nothing of them in this place.

¹ Al Mostatraf. V. Ebn Khalekân, in vita al Farazdak, & Poc. Spec. p. 334. ² Strabo, l. 17. V. Diodor. Sic. l. 1. c. 80. ³ V. Plutarch. in Lycurgo. ⁴ V. Pufendorf. de Jure nat. & gent. l. 6. c. 7. §. 6. The *Græcians* also treated daughters especially in this Manner; whence that saying of *Pesidippus*,

Ἰὼν τίσις πρὸς τὸν πόντον τὸν τὸν
Θυγάτρεα δὲ ἀπὸ τοῦ καὶ τὸν πλῆθος. i. e.

A man tho' poor will not expose his son,

But if he's rich, will scarce preserve his daughter.

See *Poster's Antiq. of Greece*, Vol. 2. p. 333.

Chap. 6. p. 113. 115. chap. 16. p. 218. and chap. 17. p. 230. See also chap. 81. p. 482. ⁹ Al Zamakh, al Beid.

SECTION VI.

Of the Institutions of the Korân in Civil Affairs.

The Mohammedan civil laws grounded on the *Korân*.

THE Mohammedan civil law is founded on the precepts and determinations of the *Korân*, as the civil laws of the *Jews* were on those of the *Pentateuch*; yet being variously interpreted, according to the different decisions of their civilians; and especially of their four great doctors, *Abu Hanîfa*, *Malec*, *al Shâfêi*, and *Ebn Hanbal*¹, to treat thereof fully and distinctly, in the manner the curiosity and usefulness of the subject deserves, would require a large volume: wherefore the most that can be expected here, is a summary view of the principal institutions, without minutely entering into a

¹ See §. VIII.

detail

detail of particulars. We shall begin with those relating to marriage and divorce.

That *polygamy*, for the moral lawfulness of which the *Mohammedan* doctors advance several arguments¹, is allowed by the *Korân*, every one knows; though few are acquainted with the limitations with which it is allowed. Several learned men have fallen into the vulgar mistake, that *Mohammed* granted to his followers an unbounded plurality; some pretending that a man may have as many wives², and others as many concubines³, as he can maintain: whereas, according to the express words of the *Korân*⁴, no man can have more than four, whether wives or concubines⁵; and if a man apprehend any inconvenience from even that number of ingenuous wives, it is added, as an advice, (which is generally followed by the middling and inferior people⁶) that he marry one only, or if he cannot be contented with one, that he take up with his *she-slaves*, not exceeding, however, the limited number⁷; and this is certainly the utmost *Mohammed* allowed his followers: nor can we urge, as an argument against so plain a precept, the corrupt manners of his followers, many of whom, especially men of quality and fortune, indulge themselves in criminal excesses⁸; nor yet the example of the prophet himself, who had peculiar privileges in this and other points, as will be observed hereafter. In making the above-mentioned limitation, *Mohammed* was directed by the decision of the *Jewish* doctors, who, by way of counsel, limit the number of wives to four⁹, though their law confines them not to any certain number¹⁰.

Of the laws of marriage and divorce.

Divorce is also well known to be allowed by the *Mohammedan* law, as it was by the *Mosaic*, with this difference only, that ac-

¹ See before, § II p. 49. ² Nic. Cusanus, in *Cribrat. Alcor.* l. 2. cap. 19. Olearius, in *Itinerar. P. Greg. Tholosanus*, in *Synt. juris*, l. 9. c. 2. §. 22. *Septemcastrensis*, de morib. Turc. p. 24. says the *Mohammedans* may have twelve lawful wives, and no more. *Ricaut* falsely asserts the restraint of the number of their wives to be no precept of their religion, but a rule superinduced on a politic consideration. *Pres. state of the Ottoman empire*, book 3. chap. 21. ³ *Marracci*, in *Prodr. ad refut. Alcor.* part 4. p. 52, & 71. *Prideaux*, life of *Moh.* p. 114. *Chardin*, *Voy. de Perse*, T. 1. p. 166. *Du Ryer*, *Sommaire de la Rel. des Turcs*, mis à la tête de sa version de l'*Alcor.* *Ricaut*, ubi supra, *Pulendorf.* de *Jure nat. & gent.* l. 6. c. 1. §. 18. ⁴ Chap. 4. p. 60. ⁵ V. *Gagnier*, in *notis ad Abulfedz vic. Moh.* p. 130. *Reland.* de *rel. Moh.* p. 243, &c. & *Selden*, *Ux. Hebr.* l. 1. cap. 9. ⁶ V. *Reland.* ubi sup. p. 244. ⁷ *Kor.* chap. 4. p. 60. ⁸ *Sir J. Maundeville*, (who, excepting a few silly stories he tells from hear-say, deserves more credit than some travellers of better reputation,) speaking of the *Alcoran*, observes, among several other truths, that *Mohamet* therein commanded a man should have two wives, or three, or four; though the *Mohametans* then took nine wives, and lemmans as many as they might sustain. *Maundev. Travels*, p. 164. ⁹ *Maimon.* in *Halachoth Issoth*, c. 14. ¹⁰ *Idem.* ib. V. *Selden.* *Uxor.* Hebr. l. 1. c. 9.

cording to the latter a man could not take again a woman whom he had divorced, and who had been married or betrothed to another¹; whereas *Mohammed*, to prevent his followers from divorcing their wives on every light occasion, or out of an inconstant humour, ordained that if a man divorced his wife the third time, (for he might divorce her twice without being obliged to part with her, if he repented of what he had done,) it should not be lawful for him to take her again, until she had been first married and bedded by another, and divorced by such second husband². And this precaution has had so good an effect, that the *Mohammedans* are seldom known to proceed to the extremity of divorce, notwithstanding the liberty given them; it being reckoned a great disgrace so to do: and there are but few, besides those who have little or no sense of honour, that will take a wife again, on the condition enjoined³. It must be observed that though a man is allowed by the *Mohammedan*, as by the *Jewish* law⁴, to repudiate his wife even on the slightest disgust, yet the women are not allowed to separate themselves from their husbands, unless it be for ill usage, want of proper maintenance, neglect of conjugal duty, impotency, or some cause of equal import; but then she generally loses her dowry⁵, which she does not, if divorced by her husband, unless she has been guilty of impudicity, or notorious disobedience⁶.

When a woman is divorced, she is obliged, by the direction of the *Korân*, to wait till she hath had her courses thrice, or, if there be a doubt whether she be subject to them or not, by reason of her age, three months, before she marry another; after which time expired, in case she be found not with child, she is at full liberty to dispose of herself as she pleases; but if she prove with child, she must wait till she be delivered: and during her whole term of waiting, she may continue in the husband's house, and is to be maintained at his expence; it being forbidden to turn a woman out before the expiration of the term, unless she be guilty of dishonesty⁷. Where a man divorces a woman before consummation, she is not obliged to wait any particular time⁸; nor is he obliged to give her more than one half of her dower⁹. If the divorced woman have a

¹ Deut. xxiv. 3, 4. Jerem. iii. 1. V. Selden. ubi sup. l. 1. c. 11.

² Korân, chap. 2. p. 27.

³ V. Selden. ubi sup. l. 3. cap. 21. and *Ricaut's* State of the Ottom. empire, b. 2. chap. 21.

⁴ Deut. xxiv. 1. Leo Modena, Hist. de gli riti Hebr. part 1. c. 6. V. Selden. ubi sup. ⁵ V. Busbeq. Ep. 3. p. 184. Smith, de morib. ac instit. Turcar. Ep. 2. p. 52. & Chardin, Voy. de Perse. T. 1. p. 169. ⁶ Korân, chap. 4. p. 62. ⁷ Korân, chap. 2. p. 26, & 27. & chap. 65. p. 454. ⁸ Ib. chap. 33. p. 348. ⁹ Ib. chap. 2. p. 28.

young child, she is to suckle it till it be two years old; the father, in the mean time, maintaining her in all respects: a widow is also obliged to do the same, and to wait four months and ten days before she marry again ¹.

These rules are also copied from those of the *Jews*, according to whom a divorced woman, or a widow, cannot marry another man, till ninety days be past, after the divorce or death of the husband ²: and she who gives suck is to be maintained for two years, to be computed from the birth of the child; within which time she must not marry, unless the child die, or her milk be dried up ³.

Whoredom, in single women as well as married, was, in the beginning of *Mohammedism*, very severely punished; such being ordered to be shut up in prison till they died: but afterwards it was ordained by the *Sonna*, that an adulteress should be stoned ⁴, and an unmarried woman guilty of fornication scourged with an hundred stripes, and banished for a year ⁵. A she-slave, if convicted of adultery, is to suffer but half the punishment of a free woman ⁶, viz. fifty stripes, and banishment for six months; but is not to be put to death. To convict a woman of adultery, so as to make it capital, four witnesses are expressly required ⁷, and those, as the commentators say, ought to be men: and if a man falsely accuse a woman of reputation of whoredom of any kind, and is not able to support the charge by that number of witnesses, he is to receive fourscore stripes, and his testimony is to be held invalid for the future ⁸. Fornication, in either sex, is by the sentence of the *Korân* to be punished with an hundred stripes ⁹.

If a man accuse his wife of infidelity, and is not able to prove it by sufficient evidence, and will swear four times that it is true, and the fifth time imprecate God's vengeance on him if it be false, she is to be looked on as convicted, unless she will take the like oaths, and make the like imprecation, in testimony of her innocence; which if she do, she is free from punishment, though the marriage ought to be dissolved ¹⁰.

¹ Ib. chap. 2. p. 27. and chap. 65. ² Mishna, tit. Yabimoth. c. 4. Gemar. Babyl. ad eund. tit. Maimon. in Halach. Girushin, Shylhan Aruch, part 3. ³ Mishna, & Gemar. & Maimon. ubi supra, Gem. Babyl. ad tit. Cetuboth, c. 5. & Jos. Kero, in Shylhan Aruch, c. 50. §. 2. V. Selden Ux. Hebr. l. 2. c. 11, and l. 3. c. 10, in fin. ⁴ And the adulterer also, according to a passage once extant in the *Korân*, and still in force as some suppose. See the notes to *Ker.* c. 3. p. 37. and the *Prel. Disc.* p. 67. ⁵ *Kor.* chap. 4. p. 62. See the notes there. ⁶ *Ibid.* p. 64. ⁷ *Ibid.* p. 62. ⁸ *Kor.* chap. 24. p. 288. ⁹ *Ibid.* p. 287. This law relates not to married people, as *Selden* supposes; *Ux.* Heb. l. 3. c. 12. ¹⁰ *Ibid.* p. 288. See the notes there.

In most of the last mentioned particulars the decisions of the *Korân* also agree with those of the *Jews*. By the law of *Moses* adultery, whether in a married woman or a virgin betrothed, was punished with death; and the man who debauched them was to suffer the same punishment¹. The penalty of simple fornication was scourging, the general punishment in cases where none is particularly appointed: and a betrothed bond-maid, if convicted of adultery, underwent the same punishment, being exempted from death, *because she was not free*². By the same law no person was to be put to death on the oath of one witness³: and a man who slandered his wife was also to be chastised, that is scourged, and fined one hundred shekels of silver⁴. The method of trying a woman suspected of adultery where evidence was wanting, by forcing her to drink the bitter water of jealousy⁵, though disused by the *Jews* long before the time of *Mohammed*⁶, yet, by reason of the oath of cursing with which the woman was charged, and to which she was obliged to say *Amen*, bears great resemblance to the expedient devised by that prophet on the like occasion.

The institutions of *Mohammed* relating to the pollution of women during their courses⁷, the taking of slaves to wife⁸, and the prohibiting of marriage within certain degrees⁹, have likewise no small affinity with the institutions of *Moses*¹⁰; and the parallel might be carried farther in several other particulars.

As to the prohibited degrees it may be observed, that the pagan *Arabs* abstained from marrying their mothers, daughters, and aunts both on the father's side and on the mother's, and held it a most scandalous thing to marry two sisters, or for a man to take his father's wife¹¹; which last was notwithstanding too frequently practised¹², and is expressly forbidden in the *Korân*¹³.

¹ Lev. xx. 10. Deut. xxii. 22. The kind of death to be inflicted on adulterers in common cases being not expressed, the *Talmudists* generally suppose it to be *strangling*; which they think is designed where ever the phrase *shall be put to death*, or *shall die the death*, is used, as they imagine *stoning* is by the expression *his blood shall be upon him*: and hence it has been concluded by some, that the woman taken in adultery, mentioned in the gospel (*John viii.*) was a *betrothed maiden*, because such a one and her accomplice were plainly ordered to be stoned (*Deut. xxii. 23, 24.*) But the ancients seem to have been of a different opinion; and to have understood *stoning* to be the punishment of adulterers in general. V. Selden. *Ux. Hebr.* l. 3. c. 11, & 12. ² Levit. xix. 20. ³ Deut. xix. 15. xviii. 6, and Numb. xxxv. 30. ⁴ Deut. xxii. 13, — 19. ⁵ Numb. v. 11, &c. ⁶ V. Selden. *ubi sup.* l. 3. c. 15. & Leon. Modena, *de' riti Hebraici*, parte 4. c. 6. ⁷ Kor. chap. 2. p. 25. ⁸ Ib. chap. 4. p. 6. and 64, &c. ⁹ Chap. 4. p. 63. ¹⁰ See Lev. xv. 24. xviii. 19. and xx. 18. Exod. xxi. 8, — 11. Deut. xxi. 10, — 14. Levit. xviii. and xx. ¹¹ Abulfedâ *Hist. Gen.* al Shahrastani, apud Poc. Spec. p. 321, & 338. ¹² V. Poc. *ib.* p. 337, &c. ¹³ Chap. 4. p. 63.

Before I leave the subject of marriages, it may be proper to take notice of some peculiar privileges in relation thereto, which were granted by GOD to *Mohammed*, as he gave out, exclusive of all other *Moslems*. One of them was, that he might lawfully marry as many wives, and have as many concubines as he pleased, without being confined to any particular number ¹; and this he pretended to have been the privilege of the prophets before him. Another was, that he might alter the turns of his wives, and take such of them to his bed as he thought fit, without being tied to that order and equality which others are obliged to observe ². A third privilege was, that no man might marry any of his wives ³, either such as he should divorce during his life-time, or such as he should leave widows at his death: which last particular exactly agrees with what the *Jewish* doctors have determined concerning the wives of their princes; it being judged by them to be a thing very indecent, and for that reason unlawful, for another to marry either the divorced wife or the widow of a king ⁴; and *Mohammed*, it seems, thought an equal respect, at least, due to the *prophetic*, as to the *regal* dignity, and therefore ordered that his relicts should pass the remainder of their lives in perpetual widowhood.

Of the peculiar privileges of *Mohammed* in respect to the laws of marriage.

The laws of the *Korán* concerning inheritances are also in several respects conformable to those of the *Jews*, though principally designed to abolish certain practices of the pagan *Arabs*, who used to treat widows and orphan children with great injustice, frequently denying them any share in the inheritance of their fathers or their husbands, on pretence that the same ought to be distributed among those only who were able to bear arms, and disposing of the widows, even against their consent, as part of their husbands possessions ⁵. To prevent such injuries for the future, *Mohammed* ordered that women should be respected, and orphans have no wrong done them; and in particular that women should not be taken against their wills, as by right of inheritance, but should themselves be entitled to a distributive part of what their parents, husbands, and near relations should leave behind them, in a certain proportion ⁶.

Of the laws of inheritances.

The general rule to be observed in the distribution of the de-

¹ Kor. chap. 33. p. 348, &c. See also chap. 66, and the notes there. ² Kor. chap. 33. p. 349. See the notes there. ³ Kor. chap. 33. p. 342, 350. ⁴ Mishna, tit. Sanhedr. c. 2. & Gemar. in eund. tit. Maimon. Halachoth Melachim, c. 2. V. Selden. Ux. Hebr. l. 1. c. 10. *Prid.* life of *Moh.* p. 118. See chap. 4. p. 60, 61, & 63, and the notes there. V. etiam *Poc. Spec.* p. 337. ⁵ Kor. chap. 4. ubi supra.

ceased's estate is, that a male shall have twice as much as a female ¹; but to this rule there are some few exceptions; a man's parents, for example, and also his brothers and sisters, where they are entitled not to the whole, but a small part of the inheritance, being to have equal shares with one another in the distribution thereof, without making any difference on account of sex ². The particular proportions, in several cases, distinctly and sufficiently declare the intention of *Mohammed*; whose decisions expressed in the *Korân* ³ seem to be pretty equitable, preferring a man's children first, and then his nearest relations.

If a man dispose of any part of his estate by will, two witnesses, at the least, are required to render the same valid; and such witnesses ought to be of his own tribe, and of the *Mohammedan* religion, if such can be had ⁴. Though there be no express law to the contrary, yet the *Mohammedan* doctors reckon it very wrong for a man to give away any part of his substance from his family, unless it be in legacies for pious uses; and even in that case a man ought not to give all he has in charity, but only a reasonable part in proportion to his substance. On the other hand, though a man make no will, and bequeath nothing for charitable uses, yet the heirs are directed, on the distribution of the estate, if the value will permit, to bestow something on the poor, especially such as are of kin to the deceased, and to the orphans ⁵.

The first law, however, laid down by *Mohammed* touching inheritances was not very equitable; for he declared that those who had fled with him from *Mecca*, and those who had received and assisted him at *Medina*, should be deemed the nearest of kin, and consequently heirs to one another, preferably to and in exclusion of their relations by blood; nay tho' a man were a true believer, yet if he had not fled his country for the sake of religion and joined the prophet, he was to be looked on as a stranger ⁶: but this law continued not long in force, being quickly abrogated ⁷.

It must be observed that among the *Mohammedans* the children of their concubines or slaves are esteemed as equally legitimate with those of their legal and ingenuous wives; none being accounted bastards, except such only as are born of common women, and whose fathers are unknown.

¹ Ibid. p. 61, & 81. V. Chardin, Voy. de Perse. T. 2. p. 293.

² Kor. ibid. p. 61, 62.

³ Ibid. & p. 81.

⁴ Kor. chap. 5. p. 96.

⁵ Kor. chap. 4. p. 61.

⁶ Chap. 8. p. 148.

⁷ Ibid. & chap. 33. p. 342.

As to private contracts between man and man, the conscientious performance of them is frequently recommended in the *Korân* ¹. For the preventing of disputes, all contracts are directed to be made before witnesses ², and in case such contracts are not immediately executed, the same ought to be reduced into writing in the presence of two witnesses ³ at least, who ought to be *Moslems* and of the male sex; but if two men cannot be conveniently had, then one man and two women may suffice: the same method is also directed to be taken for the security of debts to be paid at a future day; and where a writer is not to be found, pledges are to be taken ⁴. Hence, if people trust one another without writing, witnesses, or pledge, the party on whom the demand is made is always acquitted if he denies the charge on oath, and swears that he owes the plaintiff nothing, unless the contrary be proved by very convincing circumstances ⁵.

Of private contracts.

Wilful murder, though forbidden by the *Korân* under the severest penalties to be inflicted in the next life ⁶, is yet by the same book allowed to be compounded for, on payment of a fine to the family of the deceased, and freeing a *Moslem* from captivity: but it is in the election of the next of kin, or the *revenger of blood*, as he is called in the *Pentateuch*, either to except of such satisfaction, or to refuse it; for he may, if he pleases, insist on having the murderer delivered into his hands, to be put to death in such manner as he shall think fit ⁷. In this particular *Mohammed* has gone against the express letter of the *Mosaic* law, which declares that no satisfaction shall be taken for the life of a murderer ⁸; and he seems, in so doing, to have had respect to the customs of the *Arabs* in his time, who, being of a vindictive temper, used to revenge murder in too unmerciful a manner ⁹, whole tribes frequently engaging in bloody wars on such occasions, the natural consequence of their independency, and having no common judge or superior.

Of murder and manslaughter.

If the *Mohammedan* laws seem light in case of murder, they may perhaps be deemed too rigorous in case of manslaughter, or the killing of a man undesignedly; which must be redeemed by fine, (unless the next of kin shall think fit to remit it out of charity,)

¹ Chap. 5. p. 82. chap. 17. p. 230. chap. 2. p. 34, &c. ² Chap. 2. p. 34. ³ The same seems to have been required by the *Jewish* law, even in cases where life was not concerned. See *Deut.* xix. 15. *Matth.* xviii. 16. *John* viii. 17. 2 *Cor.* xiii. 1. ⁴ *Kor.* c. 2. p. 33, 34. ⁵ V. Chardin, *Voy. de Perse*. T. 2. p. 294, &c. and the notes to *Kor.* chap. 5. p. 97. ⁶ *Kor.* ch. 4. p. 72. ⁷ Chap. 2. p. 20, 21. chap. 17. p. 230. V. Chardin, *ubi sup.* p. 299, &c. ⁸ *Numb.* xxxv. 31. ⁹ This is particularly forbidden in the *Korân*, chap. 17. p. 230.

and the freeing of a captive : but if a man be not able to do this, he is to fast two months together, by way of penance ¹. The fine for a man's blood is set in the *Sonna* at an hundred camels ² ; and is to be distributed among the relations of the deceased, according to the laws of inheritances : but it must be observed, that tho' the person slain be a *Moslem*, yet if he be of a nation or party at enmity, or not in confederacy with those to whom the slayer belongs, he is not then bound to pay any fine at all ; the redeeming a captive being, in such case, declared a sufficient penalty ³. I imagine that *Mohammed*, by these regulations, laid so heavy a punishment on involuntary manslaughter, not only to make people beware incurring the same, but also to humour, in some degree, the revengeful temper of his countrymen, which might be with difficulty, if at all, prevailed on to accept a lighter satisfaction. Among the *Jews*, who seem to have been no less addicted to revenge than their neighbours, the manslayer who had escaped to a city of refuge was obliged to keep himself within that city, and to abide there till the death of the person who was high priest at the time the fact was committed, that his absence and time might cool the passion and mitigate the resentment of the friends of the deceased : but if he quitted his asylum before that time, the revenger of blood, if he found him, might kill him without guilt ⁴ ; nor could any satisfaction be made for the slayer to return home before the prescribed time ⁵.

Of theft.

Theft is ordered to be punished by cutting off the offending part, the hand ⁶ ; which, at first sight, seems just enough : but the law of *Justinian*, forbidding a thief to be maimed ⁷, is more reasonable ; because stealing being generally the effect of indigence, to cut off that limb would be to deprive him of the means of getting his livelihood in an honest manner ⁸. The *Sonna* forbids the inflicting of this punishment, unless the thing stolen be of a certain value. I have mentioned in another place the further penalties which those incur who continue to steal, and of those who rob or assault people on the road ⁹.

Of retaliation.

As to injuries done to men in their persons, the law of retaliation, which was ordained by the law of *Moses* ¹⁰, is also approved by

¹ Kor. chap. 4. p. 72. ² See the notes to chap. 37. p. 369. ³ Kor. chap. 4. p. 72.
⁴ See *Numb.* xxv. 26, 27, 28. ⁵ *Ibid.* ver. 32. ⁶ *Korân*, chap. 5. p. 87. ⁷ *Novell.*
134. c. 13. ⁸ V. Pufendorf, de *Jure nat. & gent.* l. 8. c. 3. §. 26. ⁹ See the notes to
chap. 5. p. 87. ¹⁰ *Exod.* xxi. 24, &c. *Levit.* xxiv. 20. *Deut.* xix. 21.

the *Korân*¹: but this law, which seems to have been allowed by *Mohammed* to his *Arabians* for the same reasons as it was to the *Jews*, viz. to prevent particular revenges, to which both nations were extremely addicted²; being neither strictly just, nor practicable in many cases, is seldom put in execution, the punishment being generally turned into a mulct or fine, which is paid to the party injured³. Or rather *Mohammed* designed the words of the *Korân* relating thereto should be understood in the same manner as those of the *Pentateuch* most probably ought to be; that is, not of an actual retaliation, according to the strict literal meaning, but of a retribution proportionable to the injury: for a criminal had not his eyes put out, nor was a man mutilated, according to the law of *Moses*, which, besides, condemned those who had wounded any person, where death did not ensue, to pay a fine only⁴; the expression *eye for eye, and tooth for tooth* being only a proverbial manner of speaking, the sense whereof amounts to this, *That every one shall be punished by the judges, according to the heinousness of the fact*⁵.

In injuries and crimes of an inferior nature, where no particular punishment is provided by the *Korân*, and where a pecuniary compensation will not do, the *Mohammedans*, according to the practice of the *Jews* in the like case⁶, have recourse to *siripes* or *drubbing*, the most common chastisement used in the east at this day, as well as formerly; the cudgel, which for its virtue and efficacy in keeping their people in good order, and within the bounds of duty, they say came down from heaven, being the instrument wherewith the judge's sentence is generally executed⁷.

Of the punishment of lesser crimes.

Notwithstanding the *Korân* is by the *Mohammedans* in general regarded as the fundamental part of their civil law, and the decisions of the *Sonna*, among the *Turks*, and of the *Imâms*, among those of the *Persian* sect, with the explications of their several doctors, are usually followed in judicial determinations, yet the secular tribunals do not think themselves bound to observe the same in all cases, but frequently give judgment against those decisions, which are not always consonant to equity and reason; and therefore distinction is to be made between the written civil law, as administered in the ecclesiastical courts, and the law of nature or common law (if I may so

The decisions of the doctors not always followed by the secular tribunals.

¹ Chap. 5. p. 88, 89. ² V. Grotium, de Jure belli & pacis, l. 1. c. 2. §. 8. ³ V. Chardin, T. 2. p. 299. The *talis*, likewise established among the old *Romans* by the laws of the twelve tables, was not to be inflicted, unless the delinquent could not agree with the person injured. V. A. Gell. Noct. Attic. l. 20. c. 1. & Festum, in voce *Talis*. ⁴ See Exod. xxi. 18, 19, and 22. ⁵ Barbeyrac, in Grot. ubi supra. V. Cleric. in Exod. xxi. 24, & Deut. xix. 21. ⁶ See Deut. xxv. 2, 3. ⁷ V. Grelot, Voy. de Constant. p. 220, & Chardin, ubi supra, p. 302.

call it) which takes place in the secular courts, and has the executive power on its side ¹.

Of war
against in-
fidels.

Under the head of civil laws, may be comprehended the injunction of warring against infidels, which is repeated in several passages of the *Korân* ², and declared to be of high merit in the sight of G O D, those who are slain fighting in defence of the faith being reckoned *martyrs*, and promised immediate admission into paradise ³. Hence this duty is greatly magnified by the *Mohammedan* divines, who call the sword the *key of heaven and hell*, and persuade their people that the least drop of blood spilt *in the way of G O D*, as it is called, is most acceptable unto him, and that the defending the territories of the *Moslems* for one night, is more meritorious than a fast of two months ⁴: on the other hand, desertion, or refusing to serve in these holy wars, or to contribute towards the carrying them on, if a man has ability, is accounted a most heinous crime, being frequently declaimed against in the *Korân* ⁵. Such a doctrine, which *Mohammed* ventured not to teach till his circumstances enabled him to put it in practice ⁶, it must be allowed, was well calculated for his purpose, and stood him and his successors in great stead: for what dangers and difficulties may not be despised and overcome by the courage and constancy which these sentiments necessarily inspire? Nor have the *Jews* and *Christians*, how much soever they detest such principles in others, been ignorant of the force of enthusiastic heroism, or omitted to spirit up their respective partisans by the like arguments and promises. *Let him who has listed himself in defence of the law, says Maimonides* ⁷, *rely on him who is the hope of Israel, and the saviour thereof in the time of trouble* ⁸; *and let him know that he fights for the profession of the divine unity: wherefore let him put his life in his hand* ⁹, *and think neither of wife nor children, but banish the memory of them from his heart, having his mind wholly fixed on the war. For if he should begin to waver in his thoughts, he would not only confound himself, but sin against the law; nay the blood of the whole people hangeth on his neck: for if they are discomfited, and he has not fought stoutly with all his might, it is equally the same as if he had shed the blood of them all; according to that saying, let him return, lest his brethrens heart*

¹ V. Chardin, ubi supra, p. 290, &c. ² Chap. 22. p. 278. chap. 2. p. 22. chap. 4. p. 70, &c. chap. 8. p. 141, &c. chap. 9. p. 149, 154. chap. 47. & chap. 61. p. 449. &c. ³ Chap. 2. p. 18. chap. 3. p. 52, 55. chap. 47. p. 410. chap. 61. p. 449. ⁴ Relapd. de jure milit. Moham. p. 5, &c. ⁵ V. chap. 9. p. 154, &c. chap. 3. p. 52, &c. ⁶ See before, p. 48. ⁷ Halach. Melachim, c. 7. ⁸ Jerem. xiv. 8. ⁹ Job xiii. 14.

fail as his own¹. To the same purpose doth the Kabala accommodate that other passage, Cursed be he who doth the work of the LORD negligently, and cursed be he who keepeth back his sword from blood². On the contrary, he who beaveth bravely in battle, to the utmost of his endeavour, without trembling, with intent to glorify GOD's name, he ought to expect the victory with confidence, and to apprehend no danger or misfortune, but may be assured that he will have a house built him in Israel, appropriated to him and his children for ever; as it is said, GOD shall certainly make my lord a sure house, because he hath fought the battles of the LORD, and his life shall be bound up in the bundle of life with the LORD his GOD³. More passages of this kind might be produced from the Jewish writers; and the Christians come not far behind them. We are desirous of knowing, says one⁴ writing to the Franks engaged in the holy war, the charity of you all; for that every one (which we speak not because we wish it) who shall faithfully lose his life in this warfare, shall be by no means denied the kingdom of heaven: And another⁵ gives the following exhortation; Laying aside all fear and dread, endeavour to act effectually against the enemies of the holy faith, and the adversaries of all religions: for the Almighty knoweth, if any of you die, that he dieth for the truth of the faith, and the salvation of his country, and the defence of Christians; and therefore he shall obtain of him a celestial reward. The Jews indeed, had a divine commission, extensive and explicit enough, to attack, subdue and destroy the enemies of their religion; and Mohammed pretended to have received one in favour of himself and his Moslems, in terms equally plain and full; and therefore it is no wonder that they should act consistently with their avowed principles: but that Christians should teach and practise a doctrine so opposite to the temper and whole tenour of the gospel, seems very strange; and yet the latter have carried matters farther, and shewn a more violent spirit of intolerance, than either of the former.

The laws of war according to the Mohammedans, have been already so exactly set down by the learned Reland⁶, that I need say very little of them. I shall therefore only observe some conformity between their military laws and those of the Jews.

While Mohammedism was in its infancy, the opposers thereof taken in battle were doomed to death, without mercy; but this was

¹ Deut. xx. 8. ² Jerem. xlviii. 10. ³ 1 Sam. xxv. 28, 29. ⁴ Nicolaus, in Jure canon. c. omulium, 23. quest. 5. ⁵ Leo IV. ib. quest. 8. ⁶ In his treatise De Jure militari Mohammedanorum. in the third vol. of his Dissertationes Miscellaneæ.

judged too severe to be put in practice when that religion came to be sufficiently established, and past the danger of being subverted by its enemies ¹. The same sentence was pronounced not only against the seven *Canaanitish* nations ², whose possessions were given to the *Israelites*, and without whose destruction, in a manner, they could not have settled themselves in the country designed them, but against the *Amalekites* ³ and *Midianites* ⁴, who had done their utmost to cut them off in their passage thither. When the *Mohammedans* declare war against people of a different faith, they give them their choice of three offers, viz. either to embrace *Mohammedism*, in which case they become not only secure in their persons, families, and fortunes, but entitled to all the privileges of other *Moslems*; or to submit and pay tribute ⁵, by doing which they are allowed to profess their own religion, provided it be not gross idolatry, or against the moral law; or else to decide the quarrel by the sword, in which last case, if the *Moslems* prevail, the women and children which are made captives become absolute slaves, and the men taken in the battle may either be slain, unless they turn *Mohammedans*, or otherwise disposed of at the pleasure of the prince ⁶. Herewith agree the laws of war given to the *Jews*, which relate to the nations not devoted to destruction ⁷; and *Joshua* is said to have sent even to the inhabitants of *Canaan*, before he entered the land, three schedules, in one of which was written, *Let him fly, who will*; in the second, *Let him surrender, who will*; and in the third, *Let him fight, who will* ⁸; though none of those nations made peace with the *Israelites* (except only the *Gibeonites*, who obtained terms of security by stratagem, after they had refused those offered by *Joshua*) *it being of the LORD to harden their hearts, that he might destroy them utterly* ⁹.

On the first considerable success of *Mohammed* in war, the dispute which happened among his followers in relation to the dividing of

¹ See Kor. chap. 47. p. 409, 410. and the notes there; and chap. 4. p. 72. chap. 5. p. 87.

² *Deut.* xx. 16.—18. ³ *Ib.* chap. xxv. 17.—19. ⁴ *Numb.* xxxi. 17. ⁵ See chap. 9. p. 152, and the notes there. ⁶ See the notes to chap. 47. p. 410. ⁷ *Deut.* xx. 10—15.

⁸ *Talmud Hierosol.* apud Maimonid. Halach. Melachim, c. 6. §. 5. R. Bechai, ex lib. Siphre. V. Selden. de Jure nat. & gent. sec. Hebr. l. 6. c. 13, & 14, & Schickardi Jus Regium Hebr. c. 5. Theor. 16. ⁹ *Josh.* xi. 20. The *Jews*, however, say that the *Girgasbites*, believing they

could not escape the destruction with which they were threatened by God, if they persisted to defend themselves, fled into *Africa* in great numbers; (*V. Talm. Hierosol. ubi sup.*) And this is assigned as the reason why the *Girgasbites* are not mentioned among the other *Canaanitish* nations who assembled to fight against *Joshua*, (*Josh.* ix. 1.) and who were doomed to utter extirpation (*Deut.* xx. 17.) But it is observable, that the *Girgasbites* are not omitted by the *Septuagint* in either of those texts, and that their name appears in the latter of them in the *Samaritan Pentateuch*: they are also joined with the other *Canaanites* as having fought against *Israel*, in *Josh.* xxiv. 11.

the spoil, rendered it necessary for him to make some regulation therein: he therefore pretended to have received the divine commission to distribute the spoil among his soldiers at his own discretion¹, reserving thereout, in the first place, one fifth part² for the uses after mentioned; and in consequence hereof, he took himself to be authorized on extraordinary occasions to distribute it as he thought fit, without observing an equality. Thus he did, for example, with the spoil of the tribe of *Hawâzen* taken at the battle of *Honein*, which he bestowed by way of presents on the *Meccans* only, passing by those of *Medina*, and highly distinguishing the principal *Korashites*, that he might ingratiate himself with them, after he had become master of their city³. He was also allowed in the expedition against those of *al Nadir* to take the whole booty to himself, and to dispose thereof as he pleased, because no horses or camels were made use of in that expedition⁴, but the whole army went on foot; and this became thenceforward a law⁵: the reason of which seems to be, that the spoil taken by a party consisting of infantry only, should be considered as the more immediate gift of God⁶, and therefore properly left to the disposition of his apostle. According to the *Jews*, the spoil ought to be divided into two equal parts, one to be shared among the captors, and the other to be taken by the prince⁷, and by him employed for his own support and the use of the public. *Moses*, it is true, divided one half of the plunder of the *Midianites* among those who went to battle, and the other half among all the congregation⁸: but this, they say, being a peculiar case, and done by the express order of God himself, must not be looked on as a precedent⁹. It should seem, however, from the words of *Joshua* to the two tribes and half, when he sent them home into *Gilead* after the conquest and division of the land of *Canaan*, that they were to divide the spoil of their enemies with their brethren, after their return¹⁰: and the half which was in succeeding times taken by the king, was in all probability taken by him as head of the community, and representing the whole body. It is remarkable that the dispute among *Mohammed's* men about sharing the booty at *Bedr*¹¹, arose on the same occasion as did that among *David's* soldiers in relation to the spoils recovered from the

¹ Kor. chap. 8. p. 139. ² Ib. p. 144. ³ Abulfed. in vit. Moh. p. 118, &c. V. Kor. c. 9. p. 136. and the notes there. ⁴ Kor. chap. 59. p. 444. See the notes there. ⁵ V. Abulfed. ubi sup. p. 91. ⁶ V. Kor. chap. 59. ubi supra. ⁷ Gemar. Babyl. ad tit. Sanhedr. c. 2. V. Selden. de Jure nat. & gent. sec. Hebr. lib. 6. c. 16. ⁸ Numb. xxxi. 27. ⁹ V. Maim. Halach. Melach. c. 4. ¹⁰ Josh. xxii. 3. ¹¹ See Kor. c. 8. p. 139. and the notes there.

*Amalekites*¹; those who had been in the action insisting that they who *tarried by the stuff* should have no part of the Spoil; and that the same decision was given in both cases, which became a law for the future, to wit, *that they should part alike*.

The fifth part directed by the *Korân* to be taken out of the spoil before it be divided among the captors, is declared to belong to GOD, and to the apostle, and his kindred, and the orphans, and the poor, and the traveller²: which words are variously understood. *Al Shâfeî* was of opinion that the whole ought to be divided into five parts; the first, which he called GOD's part, to go to the treasury, and be employed in building and repairing fortresses, bridges, and other public works, and in paying salaries to magistrates, civil officers, professors of learning, ministers of public worship, &c. the second part to be distributed among the kindred of *Mohammed*, that is, the descendants of his grandfather *Hâshem*, and of his great uncle *al Motalleb*³, as well the rich as the poor, the children as the adult, the women as the men; observing only to give a female but half the share of a male: the third part to go to the orphans: the fourth part to the poor, who have not wherewithal to maintain themselves the year round, and are not able to get their livelihood: and the fifth part to travellers, who are in want on the road, notwithstanding they may be rich men in their own country⁴. According to *Malec Ebn Ans* the whole is at the disposition of the *Imâm* or prince, who may distribute the same at his own discretion, where he sees most need⁵. *Abu' Aliya* went according to the letter of the *Korân*, and declared his opinion to be that the whole should be divided into six parts, and that GOD's part should be applied to the service of the *Caaba*: while others supposed GOD's part and the apostle's to be one and the same⁶. *Abu Hanîfa* thought that the share of *Mohammed* and his kindred sank at that prophet's death, since which the whole ought to be divided among the orphans, the poor, and the traveller⁷. Some insist, that the kindred of *Mohammed* entitled to a share of the spoils are the posterity of *Hâshem* only; but those who think the descendants of his brother *al Motalleb* have also a right to a distributive part, alledge a tradition in their favour purporting that *Mohammed* himself divided the share belonging to his relations among both families, and when *Othmân Ebn Affân* and *Jobeir Ebn Matâm* (who were descended from *Abdshams* and

¹ 1 Sam. xxx. 21 — 25.

² Kor. chap. 8. p. 144.

³ Nete, *al Shâfeî* himself was descended from this latter.

⁴ Al Beid. V. Reland. de Jure milit Moham. p. 42, &c.

⁵ Idem.

⁶ Idem.

⁷ Idem.

Nawfal the other brothers of *Hâshem*) told him, that though they disputed not the preference of the *Hâshemites*, they could not help taking it ill to see such difference made between the family of *al Motaleb* and themselves, who were related to him in an equal degree, and yet had no part in the distribution, the prophet rep. ed, that the descendants of *al Motaleb* had forsaken him neither in the time of ignorance, nor since the revelation of *Islam*; and joined his fingers together in token of the strict union between them and the *Hâshemites* ¹. Some exclude none of the tribe of *Koreish* from receiving a part in the division of the spoil, and make no distinction between the poor and the rich; though, according to the more reasonable opinion, such of them as are poor only are intended by the text of the *Korân*, as is agreed in the case of the stranger: and others go so far as to assert that the whole fifth commanded to be reserved belongs to them only, and that the *orphans*, and the *poor*, and the *traveller*, are to be understood of such as are of that tribe ². It must be observed, that immoveable possessions, as lands, &c. taken in war, are subject to the same laws as the moveable; excepting only, that the fifth part of the former is not actually divided, but the income and profits thereof, or of the price thereof, if sold, are applied to public and pious uses, and distributed once a year, and that the prince may either take the fifth part of the land itself, or the fifth part of the income and produce of the whole, as he shall make his election.

¹ Idem.² Idem.

SECTION VII.

Of the Months commanded by the Korân to be kept sacred; and of the setting apart of Friday for the especial Service of GOD.

IT was a custom among the ancient *Arabs* to observe four months in the year as *sacred*, during which they held it unlawful to wage war, and took off the heads from their spears, ceasing from incursions and other hostilities. During those months whoever was in fear of his enemy lived in full security; so that if a man met the murderer of his father or his brother, he durst not offer him any

The old
Arabs ob-
served
4 months
in the
year as sa-
cred.

violence¹: a great argument, says a learned writer, of a humane disposition in that nation; who being by reason of the independent governments of their several tribes, and for the preservation of their just rights, exposed to frequent quarrels with one another, had yet learned to cool their inflamed breasts with moderation, and restrain the rage of war by stated times of truce².

This institution obtained among all the Arabian tribes, except only those of *Tay* and *Khatbām*, and some of the descendants of *al Hareth Ebn Caab*, (who distinguished no time or place as sacred³), and was so religiously observed, that there are but few instances in history (four, say some, six, say others⁴), of its having been transgressed; the wars which were carried on without regard thereto, being therefore termed *impious*. One of those instances was in the war between the tribes of *Koreish* and *Kais Ailān*, wherein *Mohammed* himself served under his uncles, being then fourteen⁵, or, as others say, twenty⁶ years old.

The months which the Arabs held sacred were *al Moharram*, *Rajeb*, *Dhu'lkaada*, and *Dhu'lhajja*; the first, the seventh, the eleventh and the twelfth in the year⁷. *Dhu'lhajja* being the month wherein they performed the pilgrimage to *Mecca*, not only that month, but also the preceding and the following were for that reason kept inviolable, that every one might safely and without interruption pass and repass to and from the festival⁸. *Rajeb* is said to have been more strictly observed than any of the other three⁹, probably because in that month the pagan Arabs used to fast¹⁰; *Ramadān*, which was afterwards set apart by *Mohammed* for that purpose, being in the time of ignorance dedicated to drinking in excess¹¹. By reason of the profound peace and security enjoyed in this month, one part of the provisions brought by the caravans of purveyors annually set out by the *Koreish* for the supply of *Mecca*¹², was distributed among

¹ Al Kazwīnī, apud Golius in notis ad Alfrag. p. 4. &c. Al Shahrēstānī, apud Poc. Spec. p. 311. Al Jawharī, al Fīrauzab. ² Golius, ubi supra, p. 5. ³ Al Shahrēstānī, ubi supra. See before, p. 122. ⁴ Al Mogholtāi. ⁵ Abulfedā, vit. Moh. p. 11. ⁶ Al Kodānī, al Fīrauz.

apud Poc. Spec. p. 174. Al Mogholtāi mentions both opinions. ⁷ Mr. Bayle (*Diā. Hist. & Crit. Art. la Mecque, Rem. F.*) accuses Dr. Prideaux of an inconsistency for saying in one place (*Life of Mah. p. 64.*) that these sacred months were the first, the seventh, the eleventh, and the twelfth, and intimating in another place, (*Ib. p. 89.*) that three of them were contiguous. But this must be mere absence of mind in Mr. Bayle: for are not the eleventh, the twelfth, and the first months contiguous? The two learned professors, Golius and Reland, have also made a small slip in speaking of these sacred months, which, they tell us, are the two first and the two last in the year. V. Golii Lex. Arab. col. 601. & Reland, de Jure milit. Mohammedanor. p. 5. ⁸ V. Gol. in Alfrag. p. 9. ⁹ V. ibid. p. 6. ¹⁰ Al Makrizī, apud Poc. ubi supra. ¹¹ Idem, & Auctor Nesht al Azhār, ibid. ¹² See Korān, chap. 106. p. 503.

the people; the other part being, for the like reason, distributed at the pilgrimage ¹.

The observance of the aforesaid months seemed so reasonable to *Mohammed*, that it met with his approbation; and the same is accordingly confirmed and enforced by several passages of the *Korân* ², which forbid war to be waged during those months against such as acknowledge them to be sacred, but grant, at the same time, full permission to attack those who make no such distinction, in the sacred months as well as in the prophane ³.

The observance of those months confirmed by the *Korân*.

One practice, however, of the pagan *Arabs*, in relation to these sacred months, *Mohammed* thought proper to reform: for some of them, weary of sitting quiet for three months together, and eager to make their accustomed incursions for plunder, used, by way of expedient, whenever it suited their inclinations or conveniency, to put off the observing of *al Mobarram* to the following month *Safar* ⁴, thereby avoiding to keep the former, which they supposed it lawful for them to prophane, provided they sanctified another month in lieu of it, and gave public notice thereof at the preceding pilgrimage. This transferring the observation of a sacred month to a prophane month, is what is truly meant by the *Arabie* word *al Nafî*, and is absolutely condemned, and declared to be an impious innovation, in a passage of the *Korân* ⁵ which *Dr. Prideaux* ⁶, missed by *Golius* ⁷, imagines to relate to the prolonging of the year, by adding an *intercalary month* thereto. It is true, the *Arabs*, who imitated the *Jews* in their manner of computing by lunar years, had also learned their method of reducing them to solar years, by intercalating a month sometimes in the third, and sometimes in the second year ⁸; by which means they fixed the pilgrimage of *Mecca* (contrary to the original institution) to a certain season of the year, viz. to autumn, as most convenient for the pilgrims, by reason of the temperateness of the weather, and the plenty of provisions ⁹; and it is also true that *Mohammed* forbade such intercalation by a passage in the same chapter of the *Korân*: but then it is not the passage abovementioned, which prohibits a different thing, but one a little before it, wherein the number of months in the year, according to the ordinance of *G o d*, is declared to be twelve ¹⁰; whereas, if the intercalation of a month were al-

The transferring of a sacred month to a prophane month, and the reducing of lunar years to solar, by intercalating a month, forbidden.

¹ *Al Edrisi* apud *Poc. Specim.* p. 127. ² Chap. 9. p. 154. chap. 21. p. 22. chap. 4. p. 82. chap. 5. p. 95, &c. ³ Chap. 9. p. 154. chap. 2. p. 22. ⁴ See the notes to chap. 9: ubi sup. ⁵ Chap. 9. ibid. ⁶ *Life of Mab.* p. 66. ⁷ In *Alfrag.* p. 12. ⁸ See *Prid.* Preface to the first vol. of his *Connect.* p. vi, &c. ⁹ *V. Gol.* ubi supra. ¹⁰ *Kor.* chap. 9. p. 154. See also chap. 2. p. 22.

lowed,

lowed, every third or second year would consist of *thirteen*, contrary to G O D's appointment.

Of the
setting a-
part of Fri-
day.

The setting apart of one day in the week for the more peculiar attendance on G O D's worship, so strictly required by the *Jewish* and *Christian* religions, appeared to *Mohammed* to be so proper an institution, that he could not but imitate the professors thereof in that particular; though, for the sake of distinction, he might think himself obliged to order his followers to observe a different day from either. Several reasons are given why the sixth day of the week was pitched on for this purpose¹; but *Mohammed* seems to have preferred that day chiefly because it was the day on which the people used to be assembled long before his time², though such assemblies were had, perhaps, rather on a civil than a religious account. However it be, the *Mohammedan* writers bestow very extraordinary encomiums on this day, calling it the *prince of days*, and the *most excellent day on which the sun rises*³; pretending also that it will be the day whereon the last judgment will be solemnized⁴: and they esteem it a peculiar honour to *Islam*, that G O D has been pleased to appoint this day to be the feast-day of the *Moslems*, and granted them the advantage of having first observed it⁵.

Though the *Mohammedans* do not think themselves bound to keep their day of public worship so holy as the *Jews* and *Christians* are certainly obliged to keep theirs, there being a permission, as is generally supposed, in the *Korân*⁶, allowing them to return to their employments or diversion after divine service is over; yet the more devout disapprove the applying of any part of that day to worldly affairs, and require it to be wholly dedicated to the business of the life to come⁷.

Of the
two *Beirâms*.

Since I have mentioned the *Mohammedan* weekly feast, I beg leave just to take notice of their two *Beirâms*⁸, or principal annual feasts. The first of them is called, in *Arabic*, *Id al fetr*, i. e. *The feast of breaking the fast*, and begins the first of *Shawâl*, immediately succeeding the fast of *Ramadân*; and the other is called *Id al korbân*, or *Id al adhâ*, i. e. *The feast of the sacrifice*, and begins on the tenth of *Dhu'lhajja*, when the victims are slain at the pilgrimage of *Mecca*⁹. The former of these feasts is properly the *lesser Beirâm*,

¹ See chap. 63. p. 451. and the notes there.

² Al Beidâwi.

³ Ebn al Athîr, & al Ghazâlî, apud Poc. Spec. p. 317.

⁴ V. ibid.

⁵ Al Ghazâlî, ibid.

⁶ Chap. 63. ubi supra.

⁷ Al Ghazâlî, ubi sup. p. 318.

⁸ The word *Beirâm* is *Turkish*, and properly signifies a *feast-day* or *holiday*.

⁹ See chap. 9. p. 49. and before, §. IV. p. 120.

and the latter, the *greater Beirâm*¹: but the vulgar, and most authors who have written of the *Mohammedan* affairs², exchange the epithets, and call that which follows *Ramadân* the *greater Beirâm*, because it is observed in an extraordinary manner, and kept for three days together at *Constantinople* and in other parts of *Turkey*, and in *Persia* for five or six days, by the common people at least, with great demonstrations of public joy, to make themselves amends, as it were, for the mortification of the preceding month³; whereas the *feast of sacrifices*, though it be also kept for three days, and the first of them be the most solemn day of the pilgrimage, the principal act of devotion among the *Mohammedans*, is taken much less notice of by the generality of people, who are not struck therewith because the ceremonies with which the same is observed are performed at *Mecca*, the only scene of that solemnity.

¹ V. Reland. de Relig. Moh. p. 109, & D'Herbel. Bibl. Orient. Art. *Beirâm*. ² Hyde, in notis ad Bobov. p. 16. Chardin, Voy. de Perse, Tom. II. p. 450. *Ricaut's State of the Ottoman Empire*, l. 2. c. 24, &c. ³ V. Chardin, & Ricaut, ubi supra.

SECTION VIII.

Of the principal Sects among the Mohammedans; and of those who have pretended to Prophecy among the Arabs, in or since the Time of Mohammed.

BEFORE we take a view of the sects of the *Mohammedans*, it will be necessary to say something of the two sciences by which all disputed questions among them are determined, *viz.* their *Scholastic* and *Practical Divinity*. Of the scholastic and practical divinity of the *Mohammedans*.

Their *scholastic divinity* is a mongrel science, consisting of logical, metaphysical, theological, and philosophical disquisitions, and built on principles and methods of reasoning very different from what are used by those who pass among the *Mohammedans* themselves for the sounder divines or more able philosophers¹, and therefore in the partition of the sciences this is generally left out, as unworthy a place among them². The learned *Maimonides*³ has laboured to ex-

¹ Poc. Spec. p. 196. ² Apud Ebn Sina, in libello de divisione scientiar. & Nasiro'ddin al Tûfi, in præfat. ad *Ethic*. ³ More Nevoch. l. 1. c. 71. & 73.

pose the principles and systems of the scholastic divines, as frequently repugnant to the nature of the world and the order of the creation, and intolerably absurd.

This art of handling religious disputes was not known in the infancy of *Mohammedism*, but was brought in when sects sprang up, and articles of religion began to be called in question, and was at first made use of to defend the truth of those articles against innovators¹; and while it keeps within those bounds is allowed to be a commendable study, being necessary for defence of the faith: but when it proceeds farther, out of an itch of disputation, it is judged worthy of censure.

This is the opinion of *al Ghazâli*², who observes a *medium* between those who have too high a value for this science, and those who absolutely reject it. Among the latter was *al Shâfeî*, who declared that, in his judgment, if any man employed his time that way, he deserved to be fixed to a stake, and carried about through all the *Arab* tribes, with the following proclamation to be made before him; *This is the reward of him who, leaving the Korân and the Sonna, applied himself to the study of scholastic divinity*³. *Al Ghazâli*, on the other hand, thinks that as it was introduced by the invasion of heresies, it is necessary to be retained in order to quell them: but then in the person who studies this science he requires three things, *diligence, acuteness of judgment, and probity of manners*; and is by no means for suffering the same to be publicly explained⁴. This science, therefore, among the *Mohammedans*, is the *Art of controversy*, by which they discuss points of *faith*, concerning the essence and attributes of God, and the conditions of all possible things, either in respect to their creation, or final restoration, according to the rules of the religion of *Islam*⁵.

The other science is *practical divinity* or *jurisprudence*, and is the knowledge of the decisions of the law which regard *practice*, gathered from distinct proofs.

Al Ghazâli declares that he had much the same opinion of this science as of the former, its original being owing to the corruption of religion and morality; and therefore judged both sciences to be necessary not in themselves, but by accident only, to curb the irregular imaginations and passions of mankind (as guards become necessary in the highways by reason of robbers) the end of the first being the

¹ *Al Ghazâli*, apud Poc. ubi supra.

² *Ibid.*

³ V. Poc. ib. p. 197.

⁴ *Al Ghazâli*.

⁵ *Ebn al Kossâ*, apud eund. *ibid.* p. 198.

suppressing of heresies, and of the other the decision of legal controversies, for the quiet and peaceable living of mankind in this world, and for the preserving the rule by which the magistrate may prevent one man from injuring another, by declaring what is lawful and what is unlawful, by determining the satisfaction to be given, or punishment to be inflicted, and by regulating other outward actions; and not only so, but to decide of religion itself and its conditions, so far as relates to the profession made by the *mouth*, it not being the business of the civilian to enquire into the *heart*¹: the depravity of mens manners, however, has made this knowledge of the laws so very requisite, that it is usually called *the science*, by way of excellence, nor is any man reckoned learned, who has not applied himself thereto².

The points of faith, subject to the examination and discussion of the scholastic divines, are reduced to four general heads, which they call the *four bases*, or great fundamental articles³.

The first basis relates to the *attributes* of GOD, and his *unity* consistent therewith. Under this head are comprehended the questions concerning the *eternal attributes*, which are asserted by some, and denied by others; and also the explication of the *essential attributes*, and *attributes of action*; what is proper for GOD to do, and what may be affirmed of him, and what it is impossible for him to do. These things are controverted between the *Asharians*, the *Kerâmians*, the *Mojasssems* or *Corporalists*, and the *Môtazalites*⁴.

The second basis regards *predestination*, and the justice thereof: which comprizes the questions concerning GOD's *purpose* and *decree*, man's *compulsion* or *necessity* to act, and his *co-operation* in producing actions, by which he may gain to himself good or evil; and also those which concern GOD's *willing* good and evil, and what things are subject to his *power*, and what to his *knowledge*; some maintaining the affirmative, and others the negative. These points are disputed among the *Kadarians*, the *Najarians*, the *Jabarians*, the *Asharians*, and the *Kerâmians*⁵.

The third basis concerns the *promises* and *threats*, the precise acceptance of *names* used in divinity, and the divine *decisions*; and comprehends questions relating to *faith*, *repentance*, *promises*, *threats*, *forbearance*, *infidelity* and *error*. The controversies under this head

The points of faith in dispute among the school-men.

¹ Al Ghazâli V. ibid. p. 198 — 204. ² V. ib. p. 204. ³ V. Abulfarag. Hist. Dynast. p. 166. + Al Shahrestâni, apud Poc. ubi. sup. p. 204, &c.

⁴ V. Abulfarag. Hist. Dynast. p. 166. ⁵ Idem, ib. p. 205.

are on foot between the *Morgians*, the *Waidians*, the *Motazalites*, the *Asharians*, and the *Kerâmians* ¹.

The fourth basis regards *history* and *reason*, that is, the just weight they ought to have in matters belonging to faith and religion; and also the *mission of prophets*, and the *office of Imâm*, or *chief pontiff*. Under this head are comprized all casuistical questions relating to the moral *beauty* or *turpitude* of actions; enquiring whether things are allowed or forbidden by reason of their own nature, or by the positive law; and also questions concerning the *preference* of actions, the *favour* or *grace* of G O D, the *innocence* which ought to attend the prophetic office, and the *conditions* requisite in the office of *Imâm*; some asserting it depends on *right of succession*, others on the *consent of the faithful*, and also the method of *transferring* it, with the former, and of *confirming* it, with the latter. These matters are the subjects of dispute between the *Shiites*, the *Motazalites*, the *Kerâmians*, and the *Asharians* ².

The Mo-
hammedan
sects ei-
ther ortho-
dox, or
heretical.

The different sects of *Mohammedans* may be distinguished into two sorts; those generally esteemed *orthodox*, and those which are esteemed *heretical*.

The Or-
thodox or
Sonnites,

The former, by a general name, are called *Sonnites* or *Traditionists*; because they acknowledge the authority of the *Sonna*, or collection of moral traditions of the sayings and actions of their prophet, which is a sort of *supplement* to the *Korân*, directing the observance of several things omitted in that book, and in name, as well as design, answering to the *Mishna* of the *Jews* ³.

Divided
into four
sects,

The *Sonnites* are subdivided into four chief sects, which, notwithstanding some differences as to *legal conclusions* in their interpretation of the *Korân*, and matters of *practice*, are generally acknowledged to be orthodox in *radicals*, or matters of *faith*, and capable of salvation, and have each of them their several stations or oratories in the temple of *Mecca* ⁴. The founders of these sects are looked upon as the great masters of jurisprudence, and are said to have been men of great devotion and self-denial, well versed in the knowledge of those things which belong to the next life and to man's right conduct here, and directing all their knowledge to the glory of G O D. This is *al Ghazâlî's* encomium of them, who thinks it derogatory to their honour that their names should be used by those who, neg-

¹ Idem, ib. p. 206. ² Idem, ibid. ³ V. Poc. Spec. p. 298. *Prid.* life of *Mab.* p. 54, &c. Reland. de Rel. Moh. p. 68, &c. Millium, de Mohammedismo ante Moh. p. 368, 369.

⁴ See before, p. 115.

lecting to imitate the other virtues which make up their character, apply themselves only to attain their skill, and follow their opinions in matters of legal practice ¹.

The first of the four orthodox sects is that of the *Hanefites*, so named from their founder, *Abu Hanîfa al Nomân Ebn Thâbet*, who was born at *Cusû*, in the eightieth year of the *Hejra*, and died in the one hundredth and fiftieth, according to the more preferable opinion as to the time ². He ended his life in prison at *Baghdâd*, where he had been confined because he refused to be made *Kâdi* or judge ³; on which account he was very hardly dealt with by his superiors, yet could not be prevailed on, either by threats or ill treatment, to undertake the charge, *choosing rather to be punished by them than by God*, says *al Gbazâlî*; who adds, that when he excused himself from accepting the office by alledging that he was unfit for it, being asked the reason, he replied, *If I speak the truth, I am unfit; but if I tell a lye, a lyar is not fit to be a judge*. It is said that he read over the *Korân* in the prison where he died, no less than seven thousand times ⁴.

Of the
sect of *A-
bu Hanîfa*.

The *Hanefites* are called by an *Arabian* writer ⁵ the followers of reason, and those of the three other sects, followers of tradition; the former being principally guided by their own judgment in their decisions, and the latter adhering more tenaciously to the traditions of *Mohammed*.

The sect of *Abu Hanîfa* heretofore obtained chiefly in *Irâk* ⁶, but now generally prevails among the *Turks* and *Tartars*: his doctrine was brought into great credit by *Abu Yûsuf*, chief justice under the *Khalîfs al Hâdi* and *Harûn al Rashîd* ⁷.

The second orthodox sect is that of *Mâlec Ebn Ans*, who was born at *Medina*, in the year of the *Hejra* 90, 93, 94 ⁸, or 95 ⁹, and died there in 177 ¹⁰, 178 ¹¹ or 179 ¹², (for so much do authors differ.) This doctor is said to have paid great regard to the traditions of *Mohammed* ¹³. In his last illness, a friend going to visit him found him in tears, and asking him the reason of it, he answered, *How should I not weep; and who has more reason to weep than I? Would*

Of the
sect of *Ma-
lec*.

¹ V. Poc. Spec. p. 293. ² Ebn Khalecân. ³ This was the true cause of his imprisonment and death, and not his refusing to subscribe to the opinion of absolute predestination, as *D'Herbelot* writes, (*Bibl. Orient.* p. 21.) misled by the dubious acceptation of the word *Kadâ*, which signifies not only God's decree in particular, but also the giving sentence as a judge in general: nor could *Abu Hanîfa* have been reckoned orthodox, had he denied one of the principal articles of faith. ⁴ Poc. Spec. p. 297, 298. ⁵ *Al Shahrastâni*, *ibid.* ⁶ *Idem.* ⁷ V. *D'Herbel.* *Bibl. Orient.* p. 21. & 22. ⁸ *Abu'lfeda.* ⁹ Ebn Khalecân. ¹⁰ *Idem.* ¹¹ *Abu'lfeda.* ¹² *Idem.* ¹³ Ebn Khalec. V. Poc. Spec. p. 294.

to GOD that for every question decided by me according to my own opinion, I had received so many stripes! then would my accounts be easier. Would to GOD I had never given any decision of my own ¹! *Al Ghazali* thinks it a sufficient proof of *Malec*'s directing his knowledge to the glory of GOD, that being once asked his opinion as to forty eight questions, his answer to thirty two of them was, that he did not know; it being no easy matter for one who has any other view than GOD's glory, to make so frank a confession of his ignorance ².

The doctrine of *Malec* is chiefly followed in *Barbary* and other parts of *Africa*.

Of the
sect of *al*
Shâfêi.

The author of the third orthodox sect was *Mohammed Ebn Edris al Shâfêi*, born either at *Gaza* or *Ascalon* in *Palestine*, in the year of the *Hejra* one hundred and fifty, the same day (as some will have it) that *Abu Hanîfa* died, and was carried to *Mecca* at two years of age, and there educated ³. He died in two hundred and four ⁴, in *Egypt*, whither he went about five years before ⁵. This doctor is celebrated for his excellency in all parts of learning, and was much esteemed by *Ebn Hanbal* his contemporary, who used to say that *he was as the sun to the world, and as health to the body*. *Ebn Hanbal*, however, had so ill an opinion of *al Shâfêi* at first, that he forbade his scholars to go near him; but some time after one of them, meeting his master trudging on foot after *al Shâfêi*, who rode on a mule, asked him how it came about that he forbade them to follow him, and did it himself? to which *Ebn Hanbal* replied, *Hold thy peace; if thou but attend his mule thou wilt profit thereby* ⁶.

Al Shâfêi is said to have been the first who discoursed of jurisprudence, and reduced that science into a method ⁷; one wittily saying, that the relators of the traditions of *Mohammed* were asleep till *al Shâfêi* came and waked them ⁸. He was a great enemy to the scholastic divines, as has been already observed ⁹. *Al Ghazali* tells us that *al Shâfêi* used to divide the night into three parts, one for study, another for prayer, and the third for sleep. It is also related of him that he never so much as once swore by GOD, either to confirm a truth, or to affirm a falsehood; and that being once asked his opinion, he remained silent for some time, and when the reason of his silence was demanded, he answered, *I am considering first*

¹ Idem, apud eund. ibid. says he lived fifty eight years: apud Poc. Spec. p. 296.

² *Al Ghazâlî*, ibid.

³ *Ebn Khalecân*.

⁴ *Ebn Khalecân*.

⁵ Idem.

⁶ Idem.

⁷ Idem.

⁸ Yet *Abu'Isfâ*.

⁹ *Al Zâfarânî*.

whether

whether it be better to speak or to hold my tongue. The following saying is also recorded of him, viz. *Whoever pretends to love the world and its Creator at the same time, is a liar* ¹. The followers of this doctor are from him called *Shāfiites*, and were formerly spread into *Māwāra'nahr* and other parts eastward, but are now chiefly of *Arabia*.

Abmed Ebn Hanbal, the founder of the fourth sect, was born in the year of the *Hejra* 164; but as to the place of his birth there are two traditions: some say he was born at *Merû* in *Khorasân*, of which city his parents were, and that his mother brought him from thence to *Baghdād* at her breast; while others assure us that she was with child of him when she came to *Baghdād*, and that he was born there. ² *Ebn Hanbal* in process of time attained a great reputation on account of his virtue and knowledge; being so well versed in the traditions of *Mohammed*, in particular, that it is said he could repeat no less than a million of them ³. He was very intimate with *al Shāfi*, from whom he received most of his traditionary knowledge, being his constant attendant till his departure for *Egypt* ⁴. Refusing to acknowledge the *Korân* to be created ⁵, he was, by order of the *Khalif al Môtasem*, severely scourged and imprisoned ⁶. *Ebn Hanbal* died at *Baghdād*, in the year 241, and was followed to his grave by eight hundred thousand men, and sixty thousand women. It is related, as something very extraordinary, if not miraculous, that on the day of his death no less than twenty thousand *Christians*, *Jews*, and *Mugians*, embraced the *Mohammedan* faith ⁷. This sect increased so fast, and became so powerful and bold, that in the year 323, in the *Khalifat* of *al Râdi*, they raised a great commotion in *Baghdād*, entering people's houses, and spilling their wine, if they found any, and beating the singing-women they met with, and breaking their instruments; and a severe edict was published against them, before they could be reduced to their duty ⁸: but the *Hanbalites* at present are not very numerous, few of them being to be met with out of the limits of *Arabia*.

The *heretical* sects among the *Mohammedans* are those which hold heterodox opinions in *fundamentals*, or matters of *faith*.

The first controversies relating to *fundamentals* began when most of the companions of *Mohammed* were dead ⁹: for in their days was no dispute, unless about things of small moment, if we except only the

Of the
sect of
*Ebn Han-
bal*.

Of the
heretical
sects a-
mong the
*Mohamme-
dans*.
When
they be-
gan.

¹ V. Poc. Spec. p. 295 — 297.
fore, sect. III. p. 67, &c.

² Ebn Khalecân: ³ Idem. ⁴ Idem. ⁵ See be-
⁶ Ebn Khalecân, Abu'Israg. Hist. Dyn. p. 252, &c. ⁷ Ebn
Khalecân. ⁸ Abu'Israg. ubi sup. p. 301, &c. ⁹ Al Shahrestânî, apud Poc. Spec. p. 194.
Auctor Sharh al Mawâkef, apud eund. p. 210.

dissem-

diffensions concerning the *Imâms*, or rightful successors of their prophet, which were stirred up and fomented by interest and ambition; the *Arabs* continual employment in the wars, during that time, allowing them little or no leisure to enter into nice enquiries and subtle distinctions: but no sooner was the ardour of conquest a little abated than they began to examine the *Korân* more nearly; whereupon differences in opinion became unavoidable, and at length so greatly multiplied, that the number of their sects, according to the common opinion, are seventy three. For the *Mohammedans* seem ambitious that their religion should exceed others even in this respect; saying, that the *Magians* are divided into seventy sects, the *Jews* into seventy one, the *Christians* into seventy two, and the *Moslems* into seventy three, as *Mohammed* had foretold¹; of which sects they reckon one to be always orthodox, and intitled to salvation².

The first heresy was that of the *Kbârejites*, who revolted from *Ali* in the 37th year of the *Hejra*; and not long after, *Mâbad al Jobni*, *Ghailân* of *Damascus*, and *Jonas al Aswâri* broached heterodox opinions concerning predestination, and the ascribing of good and evil unto GOD; whose opinions were followed by *Wâsel Ebn Atâ*³. This latter was the scholar of *Hasan* of *Basra*, in whose school a question being proposed, whether he who had committed a grievous sin was to be deemed an infidel or not, the *Kbârejites* (who used to come and dispute there) maintaining the affirmative, and the orthodox the negative, *Wâsel*, without waiting his master's decision, withdrew abruptly, and began to publish among his fellow scholars a new opinion of his own, to wit, that such a sinner was in a middle state; and he was thereupon expelled the school; he and his followers being thenceforth called *Môtazalites*, or *Separatists*⁴.

The several sects which have arisen since this time are variously compounded and decompounded of the opinions of four chief sects, the *Môtazalites*, the *Sefâtians*, the *Kbârejites*, and the *Sbiites*⁵.

I. The *Môtazalites* were the followers of the before-mentioned *Wâsel Ebn Atâ*. As to their chief and general tenets, 1. They entirely

Of the
Môtazalites.

¹ V. Poc. ibid. ² Al Shahrestâni, apud eund. p. 211. ³ Idem, & Auctor *Sharb al Ma-wâfek*, ubi sup. ⁴ Idem, ib. p. 211, 212. Et Ebn Khalecân, in vita *Wâseli*. ⁵ *Al Shahrestâni*, who also reduces them to four chief sects, puts the *Kadarians* in the place of the *Môtazalites*. *Abulfaragius* (*Hist. Dyn.* p. 166.) reckons six principal sects, adding the *Jabarians* and the *Morgians*; and the author of *Sharb al Ma-wâfek*, eight, viz. the *Môtazalites*, the *Sbiites*, the *Kbârejites*, the *Morgians*, the *Najarians*, the *Jabarians*, the *Mosbabbabites*, and the sect which he calls *al Nâjia*, because that alone will be saved, being according to him the sect of the *Asbârians*. V. Poc. Spec. p. 209.

rejected

rejected all *eternal attributes* of GOD, to avoid the distinction of persons made by the *Christians*; saying that *eternity* is the proper or formal attribute of his *essence*; that GOD *knows* by his *essence*, and not by his *knowledge*¹; and the same they affirmed of his other attributes² (though all the *Motaxalites* do not understand these words in one sense;) and hence this sect were also named *Moattalites*, from their *divesting* GOD of his attributes³: and they went so far as to say, that to affirm these attributes is the same thing as to make more eternals than one, and that the unity of GOD is inconsistent with such an opinion⁴; and this was the true doctrine of *Wâsel* their master, who declared that whoever asserted an *eternal attribute*, asserted there were *two* GODS⁵. This point of speculation concerning the divine attributes was not ripe at first, but was at length brought to maturity by *Wâsel's* followers, after they had read the books of the philosophers⁶. 2. They believed the word of GOD to have been created *in subjecto* (as the schoolmen term it,) and to consist of letters and sound; copies thereof being written in books, to express or imitate the original. They also went farther, and affirmed that whatever is created *in subjecto*, is also an *accident*, and liable to perish⁷. 3. They denied *absolute predestination*, holding that GOD was not the author of evil, but of good only; and that man was a free agent⁸: which being properly the opinion of the *Kadarians*, we defer what may be farther said thereof till we come to speak of that sect. On account of this tenet and the first, the *Motaxalites* look on themselves as the defenders of the unity and justice of GOD⁹. 4. They held that if a professor of the true religion be guilty of a grievous sin, and die without repentance, he will be eternally damned, though his punishment will be lighter than that of the infidels¹⁰. 5. They denied all vision of GOD in paradise by the corporeal eye, and rejected all comparisons or similitudes applied to GOD¹¹.

This sect are said to have been the first inventors of scholastic divinity¹², and are subdivided into several inferior sects, amounting, as some reckon, to twenty, which mutually brand one another with infidelity¹³: the most remarkable of them are,

¹ *Maimonides* teaches the same, not as the doctrine of the *Motaxalites*, but his own. V. More Nev. l. 1. c. 57. ² Al Shahrestâni, apud P. c. Spec. p. 214. Abulfarig. p. 167. ³ V. Poc. Spec. p. 224. ⁴ Sharh al Mawâkef, & al Shahrest. apud Poc. p. 216. *Maimonides* (in Proleg. ad Pirke Aboth, §. viii.) asserts the same thing. ⁵ V. Poc. ibid. ⁶ Al Shahrest. ib. p. 215. ⁷ Abulfarig. & al Shahrest. ubi sup. p. 217. See before, sect. III. p. 67. ⁸ V. Poc. Spec. p. 240. ⁹ Al Shahrest. & Sharh al Mawâkef, apud Poc. ubi sup. p. 214. ¹⁰ Mirracc. Prodr. ad ref. Alcor. part. III. p. 74. ¹¹ Idem, ib. ¹² V. Poc. Spec. p. 213. & D'Herbel. Art. Motazelah. ¹³ Auſtor al Mawâkef, apud Poc. ib.

1. The *Hodeilians*, or followers of *Hamdān Abu Hodeil*, a *Motazalite* doctor, who differed something from the common form of expression used by this sect, saying that *GOD* knew by his knowledge, but that his knowledge was his essence; and so of the other attributes: which opinion he took from the philosophers, who affirm the essence of *GOD* to be simple, and without multiplicity, and that his attributes are not posterior or accessory to his essence, or subsisting therein, but are his essence itself: and this the more orthodox take to be next kin to making distinctions in the deity, which is the thing they so much abhor in the *Christians*¹. As to the *Korān*'s being created, he made some distinction; holding the word of *GOD* to be partly not *in subjecto*, (and therefore uncreated,) as when he spake the word *Kūn*, i. e. *Fiat*, at the creation, and partly *in subjecto*, as the precepts, prohibitions, &c.² *Marracci*³ mentions an opinion of *Abu Hodeil*'s concerning predestination, from an *Arab* writer⁴, which being by him expressed in a manner not very intelligible, I chuse to omit.

2. The *Jobbāians*, or followers of *Abu Ali Mohammed Ebn Abd al Wabbāb*, surnamed *al Jobbāi*, whose meaning when he made use of the common expression of the *Motazalites*, that *GOD* knows by his essence, &c. was, that *GOD*'s being knowing is not an attribute, the same with knowledge, nor such a state as rendered his being knowing necessary⁵. He held *GOD*'s word to be created *in subjecto*, as in the preserved table, for example, the memory of *Gabriel*, *Mohammed*, &c.⁶ This sect, if *Marracci* has given the true sense of his author, denied that *GOD* could be seen in paradise without the assistance of corporeal eyes; and held that man produced his acts by a power superadded to health of body, and soundness of limbs; that he who was guilty of a mortal sin, was neither a believer nor an infidel, but a transgressor, (which was the original opinion of *Wāfel*), and if he died in his sins, would be doomed to hell for eternity; and that *GOD* conceals nothing of whatever he knows from his servants⁷.

3. The *Hashemians*; who were so named from their master *Abu Hāshem Abd al Salām*, the son of *Abu Ali al Jobbāi*, and whose tenets nearly agreed with those of the preceding sect⁸. *Abu Hāshem* took the *Motazalite* form of expression, that *GOD* knows by his es-

¹ At Shahrestāni, apud Poc. p. 215, 216, 217. ² Idem, apud eund. p. 217, &c. ³ In Prodr. part. 3. p. 74. ⁴ Al Shahrest. ⁵ Idem, apud Poc. Spec. p. 215. ⁶ Idem, & Auctor al Mawākef, ib. p. 218. ⁷ Marracci, ubi sup. p. 75. ex al Shahrest. ⁸ V. Eund. ibid.

sence, in a different sense from others, supposing it to mean, that G O D hath or is endued with a *disposition*, which is a *known property*, or *quality*, posterior or accessory to his existence ¹. His followers were so much afraid of making G O D the author of *evil*, that they would not allow him to be said to *create an infidel*; because, according to their way of arguing, an infidel is a compound of *infidelity* and *man*, and G O D is not the creator of *infidelity* ². *Abu Hâshem*, and his father *Abu Ali al Jobbâi*, were both celebrated for their skill in scholastic divinity ³.

4. The *Nodbâmians*, or followers of *Ibrahim al Nodbâm*; who having read books of philosophy, set up a new sect, and imagining he could not sufficiently remove G O D from being the author of evil, without divesting him of his *power* in respect thereto, taught that no power ought to be ascribed to G O D concerning evil and rebellious actions: but this he affirmed against the opinion of his own disciples, who allowed that G O D *could* do evil, but *did not*, because of its turpitude ⁴. Of his opinion as to the *Korân's* being created we have spoken elsewhere ⁵.

5. The *Hâyetians*, so named from *Abmed Ebn Hâyet*, who had been of the sect of the *Nodbâmians*, but broached some new notions on reading the philosophers. His peculiar opinions were, 1. That *Christ* was the *eternal word incarnate*, and took a true and real body, and will judge all creatures in the life to come ⁶: he also farther asserted, that there are two G O D S, or Creators; the one eternal, *viz.* the most high G O D, and the other not eternal, *viz.* *Christ* ⁷; which opinion, though Dr. *Pocock* urges the same as an argument that he did not rightly understand the *Christian* mysteries ⁸, is not much different from that of the *Arians* and *Socinians*. 2. That there is a successive transmigration of the soul from one body into another; and that the last body will enjoy the reward or suffer the punishment due to each soul ⁹; and 3. That G O D will be seen at the resurrection, not with the bodily eyes, but those of the understanding ¹⁰.

6. The *Jâbedbians*, or followers of *Amru Ebn Bahr* surnamed *al Jâbedh*, a great doctor of the *Môtazalites*, and very much admired for the elegance of his composures ¹¹; who differed from his brethren in that he imagined the damned would not be eternally tormented in

¹ Al Shahrest. apud Poc. p. 215.

² Idem, ib. p. 242.

³ Ebn Khalecân, in vitis eorum.

⁴ Al Shahrest. ubi sup. p. 241, 242. V. Marracc. Prod. part. 3. p. 74.

⁵ See before, sect. III.

⁶ Al Shahrest. ubi sup. p. 218. Abu'Isazag. p. 167.

⁷ Al Shahrest. al Mawâkef, &

Ebn Kossâ, apud Poc. ubi sup. p. 219.

⁸ V. Poc. ib.

⁹ Marracc. & al Shahrest. ubi sup.

¹⁰ Marracc. ib. p. 75.

¹¹ V. D'Herbel. Bibl. Orient. art. Giahedh.

hell, but would be changed into the nature of fire, and that the fire would of itself attract them, without any necessity of their going into it¹. He also taught that if a man believed GOD to be his *Lord*, and *Mohammed* the *apostle* of GOD, he became one of the faithful, and was obliged to nothing further². His peculiar opinion as to the *Korân* has been taken notice of before³.

7. The *Mozdârians*, who embraced the opinions of *Isa Ebn Sobeih al Mozdâr*, and those very absurd ones: for, besides his notions relating to the *Korân*⁴, he went so directly counter to the opinion of those who abridged GOD of the power to do evil, that he affirmed it possible for GOD to be a *liar*, and *unjust*⁵. He also pronounced him to be an infidel who thrust himself into the supream government⁶: nay he went so far as to assert men to be infidels while they said *There is no God but God*, and even condemned all the rest of mankind as guilty of infidelity; upon which *Ibrahim Ebn al Sendi* asked him whether paradise, whose breadth equals that of heaven and earth, was created only for him and two or three more who thought as he did? to which it is said he could return no answer⁷.

8. The *Basharians*, who maintained the tenets of *Bashar Ebn Môtamer*, the master of *al Mozdâr*⁸, and a principal man among the *Môtazalites*. He differed in some things from the general opinion of that sect, carrying man's free agency to a great excess, making it even independent: and yet he thought GOD might doom an infant to eternal punishment, but granted he would be unjust in so doing. He taught that GOD is not always obliged to do that which is best, for, if he pleased, he could make all men true believers. These sectaries also held that if a man repent of a mortal sin, and afterwards return to it, he will be liable to suffer the punishment due to the former transgression⁹.

9. The *Thamamians*, who follow *Thamâma Ebn Bashar*, a chief *Môtazalite*. Their peculiar opinions were, 1. That sinners should remain in hell forever. 2. That free actions have no producing author. 3. That at the resurrection all infidels, idolaters, atheists, *Jews*, *Christians*, *Magians*, and heretics shall be reduced to dust¹⁰.

10. The *Kadarians*; which is really a more ancient name than that of *Môtazalites*; *Mâbad al Jobni* and his adherents being so called, who disputed the doctrine of predestination before *Wâsel*

¹ Al Shahrest. ubi sup. p. 260. ² Marracc. ubi sup. ³ Sect. III. p. 68. ⁴ V. ib. & p. 67. ⁵ Al Shahrest. apud Poc. p. 241. ⁶ Marracc. ubi sup. p. 75. ⁷ Al Shahrestâni, ubi sup. p. 220. ⁸ Poc. Spec. p. 221. ⁹ Marracc. ubi sup. ¹⁰ Idem, ib.

quitted his master ¹: for which reason some use the denomination of *Kadarians* as more extensive than the other, and comprehend all the *Môtazalites* under it ². This sect deny absolute predestination, saying that evil and injustice ought not to be attributed to GOD, but to man, who is a free agent, and may therefore be rewarded or punished for his actions, which GOD has granted him power either to do or to let alone ³. And hence it is said they are called *Kadarians*, because they deny *al Kadr*, or GOD's *absolute decree*; though others, thinking it not so proper to affix a name to a sect from a doctrine which they combat, will have it come from *Kadr*, or *Kodrat*, i. e. *power*, because they assert *man's power* to act freely ⁴. Those, however, who give the name of *Kadarians* to the *Môtazalites* are their enemies, for they disclaim it, and give it to their antagonists the *ʃabarians*, who likewise refuse it as an infamous appellation ⁵, because *Mohammed* is said to have declared the *Kadarians* to be the *Magians* of his followers ⁶. But what the opinion of these *Kadarians* in *Mohammed's* time was, is very uncertain: the *Môtazalites* say the name belongs to those who assert predestination, and make GOD the author of good and evil ⁷, viz. the *ʃabarians*; but all the other *Mohammedan* sects agree to fix it on the *Môtazalites*, who they say are like the *Magians* in establishing two principles, *light*, or GOD, the author of good, and *darkness*, or the *Devil*, the author of evil: but this cannot absolutely be said of the *Môtazalites*, for they (at least the generality of them) ascribe men's good deeds to GOD, but their evil deeds to themselves; meaning thereby that man has a free liberty and power to do either good or evil, and is master of his actions; and for this reason it is that the other *Mohammedans* call them *Magians*, because they assert another author of actions besides GOD ⁸. And, indeed, it is a difficult matter to say what *Mohammed's* own opinion was in this matter; for on the one side the *Korân* itself is pretty plain for absolute predestination, and many sayings of *Mohammed* are recorded to that purpose ⁹, and one in particular, wherein he introduces *Adam* and *Moses* disputing before GOD in this manner: *Thou*, says *Moses*, *art Adam*; *whom GOD created, and animated with the breath of life, and caused to be worshipped by the angels, and placed in paradise, from whence mankind have been expelled for thy fault*: whereto *Adam* answered, *Thou art Moses*;

¹ Al Shahrest. ² Al Firauzab. V. Poc. Spec. p. 231, 232, & 214. ³ Al Shahrest. V. Poc. Spec. p. 235, & 240, &c. ⁴ V. Poc. ib. p. 238. ⁵ Al Motarrezî, al Shahrest. V. ib. p. 232. ⁶ Ibidem, &c. ibid. ⁷ Ibidem, ib. ⁸ V. Poc. ib. p. 235, &c. ⁹ V. ib. p. 237.

whom GOD chose for his apostle, and intrusted with his word, by giving thee the tables of the law, and whom he vouchsafed to admit to discourse with himself: how many years dost thou find the law was written before I was created? Says Moses, Forty: And dost thou not find, replied Adam, these words therein; And Adam rebelled against his Lord and transgressed? which Moses confessing, Dost thou therefore blame me, continued he, for doing that which GOD wrote of me that I should do, forty years before I was created; nay, for what was decreed concerning me fifty thousand years before the creation of heaven and earth? In the conclusion of which dispute Mohammed declared that Adam had the better of Moses¹. On the other side, it is urged in the behalf of the Motazalites, that Mohammed declaring that the Kadarians and Morgians had been cursed by the tongues of seventy prophets, and being asked who the Kadarians were, answered, Those who assert that GOD predestinated them to be guilty of rebellion, and yet punishes them for it: al Hasan is also said to have declared, that GOD sent Mohammed to the Arabs while they were Kadarians, or Jabarians, and laid their sins upon GOD: and to confirm the matter this sentence of the Korân is quoted²; When they commit a filthy action, they say, We found our fathers practising the same, and GOD hath commanded us so to do: Say, Verily GOD commandeth not filthy actions³.

Of the
sect of the
Sefâtians.

II. The Sefâtians held the opposite opinion to the Motazalites in respect to the eternal attributes of GOD, which they affirmed; making no distinction between the essential attributes and those of operation: and hence they were named Sefâtians, or Attributists. Their doctrine was that of the first Mohammedans, who were not yet acquainted with these nice distinctions: but this sect afterwards introduced another species of declarative attributes, or such as were necessarily used in historical narration, as hands, face, eyes, &c. which they did not offer to explain, but contented themselves with saying they were in the law, and that they called them declarative attributes⁴. However, at length, by giving various explications and interpretations of these attributes, they divided into many different opinions: some, by taking the words in the literal sense, fell into the notion of a likeness or similitude between GOD and created beings; to which it is said the Karâites among the Jews, who are for the literal interpretation of Moses's law, had shewn them the way⁵: others explained them in another manner, saying that no creature was like GOD,

¹ Ebn al Athîr, al Bokhari, apud Poc. p. 236.
pud eund. p. 237, 238.

² Chap. 7. p. 119.

⁴ Al Shahrest. apud Poc. Spec. p. 223.

³ Al Motarrezî, apud Poc. ib. p. 224.

but

but that they neither understood, nor thought it necessary to explain the precise signification of the words which seem to affirm the same of both; it being sufficient to believe that GOD hath no companion or similitude. Of this opinion was *Malec Ebn Ans*, who declared as to the expression of GOD's *sitting on his throne*, in particular, that though the meaning is known, yet the manner is unknown; and that it is necessary to believe it, but heresy to make any questions about it¹.

The sects of the *Sefâtians* are;

1. The *Asbârians*, the followers of *Abu'l Hasan al Asbâri*, who was first a *Motazalite*, and the scholar of *Abu Ali al Jobbâi*, but disagreeing from his master in opinion as to GOD's *being bound* (as the *Motazalites* assert) to do always that which is best or most expedient, left him, and set up a new sect of himself. The occasion of this difference was the putting a case concerning three brothers, the first of whom lived in obedience to GOD, the second in rebellion against him, and the third died an infant. *Al Jobbâi* being asked what he thought would become of them, answered, that the first would be rewarded in paradise, the second punished in hell, and the third neither rewarded nor punished: but what, objected *al Asbâri*, if the third say, O LORD, if thou hadst given me longer life, that I might have entered paradise with my believing brother, it would have been better for me; to which *al Jobbâi* replied, that GOD would answer, I knew that if thou hadst lived longer, thou wouldst have been a wicked person, and therefore cast into hell. Then, retorted *al Asbâri*, the second will say, O LORD, why didst thou not take me away while I was an infant, as thou didst my brother, that I might not have deserved to be punished for my sins, nor to be cast into hell? To which *al Jobbâi* could return no other answer, than that GOD prolonged his life to give him an opportunity of obtaining the highest degree of perfection, which was best for him: but *al Asbâri* demanding farther, why he did not for the same reason grant the other a longer life to whom it would have been equally advantageous; *Al Jobbâi* was so put to it, that he asked whether the devil possessed him? No, says *al Asbâri*, but the master's ass will not pass the bridge²; i. e. he is posed.

The opinions of the *Asbârians* were, 1. That they allowed the attributes of GOD to be distinct from his essence, yet so as to forbid any comparison to be made between GOD and his creatures³. This was also the opinion of *Abmed Ebn Hanbal*, and *David al Ispahâni*,

¹ V. eund. ib. ² Aufer al Mawâkef, & al Safadi, apud Poc. ubi sup. p. 230, &c. Ebn Khalec, in vita al Jobbâi. ³ Al Shahrâst. apud Poc. Spec. p. 230.

and others, who herein followed *Malec Ebn Ans*, and were so cautious of any assimilation of GOD to created beings, that they declared whoever moved his hand while he read these words, *I have created with my hand*, or stretched forth his finger, in repeating this saying of *Mohammed*, *The heart of the believer is between two fingers of the Merciful*, ought to have his hand and finger cut off¹; and the reasons they gave for not explaining any such words were, that it is forbidden in the *Korân*, and that such explications were necessarily founded on conjecture and opinion, from which no man ought to speak of the attributes of GOD, because the words of the *Korân* might by that means come to be understood differently from the author's meaning: nay some have been so superstitiously scrupulous in this matter as not to allow the words *hand*, *face*, and the like, when they occur in the *Korân*, to be rendred into *Persian* or any other language, but require them to be read in the very original words, and this they call *the safe way*². 2. As to predestination, they held that GOD hath one eternal will, which is applied to whatsoever he willeth, both of his own actions and those of men, so far as they are created by him, but not as they are acquired or gained by them; that he willeth both their good and their evil, their profit and their hurt, and as he willeth and knoweth, he willeth concerning men that which he knoweth, and hath commanded the pen to write the same in the preserved Table: and this is his decree, and eternal immutable counsel and purpose³. They also went so far as to say, that it may be agreeable to the way of GOD that man should be commanded what he is not able to perform⁴. But while they allow man some power, they seem to restrain it to such a power as cannot produce any thing new; only GOD, say they, so orders his providence, that he creates, after, or under, and together with every created or new power, an action which is ready whenever a man wills it, and sets about it: and this action is called *Cash*, i. e. *Acquisition*, being in respect to its creation, from GOD, but in respect to its being produced, employed, and acquired, from man⁵. And this being generally esteemed the orthodox opinion, it may not be improper farther to explain the same in the words of some other writers. The elective actions of men, says one, fall under the power of GOD alone; nor is their own power effectual thereto: but GOD causeth to exist in man power and choice; and if there be no impediment, he causeth his action to exist also, subject

¹ Idem, apud eund. p. 228, &c. ² V. Poc. ib. ³ Al Shahrest. apud eund. p. 245, &c.
⁴ Idem, ib. p. 246. ⁵ Al Shahrest. apud Poc. p. 245, &c.

to his *power*, and joined with that and his *choice*; which action, as *created*, is to be ascribed to G O D, but as *produced*, *employed*, or *acquired*, to *man*. So that by the *acquisition* of an action is properly meant a man's *joining* or *connecting* the same with his *power* and *will*, yet allowing herein no *impression* or *influence* on the existence thereof, save only that it is subject to his power ¹. Others, however, who are also on the side of *al Ashbâri*, and reputed orthodox, explain the matter in a different manner, and grant the *impression* or *influence* of the created power of man on his action, and that this *power* is what is called *Acquisition* ². But the point will be still clearer, if we hear a third author, who rehearses the various opinions, or explanations of the opinion of this sect in the following words, *viz.* *Abu'l Hasan al Ashbâri* asserts all the actions of men to be subject to the power of G O D, being created by him, and that the power of man hath no influence at all on that which he is impowered to do; but that both the power, and what is subject thereto, fall under the power of G O D: *al Kâdi Abu Becr* says that the *essence* or *substance* of the action is the effect of the power of G O D, but its being either an action of *obedience*, as prayer, or an action of *disobedience*, as fornication, are *qualities* of the action, which proceed from the power of man: *Abd' almulec*, known by the title of *Imâm al Haramain*, *Abu'l Hosein of Basra*, and other learned men, held that the actions of men are effected by the power which G O D hath created in man, and that G O D causeth to exist in man both *power* and *will*, and that this power and will do necessarily produce that which man is impowered to do: and *Abu Ishâk al Isfarâyeni* taught, that that which maketh *impression*, or hath *influence* on an action, is a *compound* of the power of G O D and the power of man ³. The same author observes, that their ancestors, perceiving a manifest difference between those things which are the effects of the *election* of man, and those things which are the *necessary* effects of inanimate agents, destitute both of knowledge and choice, and being at the same time pressed by the arguments which prove that G O D is the *Creator of all things*, and consequently of those things which are done by men, to conciliate the matter, chose the middle way, asserting actions to proceed from the *power* of G O D, and the *acquisition* of *man*; G O D's way of dealing with his servants being, that when man intendeth obedience, G O D createth in him an action of obedience, and when he intendeth

¹ Author *Sharh al Mawâkef*, apud eund. p. 247.
Sharh al Tawâleâ, apud eund. ib. p. 248, &c.

² *Al Shahrest.* ib. p. 248.

³ Author

disobedience, he createth in him an action of disobedience; so that man seemeth to be the effective producer of his action, though he really be not¹. But this, proceeds the same writer, is again pressed with its difficulties, because the very *intention* of the mind is the *work* of GOD, so that no man hath any share in the production of his own actions; for which reason the ancients disapproved of too nice an inquiry into this point, the end of the dispute concerning the same being, for the most part, either the taking away of all precepts positive as well as negative, or else the associating of a *companion* with GOD, by introducing some other independent agent besides him. Those, therefore, who would speak more accurately, use this form: *There is neither compulsion, nor free liberty, but the way lies between the two*; the power and will in man being both created by GOD, though the *merit* or *guilt* be imputed unto man. Yet, after all, it is judged the safest way to follow the steps of the primitive *Moslems*, and, avoiding subtle disputations and too curious enquiries to leave the knowledge of this matter, wholly unto GOD². 3. As to mortal sin

¹ Idem, ib. p. 249, 250. ² Idem, ib. p. 250, 251. I trust the reader will not be offended if, as a farther illustration of what has been said on this subject (in producing of which I have purposely kept to the original *Mohammedan* expressions) I transcribe a passage or two from a postscript subjoined to the epistle I have quoted above (§. iv. p. 108.) in which the point of free-will is treated *ex professo*. Therein the *Moorish* author, having mentioned the two opposite opinions of the *Kadarians*, who allow free will, and the *Jabarians*, who make man a necessary agent (the former of which opinions, he says, seems to approach nearest to that of the greater part of *Christians*, and of the *Jews*) declares the true opinion to be that of the *Sunnites*, who assert that man hath power and will to chuse good and evil, and can moreover know he shall be rewarded if he do well, and shall be punished if he do ill; but that he depends notwithstanding on GOD's power, and willeth, if GOD willeth, but not otherwise. Then he proceeds briefly to refute the two extrem opinions, and first to prove that of the *Kadarians*, though it be agreeable to GOD's justice, inconsistent with his attributes of wisdom and power: *Sapientia enim Dei*, says he, *comprehendit quicquid fuit & futurum est ab æternitate in finem usque mundi & postea. Et ita novit ab æterno omnia opera creaturarum, sive bono, sive malo, quæ fuerint creata cum potentia Dei, & ejus libera & determinata voluntate, sicut ipsi visum fuit. Denique novit eum qui futurus erat malus, & tamen creavit eum, & similiter bonum, quem etiam creavit: neque negari potest quin, si ipsi libuisset, potuisset omnes creare bonos: placuit tamen Deo creare bonos & malos, cum Deo soli sit absoluta & libera voluntas, & perfecta electio, & non homini. Ita enim Salomon in suis proverbiiis dixit, Vitam & mortem, bonum & malum, divitias & paupertatem, esse & venire à Deo. Christiani etiam dicunt S. Paulum dixisse in suis epistolis; Dicit etiam lutum figulo, quare facis unum vas ad honorem, & aliud vas ad contumeliam? Cum igitur miser homo fuerit creatus à voluntate Dei & potentia, nihil aliud potest tribui ipsi quam ipse sensus cognoscendi & sentiendi an bene vel male faciat. Quæ unica causa (id est, sensus cognoscendi) erit ejus gloriæ vel pænæ causa: per talem enim sensum novit quid boni vel mali adversus Dei præcepta fecerit.* The opinion of the *Jabarians*, on the other hand, he rejects as contrary to man's consciousness of his own power and choice, and inconsistent with GOD's justice, and his having given mankind laws, to the observing or transgressing of which he has annexed rewards and punishments. After this he proceeds to explain the third opinion in the following words. *Tertia opinio Zonis (i. e. Sannitarum,) quæ vera est, affirmat homini potestatem esse, sed limitatam à sua cæsa, id est, dependentem à Dei potentia & voluntate, & propter illam cognitionem qua deliberat bene vel male facere, esse dignum pænâ vel*

sin the *Asbūrians* taught, that if a believer guilty of such sin die without repentance, his sentence is to be left to G O D, whether he pardon him out of his mercy, or whether the prophet intercede for him, (according to that saying recorded of him, *My intercession shall be employed for those among my people who shall have been guilty of grievous crimes,*) or whether he punish him in proportion to his demerit, and afterwards, through his mercy, admit him into paradise: but that it is not to be supposed he will remain forever in hell with the infidels, seeing it is declared that whoever shall have faith in his heart but of the weight of an ant, shall be delivered from hell-fire¹. And this is generally received for the orthodox doctrine in this point, and is diametrically opposite to that of the *Motaxalites*.

These were the more rational *Sefatians*, but the ignorant part of them, not knowing how otherwise to explain the expressions of the *Korān* relating to the declarative attributes, fell into most gross and absurd opinions, making G O D corporeal, and like created beings². Such were,

2. The *Moshabbekites*, or *Assimilators*; who allowed a resemblance between G O D and his creatures³, supposing him to be a figure

vel præmio. Manifestum est in æternitate non fuisse aliam potentiam præter Dei nostri omnipotentis, e cujus potentia pendebant omnia possibilia, id est, quæ poterant esse, cum ab ipso fuerint creata. Sapientia verò Dei novit etiam quæ non sunt futura; & potentia ejus, etsi non creaverit ea, potuit tamen, si ita Deo placuisset. Ita novit sapientia Dei quæ erant impossibilia, id est, quæ non poterant esse; quæ tamen nullo pacto pendunt ab ejus potentia: ab ejus enim potentia nulla pendunt nisi possibilia.—Dicimus enim à Dei potentia non pendere creare Deum alium ipsi similem, nec creare aliquid quod moveatur & quiescat simul eodem tempore, cum hæc sint ex impossibilibus: comprehendit tamen suâ sapientiâ tale aliquid non pendere ab ejus potentia.—A potentia igitur Dei pendet solum quod potest esse, & possibile est esse; quæ semper parata est dare esse possibilibus. Et si hoc penitus cognoscamus, cognoscemus pariter omne quod est, seu futurum est, siue sint opera nostra, siue quidvis aliud, pendere à sola potentia Dei. Et hoc non privatim intelligitur, sed in genere de omni eo quod est & movetur, siue in cælis siue in terrâ; & nec aliquâ potentia potest impediri Dei potentia, cum nulla alia potentia absoluta sit, præter Dei; potentia verò nostra non est à se, nisi à Dei potentia: & cum potentia nostra dicitur esse a causa sua, ideo dicimus potentiam nostram esse stramine comparatam cum potentia Dei: non enim modo quo stramen movetur à manu maris, ita nostra potentia & voluntas à Dei potentia. Itaque Dei potentia semper est parata etiam ad occidendum aliquem; ut si quis hominem occidat, non dicimus potentia hominis id factum, sed æterna potentia Dei: error enim est id tribuere potentia hominis. Potentia enim Dei, cum semper sit parata, & ante ipsum hominem, ad occidendum; si solâ hominis potentia id factum esse diceremus, & moreretur, potentia sanè Dei (quæ antè erat) jam ibi esset frustrâ: quia post mortem non potest potentia Dei eum iterum occidere; ex quo sequeretur potentiam Dei impediri à potentia hominis, & potentiam hominis antea & antecellere potentiam Dei; quod est absurdum & impossibile. Igitur Deus est qui operatur æternâ suâ potentia: si verò homini injiciatur culpa, siue in tali homicidio, siue in alio, hoc est quantum ad præcepta & legem. Homini tribuitur solum opus externum, & ejus electio, quæ est a voluntate ejus & potentia; non verò internum.—Hæc est punctum illud indivisibile & secretum, quod à paucissimis capitur, ut sapientissimus Sidi Abo Hamet Elgaceli (i. e. Dominus Abu Hâmed al Ghazâlî) affirmat (cujus spiritus Deus concedat gloriam, Amen!) sequentibus verbis: Ita abditum & profundum & abstrusum est intelligere punctum illud Liberi Arbitrii, ut neque characteres ad scribendum, neque ullæ rationes ad exprimendum sufficiant, & omnes, quotquot de hac re locuti sunt, hæserunt confusi in ripa tanti & tum ipacioli maris.

¹ Al Shahrest. apud Poc. Spec. p. 258.

² V. Poc.

³ Al Mawâkef, apud Poc. ib.

composed of members or parts, either spiritual or corporeal, and capable of local motion, of ascent and descent, &c.¹ Some of this sect inclined to the opinion of the *Holülîans*, who believed that the divine nature might be united with the human in the same person; for they granted it possible that GOD might appear in a human form, as *Gabriel* did: and to confirm their opinion they alledge *Mohammed's* words, that he saw his LORD in a most beautiful form, and *Moses's* talking with GOD face to face². And

3. The *Kerâmians*, or followers of *Mohammed Ebn Kerâm*, called also *Mojasssemians*, or *Corporalists*; who not only admitted a resemblance between GOD and created beings, but declared GOD to be corporeal³. The more sober among them, indeed, when they applied the word *body* to GOD, would be understood to mean, that he is a *self-subsisting being*, which with them is the definition of *body*: but yet some of them affirmed him to be *finite*, and circumscribed either on all sides, or on some only, (as *beneath*, for example,) according to different opinions⁴; and others allowed that he might be felt by the hand, and seen by the eye. Nay, one *David al Jawâri* went so far as to say, that his deity was a body composed of flesh and blood, and that he had members, as hands, feet, a head, a tongue, eyes, and ears; but that he was a body, however, not like other bodies, neither was he like to any created being: he is also said farther to have affirmed that from the crown of the head to the breast he was hollow, and from the breast downward solid, and that he had black curled hair⁵. These most blasphemous and monstrous notions were the consequence of the *literal* acceptance of those passages in the *Korân* which figuratively attribute corporeal actions to GOD, and of the words of *Mohammed*, when he said, that GOD created man in his own image, and that himself had felt the fingers of GOD, which he laid on his back, to be cold: besides which, this sect are charged with fathering on their prophet a great number of spurious and forged traditions to support their opinion, the greater part whereof they borrowed from the *Jews*, who are accused as naturally prone to assimilate GOD to men, so that they describe him as weeping for *Noah's* flood till his eyes were sore⁶. And indeed, though we grant the *Jews* may have imposed on *Mohammed* and his followers in many instances, and told them as solemn truths things which themselves believed not or had invented, yet many expressions of this

¹ Al Shahrest. apud eund. ib. p. 226. ² V. Marrace. Prodr. part iii. p. 76. ³ Al Shahrest. ubi supra. ⁴ Idem, ib. p. 225.

⁵ Idem, ib. p. 226, 227. ⁶ Idem, ib. p. 227, 228.

kind are to be found in their writings; as when they introduce God roaring like a lyon at every watch of the night, and crying, *Alas! that I have laid waste my house, and suffered my temple to be burnt, and sent my children into banishment among the heathen, &c.*¹

4. The *Jabarians*; who are the direct opponents of the *Kadarians*, denying free agency in man, and ascribing his actions wholly unto God². They take their denomination from *al Jabr*, which signifies *necessity*, or *compulsion*; because they hold man to be *necessarily* and *inevitably constrained* to act as he does, by force of God's eternal and immutable decree³. This sect is distinguished into several species; some being more rigid and extream in their opinion, who are thence called *pure Jabarians*, and others more moderate, who are therefore called *middle Jabarians*. The former will not allow men to be said either to *act*, or to have any *power* at all, either *operative* or *acquiring*; asserting that man can do nothing, but produces all his actions by *necessity*, having neither *power*, nor *will*, nor *choice*, any more than an inanimate agent: they also declare that *rewarding* and *punishing* are also the effects of *necessity*; and the same they say of the imposing of commands. This was the doctrine of the *Jabmians*, the followers of *Jabm Ebn Safwân*, who likewise held that paradise and hell will vanish, or be annihilated, after those who are destined thereto respectively shall have entered them, so that at last there will remain no existing being besides God⁴; supposing those words of the *Korân*, which declare that the inhabitants of paradise and of hell *shall remain therein forever*, to be hyperbolical only, and intended for corroboration, and not to denote an eternal duration in reality⁵. The moderate *Jabarians* are they who ascribe some *power* to man, but such a power as hath *no influence* on the action: for as to those who grant the power of man to have a certain *influence* on the action, which influence is called *Acquisition*, some⁶ will not admit them to be called *Jabarians*; though others reckon those also to be called *middle Jabarians*, and to contend for the *middle* opinion between *absolute necessity* and *absolute liberty*, who attribute to man *acquisition*, or *concurrence* in producing the action, whereby he *gaineth* commendation or blame, (yet without admitting it to have any *influence* on the action,) and therefore make the *Albârians* a branch of this sect⁷. Having again mentioned the term *Acquisition*, we may

¹ Talm. Berachoth, c. 1. V. Poc. ubi supra, p. 228. ² V. Abulfarag. p. 168. ³ Al Shahrest. al Mawâkef, & Ebn al Koffa, apud Poc. ib. p. 238, &c. ⁴ Al Shahrest. al Motarezzi, & Ebn al Koffa, apud eund. p. 239, 243, &c. ⁵ Ibidem, ib p. 260. ⁶ Al Shahrest. ⁷ Ebn al Koffa, & al Mawâkef.

perhaps have a clearer idea of what the *Mohammedans* mean thereby, when told, that it is defined to be *an action directed to the obtaining of profit, or the removing of hurt*, and for that reason never applied to any action of GOD, who acquireth to himself neither profit nor hurt¹. Of the *middle or moderate Jabarians*, were the *Najârians*, and the *Derârians*. The *Najârians* were the adherents of *Al Hasan Ebn Mohammed al Najâr*, who taught that GOD was he who *created* the actions of men, both good and bad, and that man *acquired* them, and also that man's power had an *influence* on the action, or a certain *cooperation*, which he called *Acquisition*; and herein he agreed with *al Ashâri*². The *Derârians* were the disciples of *Derâr Ebn Amru*, who held also that men's actions are really *created* by GOD, and that man really *acquired* them³. The *Jabarians* also say; that GOD is absolute Lord of his creatures, and may deal with them according to his own pleasure, without rendring account to any, and that if he should admit all men without distinction into paradise, it would be no impartiality, or if he should cast them all into hell it would be no injustice⁴. And in this particular likewise they agree with the *Ashârians*, who assert the same⁵, and say that *reward* is a *favour* from GOD, and *punishment* a piece of *justice*; obedience being by them considered as a *sign* only of future reward, and transgression as a *sign* of future punishment⁶.

5. The *Morgians*; who are said to be derived from the *Jabarians*⁷. These teach that the judgment of every true believer, who hath been guilty of a grievous sin, will be deferred till the resurrection; for which reason they pass no sentence on him in this world, either of absolution or condemnation. They also hold that *disobedience* with *faith* hurteth not; and that, on the other hand, *obedience* with

¹ Ebn al Kossâ, apud Poc. ubi sup. p. 240.
dem, ib.

⁴ Abulfarag. p. 168, &c.

² Al Shahrest. apud eund. p. 245.

³ Idem, ib.

⁵ Al Shahrestânî, ubi sup. pag. 252, &c.

⁶ Sharh al Tawâlea, ib. To the same effect writes the *Moorish* author quoted above, from whom I will venture to transcribe the following passage, with which he concludes his discourse on Free-will. *Intellectus ferè lumine naturali novit Deum esse rectum judicem & justum, qui non aliter afficit creaturam quàm juste: etiam Deum esse absolutum Dominum, & hanc orbis machinam esse ejus, & ab eo creatam; Deum nullis debere rationem reddere, cum quicquid agat, agat jure proprio sibi: & ita absolute poterit afficere præmio vel pœna quem vult, cum omnis creatura sit ejus, nec facit cuquam injuriam, etsi eam tormentis & pœnis æternis afficiat: plus enim boni & commodi accepit creatura quando accepit esse a suo creatore, quàm incommodi & damni quando ab eo damnata est & affecta tormentis & pœnis. Hoc autem intelligitur si Deus absolute id faceret. Quando enim Deus, pietate & misericordia motus, eligit aliquos ut ipsi serviant, Dominus Deus gratiâ suâ id facit ex infinitâ bonitate; & quando aliquos derelinquit, & pœnis & tormentis afficit, ex justitia & reâritudine. Et tandem dicimus omnes pœnas esse justas quæ a Deo veniunt, & nostrâ tantùm culpâ, & omnia bona esse à pietate & misericordia ejus infinita.*

⁷ Al Shahrest. ubi sup. p. 256.

infidelity profiteth not¹. As to the reason of their name the learned differ, because of the different significations of its root, each of which they accommodate to some opinion of the sect. Some think them so called because they *postpone* works to intention, that is, esteem works to be inferior in degree to intention and profession of the faith²; others, because they *allow hope*, by asserting that disobedience with faith hurteth not, &c. others take the reason of the name to be, their *deferring* the sentence of the heinous sinner till the resurrection³; and others, their *degrading* of *Ali*, or removing him from the first degree to the fourth⁴: for the *Morgians*, in some points relating to the office of *Imām*, agree with the *Khārejites*. This sect is divided into four species: three of which, according as they happen to agree in particular dogms with the *Khārejites*, the *Kadarians*, or the *Jabarians*, are distinguished as *Morgians* of those sects, and the fourth is that of the *pure Morgians*; which last species is again sub-divided into five others⁵. The opinions of *Mokātel* and *Bašbar*, both of a sect of the *Morgians* called *Thaubanians*, should not be omitted. The former asserted that disobedience hurts not him who professes the unity of GOD, and is endued with faith; and that no true believer shall be cast into hell: he also taught that GOD will surely forgive all crimes besides infidelity; and that a disobedient believer will be punished, at the day of resurrection, on the bridge⁶ laid over the midst of hell, where the flames of hell-fire shall catch hold on him, and torment him in proportion to his disobedience, and that he shall then be admitted into paradise⁷. The latter held, that if GOD do cast the believers guilty of grievous sins into hell, yet they will be delivered thence after they shall have been sufficiently punished; but that it is neither possible nor consistent with justice, that they should remain therein forever: which, as has been observed, was the opinion of *al Ashkari*.

III. The *Khārejites* are they who *depart* or *revolt* from the lawful prince established by public consent; and thence comes their name, which signifies *revolters* or *rebels*⁸. The first who were so called, were twelve thousand men who revolted from *Ali*, after they had fought under him at the battle of *Seffein*, taking offence at his submitting the decision of his right to the *Khalifat*, which *Moāwiyah* disputed with him, to arbitration, though they themselves had first

Of the
sect of the
Khārejites.

¹ Abulfar. p. 169.

² Al Firauz.

³ Ebn al Athîr, Al Motarrezî.

⁴ Al Shahrest. ubi

sup. p. 254, &c.

⁵ Idem, ibid.

⁶ See before, §. IV. p. 91.

⁷ Al Shahrest. ubi supra,

p. 257.

⁸ Idem, ib. p. 269.

obliged.

obliged him to it ¹. These were also called *Mobakkemites*, or *Judiciarians*; because the reason which they gave for their revolt was, that *Ali* had referred a matter concerning the religion of GOD to the judgment of men, whereas the judgment, in such case, belonged only unto GOD ². The heresy of the *Khârejites* consisted chiefly in two things. 1. In that they affirmed a man might be promoted to the dignity of *Imâm*, or prince, though he was not of the tribe of *Koraisch*, nor even a freeman, provided he was a just and pious person, and endued with the other requisite qualifications; and also held, that if the *Imâm* turned aside from the truth, he might be put to death or deposed; and that there was no absolute necessity for any *Imâm* at all in the world. 2. In that they charged *Ali* with sin, for having left an affair to the judgment of men, which ought to have been determined by GOD alone; and went so far as to declare him guilty of infidelity, and to curse him, on that account ³. In the 38th year of the *Hejra*, which was the year following the revolt, all these *Khârejites* who persisted in their rebellion, to the number of four thousand, were cut to pieces by *Ali*, and as several historians ⁴ write, even to a man: but others say nine of them escaped, and that two fled into *Omân*, two into *Kermân*, two into *Sejestân*, two into *Mesopotamia*, and one to *Tel Mawrûn*; and that these propagated their heresy in those places, the same remaining there to this day ⁵. The principal sects of the *Khârejites*, besides the *Mobakkemites* above-mentioned, are six; which, though they greatly differ among themselves in other matters, yet agree in these, *viz.* that they absolutely reject *Othmân* and *Ali*, preferring the doing of this to the greatest obedience, and allowing marriages to be contracted on no other terms; that they account those who are guilty of grievous sins to be infidels; and that they hold it necessary to resist the *Imâm* when he transgresses the law. One sect of them deserves more particular notice, *viz.*

The *Waidians*; so called from *al Waid*, which signifies the threats denounced by GOD against the wicked. These are the antagonists of the *Morgians*, and assert that he who is guilty of a grievous sin ought to be declared an infidel or apostate, and will be eternally punished in hell, though he were a true believer ⁶: which opinion of theirs, as has been observed, occasioned the first rise of the *Môtaza-*

¹ See Ockley's Hist. of the Sarac. V. 1. p. 60, &c. ² Al Shahrest. ubi sup. p. 270. ³ Idem, ib. ⁴ Abu'l-feda, al Jannâbi, Elmacinus, p. 40. ⁵ Al Shahrestâni. See Ockley's Hist. of the Saracens, ubi sup. p. 63. ⁶ Abulfar. p. 169. Al Shahrest. apud Poc. Spec. p. 256.

lites. One *Jaafar Ebn Mobashshar*, of the sect of the *Nodbâmians*, was yet more severe than the *Wâidians*, pronouncing him to be a reprobate and an apostate who steals but a grain of corn ¹.

IV. The *Shiites* are the opponents of the *Khârejites*: their name properly signifies *sectaries* or *adherents* in general, but is peculiarly used to denote those of *Ali Ebn Abi Tâleb*; who maintain him to be lawful *Khalif* and *Imâm*, and that the supream authority, both in spirituals and temporals, of right belongs to his descendants, notwithstanding they may be deprived of it by the injustice of others, or their own fear. They also teach, that the office of *Imâm* is not a common thing, depending on the will of the vulgar, so that they may set up whom they please; but a fundamental affair of religion, and an article which the prophet could not have neglected, or left to the fancy of the common people ²: nay some, thence called *Imâmians*, go so far as to assert, that religion consists solely in the knowledge of the true *Imâm* ³. The principal sects of the *Shiites* are five, which are sub-divided into an almost innumerable number; so that some understand *Mohammed's* prophecy of the seventy odd sects, of the *Shiites* only. Their general opinions are, 1. That the peculiar designation of the *Imâm*, and the testimonies of the *Korân* and *Mohammed* concerning him, are necessary points. 2. That the *Imâms* ought necessarily to keep themselves free from light sins as well as more grievous. 3. That every one ought publickly to declare who it is that he adheres to, and from whom he separates himself, by word, deed, and engagement; and that herein there should be no dissimulation. But in this last point some of the *Zeidians*, a sect so named from *Zeid*, the son of *Ali* surnamed *Zein al âbedîn*, and great grandson of *Ali*, dissented from the rest of the *Shiites* ⁴. As to other articles, wherein they agreed not, some of them came pretty near to the notions of the *Motaxalites*, others to those of the *Moshabbebites*, and others to those of the *Sunnites* ⁵. Among the latter of these *Mohammed al Bâker*, another son of *Zein al âbedîn's*, seems to claim a place: for his opinion as to the will of *God* was, that *God* willeth something *in* us, and something *from* us, and that what he willeth *from* us he hath *revealed* to us; for which reason he thought it preposterous that we should employ our thoughts about those things which *God* willeth *in* us, and neglect those which he willeth *from* us: and as to *God's* decree, he held that the way lay in the *middle*, and that there was

Of the
sect of the
Shiites.

¹ V. Poc. ib. p. 257. ² Al Shahrest. ib. p. 261. Abulfar. p. 169. ³ Al Shahrest. ib. p. 262. ⁴ Idem, ib. V. D'Herbel. Bibl. Orient. Art. Schiab. ⁵ V. Poc. ib.

neither compulsion, nor free liberty ¹. A tenet of the *Khattábians*, or disciples of one *Abu'l Khattáb*, is too peculiar to be omitted. These maintained *paradise* to be no other than the *pleasures of this world*, and *hell-fire* to be the *pains* thereof, and that the world will never decay: which proposition being first laid down, it is no wonder they went farther, and declared it lawful to indulge themselves in drinking wine and whoring, and to do other things forbidden by the law, and also to omit doing the things commanded by the law ².

Many of the *Shiites* carried their veneration for *Ali* and his descendants so far, that they transgressed all bounds of reason and decency; though some of them were less extravagant than others. The *Gholáites*, who had their name from their *excessive* zeal for their *Imáms*, were so highly transported therewith, that they raised them above the degree of created beings, and attributed divine properties to them; transgressing on either hand, by deifying of mortal men, and by making *GOD* corporeal: for one while they liken one of their *Imáms* to *GOD*, and another while they liken *GOD* to a creature ³. The sects of these are various, and have various appellations in different countries. *Abd'allah Ebn Saba* (who had been a *Jew*, and had asserted the same thing of *Joshua* the son of *Nun*) was the ring-leader of one of them. This man gave the following salutation to *Ali*, viz. *Thou art Thou*, i. e. *Thou art GOD*: and hereupon the *Gholáites* became divided into several species; some maintaining the same thing, or something like it, of *Ali*, and others of some of one of his descendants; affirming that he was not dead, but would return again in the clouds, and fill the earth with justice ⁴. But howmuch-soever they disagreed in other things, they unanimously held a *metempsychosis*, and what they call *al Holúl*, or the descent of *GOD* on his creatures; meaning thereby that *GOD* is present in every place, and speaks with every tongue, and appears in some individual person ⁵: and hence some of them asserted their *Imáms* to be *prophets*, and at length *gods* ⁶. The *Nosairians* and the *Ishákians* taught that spiritual substances appear in grosser bodies; and that the angels and the devil have appeared in this manner. They also assert that *GOD* hath appeared in the form of certain men; and since, after *Mohammed*, there hath been no man more excellent than *Ali*, and, after him, his sons have excelled all other men, that *GOD* hath appeared in their form, spoken with their tongue, and made use of their

¹ Al Shahrest. ib. p. 263.

² Idem, & Ebn al Kossá, ib. p. 260, &c.

³ Idem, ibid

⁴ Idem, ib. p. 264. V. Marracc. Prodr. part. iii. p. 80, &c.

⁵ Idem, ib. p. 265.

⁶ V.

D'Herbel. Bibl. Or. Art. Hakem beamrillah.

hands,

hands, for which reason, say they, *we attribute divinity to them*¹. And to support these blasphemies, they tell several miraculous things of *Ali*, as his moving the gates of *Kbaibar*², which they urge as a plain proof that he was endued with a particle of divinity and with sovereign power, and that he was the person in whose form *GOD* appeared, with whose hands he created all things, and with whose tongue he published his commands; and therefore they say he was in being before the creation of heaven and earth³. In so impious a manner do they seem to wrest those things which are said in scripture of *CHRIST*, by applying them to *Ali*. These extravagant fancies of the *Shiites*, however, in making their *Imāms* partakers of the divine nature, and the impiety of some of those *Imāms* in laying claim thereto, are so far from being peculiar to this sect, that most of the other *Mohammedan* sects are tainted with the same madness; there being many found among them, and among the *Sūfis* especially, who pretend to be nearly related to heaven, and who boast of strange revelations before the credulous people⁴. It may not be amiss to hear what *al Ghazālī* has written on this occasion. *Matters are come to that pass*, says he, *that some boast of an union with God, and of discoursing familiarly with him, without the interposition of a veil, saying, It hath been thus said to us, and We have thus spoken; affecting to imitate Hosein al Hallāj, who was put to death for some words of this kind uttered by him, he having said (as was proved by credible witnesses,) I am the Truth*⁵, *or Abu Yazīd al Bastāmi, of whom it is related that he often used the expression, Sobhāni, i. e. Praise be unto me*⁶! *But this way of talking is the cause of great mischief among the common people; insomuch that husbandmen, neglecting the tillage of their land, have pretended to the like privileges; nature being tickled with discourses of this kind, which furnish men with an excuse for leaving their occupations, under pretence of purifying their souls, and attaining I know not what degrees and conditions. Nor is there any thing to hinder the most stupid fellows from forming the like pretensions, and catching at such vain expressions: for whenever what they say is denied to be true, they fail not to reply, that our unbelief proceeds from learning and logic; affirming learning to be a veil, and logic the work of the mind; whereas what they tell us appears only within, being discovered by the light of truth. But this is that truth the sparks whereof have*

¹ Idem, ib. *Abulfar.* p. 169.² See *Prid.* *Life of Mab.* p. 93.³ *Al Shah.* ubi supr. p. 266.⁴ *Pocock.* *Spec.* p. 267.⁵ *V. D'Herbel.* *Bibl. Orient. Art.* *Hallage.*⁶ *V. Ibid.* *Art.* *Bastham.*

flown into several countries, and occasioned great mischiefs; so that it is more for the advantage of GOD's true religion to put to death one of those who utter such things, than to bestow life on ten others ¹.

Thus far have we treated of the chief sects among the *Mohammedans* of the first ages; omitting to say any thing of the more modern sects, because the same are taken little or no notice of by their own writers, and would be of no use to our present design ². It may be proper, however, to mention a word or two of the great schism at this day subsisting between the *Sonnites* and the *Shiites*, or partisans of *Ali*, and maintained on either side with implacable hatred and furious zeal. Tho' the difference arose at first on a political occasion, it has notwithstanding been so well improved by additional circumstances, and the spirit of contradiction, that each party detest and anathematize the other as abominable heretics, and farther from the truth than either the *Christians* or the *Jews* ³. The chief points wherein they differ are, 1. That the *Shiites* reject *Abu Becr*, *Omar*, and *Othmán*, the three first *Khalífs*, as usurpers and intruders; whereas the *Sonnites* acknowledge and respect them as rightful *Imáms*. 2. The *Shiites* prefer *Ali* to *Mohammed*, or, at least, esteem them both equal; but the *Sonnites* admit neither *Ali*, nor any of the prophets, to be equal to *Mohammed*. 3. The *Sonnites* charge the *Shiites* with corrupting the *Korán*, and neglecting its precepts; and the *Shiites* retort the same charge on the *Sonnites*. 4. The *Sonnites* receive the *Sonna*, or book of traditions of their prophet, as of canonical authority; whereas the *Shiites* reject it as apocryphal and unworthy of credit. And to these disputes, and some others of less moment, is principally owing the antipathy which has long reigned between the *Turks*, who are *Sonnites*, and the *Persians*, who are of the sect of *Ali*. It seems strange that *Spinoza*, had he known of no other schism among the *Mohammedans*, should yet never have heard of one so publickly notorious as this between the *Turks* and *Persians*; but it is plain he did not, or he would never have assigned it as the reason of his preferring the order of the *Mohammedan*-church to that of the *Roman*, that there have arisen no schisms in the former since its birth ⁴.

¹ Al Ghazáli, apud Poc. ubi sup.

² The reader may meet with some account of them in *Rycart's State of the Ottoman Empire*, l. 2. chap. 12.

³ V. ib. ch. 10. & Chardin. *Voy. de Perse*, T. II. p. 169, 170, &c.

⁴ The words of *Spinoza* are; *Ordinam Romanæ ecclesiæ politicum & plurimis lucrosam esse fateor; nec ad decipiendam plebem, & hominum animos coercendum commodiorem isto crederem, ni ordo Mahumedanæ ecclesiæ esset, qui longè eundem antecellit. Nam à quo tempore hæc superstitio incepit, nulla in eorum ecclesiâ schismata orta sunt.* Opera Posth. p. 613.

As success in any project seldom fails to draw in imitators, *Mohammed's* having raised himself to such a degree of power and reputation by acting the prophet, induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office were *Moseilama* and *al-Afwad*, whom the *Mohammedans* usually call *the two liars*. Of persons pretending to prophesy in Mohammed's time and since.

The former was of the tribe of *Honeifa*, who inhabited the province of *Yamama*, and a principal man among them. He headed an embassy sent by his tribe to *Mohammed* in the ninth year of the *Hejra*, and professed himself a *Moslem*¹: but on his return home, considering that he might possibly share with *Mohammed* in his power, the next year he set up for a prophet also, pretending to be joined with him in the commission to recal mankind from idolatry to the worship of the true GOD²; and he published written revelations, in imitation of the *Korân*, of which *Abulfaragius*³ has preserved the following passage, viz. *Now hath GOD been gracious unto her that was with child, and hath brought forth from her the soul, which runneth between the peritonæum and the bowels. Moseilama, having formed a considerable party among those of Honeifa, began to think himself upon equal terms with Mohammed, and sent him a letter, offering to go halves with him*⁴, in these words: *From Moseilama the apostle of GOD, to Mohammed the apostle of GOD. Now let the earth be half mine, and half thine. But Mohammed, thinking himself too well established to need a partner, wrote him this answer: From Mohammed the apostle of GOD, to Moseilama the liar. The earth is GOD's: he giveth the same for inheritance unto such of his servants as he pleaseth; and the happy issue shall attend those who fear him*⁵. During the few months which *Mohammed* lived after this revolt, *Moseilama* rather gained than lost ground, and grew very formidable; but *Abu Becr*, his successor, in the eleventh year of the *Hejra*, sent a great army against him, under the command of that consummate general *Kbâled Ebn al Walîd*, who engaged *Moseilama* in a bloody battle, wherein the false prophet happening to be slain by *Wabsha*, the negro slave who had killed *Hamza* at *Obod*, and by the same lance⁶, the *Moslems* gained an entire victory, ten thousand of the apostates being left dead on the spot, and the rest returning to *Mohammedism*⁷.

¹ Abulfed. p. 160. ² Idem, Elmac. p. 9. ³ Hist. Dynast. p. 164. ⁴ Abulfed. ubi sup.
⁵ Al Beidâwi, in Kor. c. 5. ⁶ Abulfed. ubi sup. ⁷ Idem, ib. Abulfarag. p. 173.
 Elmac. p. 16, &c. See Ockley's Hist. of the Sarac. Vol. I. p. 15, &c.

Of *al Afwad al Ans*.

Al Afwad, whose name was *Aibala*, was of the tribe of *Ans*, and governed that and the other tribes of *Arabs* descended from *Madhbaj*¹. This man was likewise an apostate from *Mohammedism*, and set up for himself the very year that *Mohammed* died². He was surnamed *Dhu'lhêmâr*, or the *master of the ass*, because he used frequently to say, *The master of the ass is coming unto me*³; and pretended to receive his revelations from two angels named *Sobaik* and *Shoraik*⁴. Having a good hand at legerdemain, and a smooth tongue, he gained mightily on the multitude by the strange feats which he shewed them, and the eloquence of his discourse⁵: by these means he greatly increased his power, and having made himself master of *Najrân* and the territory of *al Tâyes*⁶, on the death of *Badbân*, the governor of *Yaman* for *Mohammed*, he seized that province also, killing *Shahr*, the Son of *Badbân*, and taking to wife his widow, whose father, the uncle of *Firûz* the *Deilamite*, he had also slain⁷. These news being brought to *Mohammed*, he sent to his friends, and to those of *Hamdân*; a party of whom, conspiring with *Kais Ebn Abd'al Yaghûth*, who bore *al Afwad* a grudge, and with *Firûz* and *al Afwad's* wife, broke by night into his house, where *Firûz* surprized him and cut off his head. While he was dispatching he roared like a bull; at which his guards came to the chamber door, but were sent away by his wife, who told them the prophet was only agitated by the divine inspiration. This was done the very night before *Mohammed* died. The next morning the conspirators caused the following proclamation to be made, viz. *I bear witness that Mohammed is the apostle of God, and that Aihala is a liar*; and letters were immediately sent away to *Mohammed*, with an account of what had been done: but a messenger from heaven outstripped them, and acquainted the prophet with the news, which he imparted to his companions but a little before his death; the letters themselves not arriving till *Abu Becr* was chosen *Khalîf*. It is said that *Mohammed* on this occasion told those who attended him, that before the day of judgment thirty more impostors, besides *Moseilama* and *al Afwad*, should appear, and every one of them set up for a prophet. The whole time from the beginning of *al Afwad's* rebellion to his death, was about four months⁸.

¹ *Al Soheili*, apud *Gagnier*. in not. ad *Abulf. vit. Moh.* p. 158.

Abulfed. ubi sup. ⁴ *Al Soheili*, ubi supra. ¹ *Abulfed. ubi sup.*

supr.

⁷ *Idem*, al *Jannâbi*, ubi sup.

⁸ *Idem*, ibid.

² *Elmac. p. 9.*

³ *A-*

⁶ *Idem*, & *Elmac. ubi*

In the same eleventh year of the *Hejra*, but after the death of *Mohammed*, as seems most probable, *Toleiba Ebn Khowailed* set up <sup>Of Tolei-
ba.</sup> for a prophet, and *Sejāj Bint al Mondar* ¹ for a prophetess.

Toleiba was of the tribe of *Afad*, which adhered to him, together with great numbers of the tribes of *Gbatfān* and *Tay*. Against them likewise was *Kbāled* sent, who engaged and put them to flight, obliging *Toleiba* with his shattered troops to retire into *Syria*, where he staid till the death of *Abu Becr*: then he went to *Omar* and embraced *Mohammedism* in his presence, and having taken the oath of fidelity to him, returned to his own country and people ².

Sejāj, surnamed *Omm Sāder*, was of the tribe of *Tamīm*, and the ^{Of Sejāj.} wife of *Abu Cabdala*, a soothsayer of *Yamāma*. She was followed not only by those of her own tribe, but by several others. Thinking a prophet the most proper husband for her, she went to *Moseilama*, and married him; but after she had staid with him three days, she left him, and returned home ³. What became of her afterwards I do not find. *Ebn Shobnah* has given us part of the conversation which passed at the interview between those two pretenders to inspiration; but the same is a little too immodest to be translated.

In succeeding ages several impostors from time to time started up, most of whom quickly came to nothing: but some made a considerable figure, and propagated sects which continued long after their decease. I shall give a brief account of the most remarkable of them, in order of time.

In the reign of *al Mobdi*, the third *Khalīf* of the race of *al* <sup>Of al M-
anna.</sup> *Abbās*, one *Hakem Ebn Hāshem* ⁴, originally of *Merā* in *Khōraṣān*, who had been an under-secretary to *Abu Moslem*, the governor of that province, and afterwards turned soldier, passed thence into *Mawarā'nabr*, where he gave himself out for a prophet. He is generally named by the *Arab* writers *al Mokanna*, and sometimes *al Borkai*, that is *the veiled*, because he used to cover his face with a veil, or a gilded mask, to conceal his deformity, having lost an eye in the wars, and being otherwise of a despicable appearance; tho' his followers pretended he did it for the same reason as *Moses* did, *viz.* lest the splendor of his countenance should dazzle the eyes of the beholders. He made a great many profelytes at *Nakhsab* and *Kash*, deluding the people with several juggling performances, which

¹ *Ebn Shobnah* & *Elmacinus* call her the daughter of *al Hareth*.
Reidāwi, in Kor. c. 5.

³ *Ebn Shohnah*. V. *Elmac*. p. 16.

² *Elmac*. p. 16. *al*

⁴ Or *Ebn Arā*, according

to *Ebn Shobnah*.

they

they swallowed for miracles, and particularly by causing the appearance of a moon to rise out of a well for many nights together; whence he was also called, in the *Persian* tongue, *Sâzendeh mah*, or *the moon-maker*. This impious impostor, not content with being reputed a prophet, arrogated divine honours to himself, pretending that the deity resided in his person: and the doctrine whereon he built this, was the same with that of the *Gholaites* abovementioned, who affirmed a transmigration or successive manifestation of the divinity through and in certain prophets and holy men, from *Adam* to these latter days, (of which opinion was also *Abu Moslem* himself¹;) but the particular doctrine of *al Mokanna* was, that the person in whom the deity had last resided, was the aforesaid *Abu Moslem*, and that the same had, since his death, passed into himself. The faction of *al Mokanna*, who had made himself master of several fortified places in the neighbourhood of the cities abovementioned, growing daily more and more powerful, the *Khalif* was at length obliged to send an army to reduce him; at the approach whereof *al Mokanna* retired into one of his strongest fortresses, which he had well provided for a siege, and sent his emissaries abroad to persuade people that he raised the dead to life, and knew future events. But being straitly besieged by the *Khalif*'s forces, when he found there was no possibility for him to escape, he gave poison in wine to his whole family and all that were with him in the castle, and when they were dead he burnt their bodies, together with their cloaths and all the provisions, and cattle; and then, to prevent his own body's being found, he threw himself into the flames, or, as others say, into a tub of *aqua fortis*, or some other preparation, which consumed every part of him, except only his hair: so that when the besiegers entered the place they found no creature in it, save one of *al Mokanna*'s concubines, who, suspecting his design, had hid herself, and discovered the whole matter. This contrivance, however, failed not to produce the effect which the impostor designed among the remaining part of his followers; for he had promised them that his soul should transmigrate into the form of a grey-headed man, riding on a greyish beast, and that after so many years, he would return to them, and give them the earth for their possession: the expectation of which promise kept the sect in being for several

¹ This explains a doubt of Mr. Bayle concerning a passage of *Elmacinus*, as translated by *Erpenius*, and corrected by *Bespier*. V. Bayle, Dict. Hist. Art. *Abumuslimus*, vers la fin, & Rem. B.

ages after ¹, under the name of *Mobeyyidites*, or, as the *Persians* call them, *Sefid jâmebgbiân*, i. e. *the cloathed in white*, because they wore their garments of that colour, in opposition, as is supposed, to the *Khalîfs* of the family of *Abbâs*, whose banners and habits were black. The historians place the death of *al Mokanna* in the 162d, or 163d year of the *Hejra* ².

In the year of the *Hejra* 201, *Bâbec*, surnamed *al Kborremi*, and *Kborremdîn*, either because he was of a certain district near *Ardebîl* in *Adberbijân*, called *Kborrem*, or because he instituted a merry religion, which is the signification of the word in *Persian*, began to take on him the title of a prophet. I do not find what doctrine he taught; but it is said he professed none of the religions then known in *Asia*. He gained a great number of devotees in *Adberbijân* and the *Persian Irâk*, and grew powerful enough to wage war with the *Khalîf al Mâmûn*, whose troops he often beat, killing several of his generals, and one of them with his own hand; and by these victories he became so formidable that *al Môtasem*, the successor of *al Mâmûn*, was obliged to employ the forces of the whole empire against him. The general sent to reduce *Bâbec* was *Afshîd*, who having overthrown him in battle, took his castles one after another with invincible patience, notwithstanding the rebels gave him great annoyance, and at last shut up the impostor in his principal fortress; which being taken, *Bâbec* found means to escape thence in disguise, with some of his family and principal followers; but taking refuge in the territories of the *Greeks*, was betrayed in the following manner. *Sabel*, an *Armenian* officer, happening to know *Bâbec*, enticed him, by offers of service and respect, into his power, and treated him as a mighty prince, till, when he sat down to eat, *Sabel* clapt himself down by him; at which *Bâbec* being surprized, asked him how he dared to take that liberty unasked? *It is true, great king*, replied *Sabel*, *I have committed a fault; for who am I, that I should sit at your majesty's table?* And immediately sending for a smith, he made use of this bitter sarcasm, *Stretch forth your legs, great king, that this man may put fetters on them.* After this *Sabel* sent him to *Afshîd*, tho' he had offered a large sum for his liberty, having first served him in his own kind, by causing his mother, sister, and wife, to

¹ They were a sect in the days of *Abu'lsaragius*, who lived above five hundred years after this extraordinary event; and may, for ought I know, be so still. ² Ex *Abu'lsarag. Hist. Dyn.* p. 226. *Lobb al Tawârikh*, *Ebn Shohnah*, *al Tabari*, & *Khondamir*. V. *D'Herbel. Bibl. Orient. Art. Hakem Ben Hâschem*.

be ravished before his face; for so *Babec* used to treat his prisoners. *Afshîd*, having the arch-rebel in his power, conducted him to *al Môtasem*, by whose order he was put to an ignominious and cruel death. This man had maintained his ground against the power of the *Khalîfs* for twenty years, and had cruelly put to death above two hundred and fifty thousand people; it being his custom never to spare man, woman or child, either of the *Mohammedans* or their allies¹. The sectaries of *Bâbec* which remained after his death, seem to have been entirely dispersed, there being little or no mention made of them by historians.

Of *Mahmûd Ebn Faraj*.

About the year 235, one *Mahmûd Ebn Faraj* pretended to be *Moses* resuscitated, and plaid his part so well that several people believed on him, and attended him when he was brought before the *Khalîf al Motawakkel*. That prince, having been an ear-witness of his extravagant discourses, condemned him to receive ten buffets from every one of his followers, and then to be drubbed to death; which was accordingly executed; and his disciples were imprisoned till they came to their right minds².

Of the *Karmatians*.

The *Karmatians*, a sect which bore an inveterate malice against the *Mohammedans*, began first to raise disturbances in the year of the *Hejra* 278, and the latter end of the reign of *al Môtamed*. Their origin is not well known; but the common tradition is, that a poor fellow, whom some call *Karmata*, came from *Kbûzistân* to the villages near *Cûfa*, and there feigned great sanctity and strictness of life, and that God had enjoined him to pray fifty times a day, pretending also to invite people to the obedience of a certain *Imâm* of the family of *Mohammed*: and this way of life he continued till he had made a very great party, out of whom he chose twelve, as his apostles, to govern the rest, and to propagate his doctrines. But the governor of the province, finding men neglected their work, and their husbandry in particular, to say those fifty prayers a day, seized the fellow, and having put him in prison, swore that he should die; which being over-heard by a girl belonging to the governor, she, pitying the man, at night took the key of the dungeon from under her master's head as he slept, and having let the prisoner out, returned the key to the place whence she had it. The next morning the governor found the bird flown; and the accident being publicly known raised great admiration, his adherents giving it out that God

¹ Ex *Abulfarag.* p. 252, &c. *Elmacin.* p. 141, &c. & *Khondamir.* V. D'Herbel. Art. *Bâbec.* ² *Ebn Shohnah.* V. D'Herbel. p. 537.

had taken him into heaven. Afterwards he appeared in another province, and declared to a great number of people he had got about him, that it was not in the power of any to do him hurt; notwithstanding which, his courage failing him, he retired into *Syria*, and was not heard of any more. His sect, however, continued and increased, pretending that their master had manifested himself to be a true prophet, and had left them a new law, wherein he had changed the ceremonies and form of prayer used by the *Moslems*, and introduced a new kind of fast; and that he had also allowed them to drink wine, and dispensed with several things commanded in the *Korân*. They also turned the precepts of that book into allegory; teaching that prayer was the symbol of obedience to their *Imâm*, and fasting that of silence, or concealing their dogms from strangers: they also believed fornication to be the sin of infidelity; and the guilt thereof to be incurred by those who revealed the mysteries of their religion, or paid not a blind obedience to their chief. They are said to have produced a book, wherein was written (among other things,) *In the name of the most merciful G O D.* Al Faraj Ebn Othmân of the town of *Nafrâna* saith, that Christ appeared unto him in a human form, and said, *Thou art the invitation: thou art the demonstration: thou art the camel: thou art the beast: thou art John the son of Zacharias: thou art the Holy Ghost*¹. From the year above-mentioned the *Karmatians*, under several leaders, gave almost continual disturbance to the *Khalifs* and their *Mohammedan* subjects for several years; committing great disorders and outrages in *Chaldea*, *Arabia*, *Syria*, and *Mesopotamia*, and at length establishing a considerable principality, the power whereof was in its meridian in the reign of *Abu Dhâber*, famous for his taking of *Mecca*, and the indignities by him offered to the temple there, but which declined soon after his time and came to nothing².

To the *Karmatians* the *Ismaelians* of *Asia* were very near of kin, if they were not a branch of them. For these, who were also called *al Molâbedab*, or the *Impious*, and by the writers of the history of the holy wars, *Assassins*, agreed with the former in many respects; such as their inveterate malice against those of other religions, and especially the *Mohammedan*, their unlimited obedience to their prince, at whose command they were ready for assassinations, or any other bloody and dangerous enterprize, their pretended attachment to

¹ Apud Abulfar. p. 275. ² Ex Abulfar. ibid. Elmacino, p. 174, &c. Ebn Shohnah, Khondamir. V. D'Herbel. Art. Carmath.

a certain *Imâm* of the house of *Ali*, &c. These *Ismaelians* in the year 483 possessed themselves of *al Jebâl*, in the *Persian Irák*, under the conduct of *Hafan Sabah*; and that prince and his descendants enjoyed the same for an hundred and seventy one years, till the whole race of them was destroyed by *Holagu the Tartar* ¹.

And Ba-
tenites.

The *Bâtenites*, which name is also given to the *Ismaelians* by some authors, and likewise to the *Karmatians* ², were a sect which professed the same abominable principles, and were dispersed over several parts of the east ³. The word signifies *Esoteric*, or people of inward or hidden light or knowledge.

Of al Mo-
tanabbi.

Abu'l Teyyeb Ahmed, surnamed *al Motanabbi*, of the tribe of *Jôsa*, is too famous on another account not to claim a place here. He was one of the most excellent poets among the *Arabians*, there being none besides *Abu Temâm* who can dispute the prize with him. His poetical inspiration was so warm and exalted, that he either mistook it, or thought he could persuade others to believe it to be prophetic, and therefore gave himself out to be a prophet indeed; and thence acquired his surname, by which he is generally known. His accomplishments were too great not to have some success; for several tribes of the *Arabs* of the deserts, particularly that of *Kelâb*, acknowledged him to be what he pretended. But *Lûlû*, governor in those parts for *Akhshîd* king of *Egypt* and *Syria*, soon put a stop to the further progress of this new sect, by imprisoning their prophet, and obliging him to renounce his chimerical dignity; which having done, he regained his liberty, and applied himself solely to his poetry, by means whereof he got very considerable riches, being in high esteem at the courts of several princes. *Al Motanabbi* lost his life, together with his son, on the bank of the *Tigris*, in defending the money which had been given him by *Adado'ddawla*, sultan of *Persia*, against some *Arabian* robbers who demanded it of him; with which money he was returning to *Cûsa*, his native city. This accident happened in the year 354 ⁴.

Of Baba.

The last pretender to prophecy I shall now take notice of, is one who appeared in the city of *Amasia*, in *Natolia*, in the year 638, and by his wonderful feats seduced a great multitude of people there. He was by nation a *Turkmân*, and called himself *Bâba*, and had a disciple named *Isaac*, whom he sent about to invite those of

¹ V. Abulfar. p. 505, &c. D'Herbel. p. 104, 437, 505, 620, & 784.
174, & 286. D'Herb. p. 194. ³ V. Abulfar. p. 361, 374, 380, 483.
Motanabbis MS. V. D'Herbel, p. 638, &c.

² V. Elmacin. p.

⁴ Præf. in opera

his own nation to join him. *Isaac* accordingly, coming to the territory of *Someifat*, published his commission, and prevailed on many to embrace his master's sect, especially among the *Turkmâns*; so that at last he had six thousand horse at his heels, besides foot. With these *Baba* and his disciple made open war on all who would not cry out with them, *There is no God but God; Baba is the apostle of God*: and they put great numbers of *Mobammedans*, as well as *Christians*, to the sword in those parts; till at length both *Mobammedans* and *Christians*, joining together, gave them battle, and having entirely routed them, put them all to the sword, except their two chiefs, who being taken alive, had their heads struck off by the executioner.

I could mention several other impostors of the same kind, which have arisen among the *Mobammedans* since their prophet's time, and very near enough to compleat the number foretold by him: but I apprehend the reader is by this time tired as well as myself, and shall therefore here conclude this discourse, which may be thought already too long for an introduction.

¹ Abulfar. p. 479. Ebn Shohnah, D'Herb. Art. Baba.

K O R A N.

C H A P. I.

Intituled, The Preface, or Introduction^a; revealed at MECCA.

In the name of the most merciful G O D.

PRaise be to G O D, the L O R D of all creatures^b; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray^c.

B

C H A P.

^a *The Preface, &c.*] In Arabic *al Fâtibat*. This chapter is a prayer, and held in great veneration by the *Mohammedans*, who give it several other honourable titles; as the chapter of *prayer*, of *praise*, of *thanksgiving*, of *treasure*, &c. They esteem it as the quintessence of the whole *Korân*, and often repeat it in their devotions both public and private, as the *Christians* do the *Lord's Prayer*¹.

^b *Lord of all creatures;*] The original words are, *Rabbi 'âlamîna*, which literally signify *Lord of the worlds*; but *âlamîna* in this and other places of the *Korân* properly mean the three species of rational creatures, Men, Genii, and Angels. Father *Marracci* has endeavoured to prove from this passage that *Mohammed* believed a plurality of worlds, which he calls the error of the *Manichees*, &c.²: but this imputation the learned *Reland* has shewn to be entirely groundless³.

^c *Direct us in the right way, &c.*] This last sentence contains a petition, that G O D would lead the supplicants into the true religion, by which is meant the *Mohammedan*, in the *Korân* of-

ten called *the right way*; in this place more particularly defined to be, *the way of those to whom God hath been gracious*, that is, of the prophets and faithful who preceded *Mohammed*; under which appellations are also comprehended the *Jews* and *Christians*, such as they were in the times of their primitive purity, before they had deviated from their respective institutions; not the way of the modern *Jews*, whose signal calamities are marks of the just anger of God against them for their obstinacy and disobedience; nor of the *Christians of this age*, who have departed from the true doctrine of *Jesus*, and are bewildered in a labyrinth of error⁴.

This is the common exposition of the passage; tho' *al Zamakhshari*, and some others, by a different application of the negatives, refer the whole to the true believers; and then the sense will run thus: *The way of those to whom thou hast been gracious, against whom thou art not incensed, and who have not erred*. Which translation the original will very well bear.

¹ *V. BOBOVIUM de precib. Mohammed. p. 3. & seq.* ² *In Prodrômo ad refut. Alcorani Part. IV. p. 76. & in Notis ad Al. cap. 1.* ³ *De religion. Mohammed. p. 262.* ⁴ *JALLALO'DDIN. Al BEIDAWI, &c.*

CHAP. II.

Intituled, The Cow^a; revealed partly at MECCA, and partly at MEDINA.

In the name of the most merciful G O D.

A L. M.^b There is no doubt in this book; it is a direction to the pious, who believe in the mysteries^c of faith; who observe the appointed times of prayer, and distribute alms out of what we have bestowed on them; and who believe in that revelation, which hath been sent down unto thee, and that which hath been sent down unto the prophets before thee^d, and have firm assurance in the life to come^e: these are directed by their LORD, and they shall prosper. As for the unbelievers, it will be equal to them whether thou admonish them, or do not admonish them; they will not believe. G O D hath sealed up their hearts and their hearing; a dimness covereth their sight, and they shall suffer a grievous punishment. There are some who say, We believe in G O D, and the last day; but are not really believers: they seek to deceive G O D, and those who do believe, but they deceive themselves only, and are not sensible thereof. There is an infirmity in their hearts, and G O D hath increased that infirmity^f; and they shall suffer a most painful punishment, because they have disbelieved. When one saith unto them, Act not corruptly^g in the earth; they reply, Verily we are men of integrity^h. Are not they themselves

^a This title was occasioned by the story of the red heifer, mentioned p. 9.

^b A.L.M.] As to the meaning of these letters, see the Preliminary Discourse, Sect. 3.

^c Mysteries.] The Arabic word is *ghaib*, which properly signifies a thing that is absent, at a great distance, or invisible, such as the resurrection, paradise, and hell. And this is agreeable to the language of scripture, which defines faith to be the evidence of things not seen¹.

^d The prophets before thee] The Mohammedans believe that G O D gave written revelations not only to Moses, Jesus, and Mohammed, but to several other prophets²; tho' they acknowledge none of those which preceded the Koran to be now extant, except the Pentateuch of Moses, the Psalms of David, and the Gospel of Jesus; which yet they say were even before Mohammed's time altered and corrupted by the Jews and Christians; and therefore will not allow our present copies to be genuine.

^e The life to come] The original word *al-âkberat*

properly signifies the latter part of any thing, and by way of excellence the next life, the latter or future state after death; and is opposed to *al-dunya*, this world; and *al-oula*, the former or present life. The Hebrew word *abharith*, from the same root, is used by Moses in this sense, and is translated latter end³.

^f Mohammed here, and elsewhere frequently, imitates the truly inspired writers, in making G O D by operation on the minds of reprobates to prevent their conversion. This fatality or predestination, as believed by the Mohammedans, hath been sufficiently treated of in the Preliminary Discourse.

^g Act not corruptly] Literally corrupt not in the earth, by which some expositors understand the sowing of false doctrine, and corrupting people's principles.

^h Men of integrity] According to the explication in the preceding note, this word must be translated reformers, who promote true piety by their doctrine and example.

¹ Heb. xi. 1. See also Rom. xxiv. 25. 2 Corin. iv. 18. & v. 7. ² V. RELAND. De relig. Moham. p. 34. & Dissert. de Samaritanis, p. 34, &c. ³ Numb. xxiv. 20. Deut. viii. 16.

selves corrupt doers? but they are not sensible thereof. And when one saith unto them, Believe ye as others^a believe; they answer, Shall we believe as fools believe? Are not they themselves fools? but they know it not. When they meet those who believe, they say, We do believe: but when they retire privately to their devils^b, they say, We really *bold* with you, and only mock at those people: God shall mock at them, and continue them in their impiety; they shall wander in confusion. These are *the men* who have purchased error at the price of *true* direction: but their traffick hath not been gainful, neither have they been *rightly* directed. They are like unto one who kindleth a fire^c, and when it hath enlightened all around him^d; God taketh away their light^e and leaveth them in darkness, they shall not see; *they are* deaf, dumb, and blind, therefore will they not repent. Or like a stormy cloud from heaven, fraught with darkness, thunder, and lightning^f, they put their fingers in their ears, because of the noise of the thunder, for fear of death; God encompasseth the infidels: the lightning wanteth but little of taking away their sight; so often as it enlighteneth them, they walk therein, but when darkness cometh on them, they stand still; and if God so pleased, he would certainly deprive them of their hearing and their sight, for God is almighty. O men of *MECCA* serve your LORD who hath created you, and those who have been before you: peradventure ye will fear *him*; who hath spread the earth as a bed for you, and the heaven as a covering, and hath caused water to descend from heaven, and thereby produced fruits for your sustenance. Set not up therefore any equals unto God, against your own knowledge. If ye be in doubt concerning that *revelation* which we have sent down unto our servant, produce a chapter like unto it, and call upon your witnesses, besides God^g, if ye say truth. But if ye do it not, nor shall *ever be able to do it*; justly fear the

B 2

fire

^a *Others*] The first companions and followers of *Mohammed*¹.

^b *Devils*] The prophet, making use of the liberty zealots of all religions have, by prescription, of giving ill language, bestows this name on the *Jewish* rabbins and *Christian* priests; tho' he seems chiefly to mean the former, against whom he had by much the greater spleen.

^c In this passage, *Mohammed* compares those who believed not on him, to a man who wants to kindle a fire, but as soon as it burns up, and the flames give a light, shuts his eyes, lest he should see. As if he had said; You, O *Arabians*, have long desired a prophet of your own nation, and now I am sent unto you, and have plainly proved my mission by the excellence of my doctrine and revelation, you resist conviction, and refuse to believe in me; therefore shall God leave you in your ignorance.

^d The sense seems to be here imperfect, and may be completed, by adding the words, he turns from it, shuts his eyes, or the like.

^e *Their lights*] That is of the unbelievers, to whom the word *their* being in the plural, seems to refer; tho' it is not unusual for *Mohammed* in affectation of the prophetic style, suddenly to change the number against all rules of grammar.

^f Here he compares the unbelieving *Arabs* to people caught in a violent storm. To perceive the beauty of this comparison, it must be observed, that the *Mohammedan* doctors say, this tempest is a type or image of the *Korân* it self: the thunder signifying the threats therein contained; the lightning, the promises; and the darkness, the mysteries. The terror of the threats makes them stop their ears, unwilling to hear truths so disagreeable; when the promises are read to them, they attend with pleasure; but when any thing mysterious or difficult of belief occurs, they stand stock still, and will not submit to be directed.

^g *Your witnesses besides God*] i. e. Your false gods and idols.

fire whose fewel is men and stones, prepared for the unbelievers. But bear good tidings unto those who believe, and do good works, that they shall have gardens watered by rivers; so often as they eat of the fruit thereof for sustenance, they *shall* say, This is what we have formerly eaten of; and they shall be supplied with *several sorts of fruit* having a mutual resemblance to one another¹. There shall they enjoy wives subject to no impurity, and there shall they continue for ever. Moreover God will not be ashamed to propound in a parable a gnat, or even a more despicable thing²: for they who believe will know it to be the truth from their LORD; but the unbelievers will say, What meaneth God by this parable? he will thereby mislead many, and will direct many thereby: but he will not mislead *any* thereby, except the transgressors, who make void the covenant of God after the establishing thereof, and cut in sunder that which God hath commanded to be joined, and act corruptly in the earth; they shall perish. How is it *that* ye believe not in God? Since ye were dead, and he gave you life³; he will hereafter cause you to die, and will again restore you to life; then shall ye return unto him. It is he who hath created for you whatsoever is on earth, and then set his mind to *the creation of* heaven, and formed it into seven heavens; he knoweth all things. When thy LORD said unto the angels, I am going to place a substitute on earth⁴; they said, Wilt thou place there one who will do evil therein, and shed blood? but we celebrate thy praise, and sanctify thee. GOD answered, Verily I know that which ye know not; and he taught ADAM the names of

¹ Some commentators¹ approve of this sense, supposing the fruits of paradise, tho' of various tastes, are alike in colour and outward appearance: but others² think the meaning to be, that the inhabitants of that place will find there fruits of the same or the like kinds, as they used to eat while on earth.

² This was revealed to take off an objection made to the *Korân* by the infidels, for condescending to speak of such insignificant insects, as the spider, the pismire, the bee; &c.³

³ *Ye were dead, and he gave you life, &c.* i. e. Ye were dead while in the loins of your fathers, and he gave you life in your mothers wombs; and after death ye shall be again raised at the resurrection⁴.

⁴ Concerning the creation of *Adam*, here intimated, the *Mohammedans* have several peculiar traditions. They say the Angels, *Gabriel, Michael, and Israfil*, were sent by God, one after another, to fetch for that purpose seven handfuls of earth from different depths, and of different colours (whence some account for the various complexion of mankind⁵); but the earth being apprehensive of the consequence, and desiring them to repre-

sent her fear to God, that the creature he designed to form, would rebel against him, and draw down his curse upon her, they returned without performing God's command; whereupon he sent *Azraïl* on the same errand, who executed his commission without remorse; for which reason, God appointed that angel to separate the souls from the bodies, being therefore called *the angel of death*. The earth he had taken was carried into *Arabia*, to a place between *Mecca* and *Tayef*, where being first kneaded by the angels, it was afterwards fashioned by God himself into a human form, and left to dry⁶ for the space of forty days, or as others say, as many years; the angels in the mean time often visiting it, and *Eblis* (then one of the angels who are nearest to God's presence, afterwards the devil) among the rest; but he not contented with looking on it, kicked it with his foot till it rung, and knowing God designed that creature to be his superior, took a secret resolution never to acknowledge him as such. After this, God animated the figure of clay, and indued it with an intelligent soul, and when he had placed him in paradise, formed *Eve* out of his left side⁷.

¹ JALLALO'DDIN. ² *Al ZAMAKHSHARI*. ³ YAHYA. ⁴ JALLALO'DDIN. ⁵ *Al TERMEZI, from a tradition of ABU MUSA al ASHARI*. ⁶ *Korân*, c. 55. ⁷ KHOND AMIR. JALLALO'DDIN. *Comments. in Korân, &c.* V. D'HERBELOT, *Biblioth. Orient.* p. 55.

of all things, and then proposed them to the angels, and said, Declare unto me the names of these things if ye say truth. They answered, Praise be unto thee, we have no knowledge but what thou teachest us, for thou art knowing and wise. GOD said, O ADAM, tell them their names. And when he had told them their names, GOD said, Did I not tell you that I know the secrets of heaven and earth, and know that which ye discover, and that which ye conceal? And when we said unto the angels, Worship ^b ADAM; they all worshipped him, except EBLIS who refused, and was puffed up with pride, and became of the number of unbelievers ^c. And we said, O ADAM, dwell thou and thy wife in the garden ^d, and eat of the fruit thereof plentifully wherever ye will; but approach not this tree ^e, lest ye become of the number of the transgressors. But SATAN caused them to forfeit paradise ^f, and turned them out of the state of happiness wherein they had been; whereupon we said, Get ye down ^g, the one of you an enemy unto the other; and there shall be a dwell-

* This story *Mohammed* borrowed from the Jewish traditions; which say, that the angels having spoken of man with some contempt, when God consulted them about his creation, God made answer, that the man was wiser than they; and to convince them of it, he brought all kinds of animals to them, and asked them their names; which they not being able to tell, he put the same question to the man, who named them one after another; and being asked his own name, and God's name, he answered very justly, and gave God the name of JEHOVAH ¹. The angels adoring of Adam is also mentioned in the *Talmud* ².

^b *Worship.*] The original word signifies properly to prostrate one's self, till the forehead touches the ground; which is the humblest posture of adoration, and strictly due to God only; but it is sometimes, as in this place, used to express that civil worship or homage, which may be paid to creatures ³.

^c This occasion of the devil's fall has some affinity with an opinion which has been pretty much entertained among *Christians* ⁴, viz. that the angels being informed of God's intention to create man after his own image, and to dignify human nature by CHRIST's assuming it, some of them thinking their glory to be eclipsed thereby, envied man's happiness, and so revolted.

^d *Mohammed*, as appears by what presently follows, does not place this garden or paradise on earth, but in the seventh heaven ⁵.

^e Concerning this tree or the forbidden fruit, the *Mohammedans*, as well as the *Christians*, have various opinions. Some say it was an ear of wheat; some will have it to have been a fig-tree, and others a vine ⁶. The story of the fall is told, with some further circumstances, in the be-

ginning of the 7th chapter.

^f Satan caused them to forfeit paradise] They have a tradition that the devil offering to get into paradise to tempt Adam, was not admitted by the guard; whereupon he begged of the animals, one after another, to carry him in, that he might speak to Adam and his wife; but they all refused him, except the serpent, who took him between two of his teeth, and so introduced him. They add, that the serpent was then of a beautiful form, and not in the shape he now bears ⁷.

^g Get ye down] The *Mohammedans* say, that when they were cast down from paradise, Adam fell on the isle of Ceylon or Serendib, and Eve near Jeddah (the port of Mecca) in Arabia; and that after a separation of 200 years, Adam was, on his repentance, conducted by the angel Gabriel to a mountain near Mecca, where he found and knew his wife, the mountain being thence named Arafat; and that he afterwards retired with her to Ceylon, where they continued to propagate their species ⁸.

It may not be improper here to mention another tradition concerning the gigantic stature of our first parents. Their prophet, they say, affirmed Adam to have been as tall as a high palm-tree ⁹; but this would be too much in proportion, if that were really the print of his foot, which is pretended to be such, on the top of a mountain in the isle of Ceylon, thence named Pico de Adam, and by the Arab writers *Rabân*, being somewhat above two spans long ¹⁰ (tho' others say it is seventy cubits long, and that when Adam set one foot here, he had the other in the sea ¹¹); and too little, if Eve were of so enormous a size, as is said, that when her head lay on one hill near Mecca, her knees rested on two others in the plain, about two musket shot asunder ¹².

¹ V. RIVIN. *Serpent. seduct.* p. 56. ² R. MOSES HADDARSHAN, in *Bereshit rabba*. ³ JALLALO'D-DIN. ⁴ IRENAEUS, LACT. GREG. NYSSEN. &c. ⁵ Vid. MARRACC. in *Alc.* p. 24. ⁶ V. *ibid.* p. 22. ⁷ V. *ib.* ⁸ D'HERBELOT, *Bibl. orient.* p. 55. ⁹ YAHYA. ¹⁰ MONCONYS *Voyage*, part. 1. p. 372. &c. See KNOX's *Account of Ceylon*. ¹¹ *Anciennes relations des Indes &c.* p. 3. ¹² MONCONYS, *ubi sup.*

dwelling place for you on earth, and a provision for a season. And ADAM learned words of prayer from his LORD, and GOD turned unto him, for he is easy to be reconciled and merciful. We said, Get ye all down from hence; hereafter shall there come unto you a direction from me^a, and whoever shall follow my direction, on them shall no fear come, neither shall they be grieved; but they who shall be unbelievers, and accuse our signs, of falsehood, they shall be the companions of hell fire, therein shall they remain for ever. O children of ISRAEL^c, remember my favour wherewith I have favoured you; and perform your covenant with me, and I will perform my covenant with you; and revere me: and believe in the revelation which I have sent down, confirming that which is with you, and be not the first who believe not therein, neither exchange my signs for a small price; and fear me. Cloath not the truth with vanity, neither conceal the truth against your own knowledge; observe the stated times of prayer, and pay your legal alms, and bow down yourselves with those who bow down. Will ye command men to do justice, and forget your own souls? yet ye read the book of the law: do ye not therefore understand? Ask help with perseverance and prayer; this indeed is grievous, unless to the humble, who seriously think they shall meet their LORD, and that to him they shall return. O children of ISRAEL, remember my favour wherewith I have favoured you, and that I have preferred you above all nations: dread the day wherein one soul shall not make satisfaction for another soul, neither shall any intercession be accepted from them, nor shall any compensation be received, neither shall they be helped. Remember when we delivered you from the people of PHARAOH, who grievously oppressed you, they slew your male children, and let your females live: therein was a great trial from your LORD. And when we divided the sea for you and delivered you, and drowned PHARAOH's people while ye looked on^d. And when we treated with MOSES forty nights; then ye took the calf^e for your GOD, and did evil; yet afterwards we forgave you,

^a *A direction from me*] God here promises Adam that his will should be revealed to him and his posterity; which promise the Mobammedans believe was fulfilled at several times by the ministry of several prophets, from Adam himself who was the first, to Mobammed, who was the last. The number of books revealed unto Adam they say was ten¹.

^b *Signs.*] This word has various significations in the Korân; sometimes, as in this passage, it signifies divine revelation, or scripture in general; sometimes the verses of the Korân in particular; and at other times visible miracles. But the sense is easily distinguished by the context.

^c The Jews are here called upon, to receive the Korân, as verifying and confirming the Pentateuch, particularly with respect to the unity of God and the mission of Mobammed². And they are exhorted not to conceal the passages of their

law, which bear witness to those truths, nor to corrupt them by publishing false copies of the Pentateuch, for which the writers were but poorly paid³.

^d See the story of Moses and Pharaoh more particularly related chap. vii. & xx. &c.

^e *The calf.*] The person who cast this calf, the Mobammedans say was (not Aaron but) al Sâméri, one of the principal men among the children of Israel, some of whose descendants it is pretended still inhabit an island of that name in the Arabian gulf⁴. It was made of the rings⁵ and bracelets of gold, silver, and other materials, which the Israelites had borrowed of the Egyptians; for Aaron, who commanded in his brothers absence, having ordered al Sâméri to collect those ornaments from the people, who carried on a wicked commerce with them, and to keep them together

¹ V. HOTTINGER *Hist. orient.* p. 11. RELAND. *de relig. Mobammed.* p. 21. ² YAHTA. ³ JAL-LALO'DDIN. ⁴ *Geogr. Nubiens.* p. 45. ⁵ *Korân* c. 7.

you, that peradventure ye might give thanks. And when we gave Moses the book of the law, and the distinction between good and evil, that peradventure ye might be directed. And when Moses said unto his people, O my people, verily ye have injured your own souls, by your taking the calf for your GOD; therefore be turned unto your Creator, and slay those among you who have been guilty of that crime^a; this will be better for you in the sight of your Creator: and thereupon he turned unto you, for he is easy to be reconciled, and merciful. And when ye said, O Moses, we will not believe thee, untill we see God manifestly; therefore a punishment came upon you, while ye looked on; then we raised you to life after ye had been dead, that peradventure ye might give thanks^b. And we caused clouds to overshadow you, and manna and quails^c to descend upon you, saying, Eat of the good things which we have given you for food: and they injured not us, but injured their own souls. And when we said, Enter into this city^d, and eat of the provisions thereof plentifully as ye will; and enter the gate worshipping, and say, Forgiveness^e! we will pardon you your sins, and give increase unto the well-doers. But the ungodly changed the expression into another^f, different from what had been spoken unto them; and we sent down upon the ungodly indignation from heaven^g, because they had transgressed. And when Moses asked drink

gether till the return of Moses; al Sâméri understanding the founder's art, put them altogether into a furnace, to melt them down into one mass, which came out in the form of a calf¹. The Israelites, accustomed to the Egyptian idolatry, paying a religious worship to this image, al Sâméri went farther, and took some dust from the footsteps of the horse of the angel Gabriel, who marched at the head of the people, and threw it into the mouth of the calf, which immediately began to low, and became animated²; for such was the virtue of that dust³. One writer says that all the Israelites adored this calf, except only 12000⁴.

^a And slay the guilty] In this particular, the narration agrees with that of Moses, who ordered the Levites to slay every man his brother⁵: but the Scripture says, there fell of the people that day about 3000 (the vulgate says 23000) men⁶; whereas the commentators of the Korân make the number of the slain to amount to 70000; and add, that God sent a dark cloud which hindered them from seeing one another, lest the sight should move those who executed the sentence to compassion⁷.

^b The persons here meant, are said to have been seventy men, who were made choice of by Moses, and heard the voice of God talking with

him. But not being satisfied with that, they demanded to see God; whereupon they were all struck dead by lightning, and on Moses's intercession restored to life⁸.

^c The eastern writers say, these quails were of a peculiar kind, to be found no where but in Yaman, from whence they were brought by a south wind in great numbers to the Israelites camp in the desert⁹. The Arabs call these birds *Sakwâ*, which is plainly the same with the Hebrew *Sakwim*, and say they have no bones, but are eaten whole¹⁰.

^d This city] Some commentators suppose it to be Jericho; others, Jerusalem.

^e Forgiveness!] The Arabic word is *Hittaton*; which some take to signify that profession of the unity of God, so frequently used by the Mohammedans, *La ilâha illa 'llaho*, There is no god but God.

^f Changed the expression into another] According to *Jallal'eddin*, instead of *Hittaton*, they cried *Habbat si fâ'irat*, i. e. a grain in an ear of barley; and in ridicule of the divine command to enter the city in an humble posture, they indecently crept in upon their breech.

^g Indignation from heaven] A pestilence which carried off near 70000 of them¹¹.

¹ See Exod. xxxii. 24.

² Korân, c. 7.

³ JALLALO'DDIN, V. D'HERBELOT *Bibl. orient.*

p. 650. ⁴ ABU'LFEDA.

⁵ Exod. xxxii. 26, 27.

⁶ Ibid. 28.

⁷ JALLALO'DDIN, &c.

⁸ ISMAEL EBN ALI.

⁹ See Psalm lxxviii. 26.

¹⁰ V. D'HERBELOT *Bibl. orient.* p. 477.

¹¹ JALLALO'DDIN.

drink for his people, we said, Strike the rock ^a with thy rod; and there gushed thereout twelve fountains ^b according to the number of the tribes, and all men knew their *respective* drinking-place. Eat and drink of the bounty of God, and commit not evil in the earth, acting unjustly.—And when ye said, O MOSES, we will by no means be satisfied with one *kind of* food; pray unto thy LORD therefore for us, that he would produce for us of that which the earth bringeth forth, herbs, and cucumbers, and garlick, and lentils, and onions ^c; MOSES answered, Will ye exchange that which is better, for that which is worse? Get ye down into EGYPT, for *there* shall ye find what ye desire: and they were smitten with vileness and misery, and drew on themselves indignation from God. This *they suffered*, because they believed not in the signs of God, and killed the prophets unjustly; this, because they rebelled and transgressed. Surely those who believe, and those who Judaize, and Christians, and Sabians ^d, whoever believeth in God, and the last day, and doth that which is right, they shall have their reward with their LORD, *there shall come* no fear on them, neither shall they be grieved. *Call to mind* also when

we

^a *The rock*] The commentators say this was a stone which *Moses* brought from mount *Sinai*, and the same that fled away with his garments which he laid upon it one day, while he washed: they add that *Moses* ran after the stone naked, till he found himself, ere he was aware, in the midst of the people, who on this accident were convinced of the falshood of a report, which had been raised of their prophet, that he was bursten, or as others write, an hermaphrodite ¹.

They describe it to be a square piece of white marble, shaped like a man's head; wherein they differ not much from the accounts of *European* travellers, who say this rock stands among several lesser ones, about 100 paces from mount *Horeb*, and appears to have been loosened from the neighbouring mountains, having no coherence with the others; that it is a huge mass of red granite, almost round on one side, and flat on the other; 12 feet high, and as many thick, but broader than it is high, and about 50 feet in circumference ².

^b *Twelve fountains*] *Marracci* thinks this circumstance looks like a *Rabbinical* fiction, or else that *Mohammed* confounds the water of the rock at *Horeb*, with the 12 wells at *Elim* ³; for he says, several who have been on the spot, affirm there are but 3 orifices whence the water issued ⁴. But it is to be presumed that *Mohammed* had bet-

ter means of information in this respect, than to fall into such a mistake; for the rock stands within the borders of *Arabia*, and some of his countrymen must needs have seen it, if he himself did not, as it is most probable he did. And in effect he seems to be in the right. For one who went into those parts in the end of the 15 century, tells us expressly, that the water issued from twelve places of the rock, according to the number of the tribes of *Israel*; *egressæ sunt aquæ largissimæ in duodecim locis petreæ, juxta numerum duodecim tribuum Israel* ⁵. A late curious traveller ⁶ observes, that there are 24 holes in the stone, which may be easily counted; that is to say, 12 on the flat side, and as many on the opposite round side, every one being a foot deep, and an inch wide; and he adds, that the holes on one side do not communicate with those on the other; which a less accurate spectator not perceiving (for they are placed horizontally, within 2 foot of the top of the rock) might conclude they pierced quite through the stone, and so reckon them to be but 12.

^c See *Numb.* xi. 5. &c.

^d Jews, Christians, and Sabians, whoever believeth, &c.] From these words, which are repeated in the 5th chapter, several writers ⁷ have wrongly concluded that the *Mohammedans* hold it to be the doctrine of their prophet, that every man may be saved in his own religion, provided

¹ JALLALO'DDIN, YAKTA. ² BREYDENBACH. *Itinerar. ebarsâ m.* p. 1. SICARD, dans les *Memoires des Missions* vol. 7. p. 14. ³ *Exod.* xv. 27. *Numb.* xxxiii. 9. ⁴ MARRACC. *Prodr.* part 4. p. 80.

⁵ BREYDENBACH, *ubi sup.* ⁶ SICARD, *ubi sup.* ⁷ SELDEN. *de Jure nat. & gentium* [sc. *Hebr.* l. 6. c. 12. ANGEL. a S. JOSEPH. *Gazophylac. Persic.* p. 365. NIC. CUSANUS in *Cribratione Alcorani*, l. 3. c. 2. &c.

we accepted your covenant, and lifted up the mountain of *SINAI* over you^a, saying, Receive the law which we have given you, with a resolution to keep it, and remember that which is contained therein, that ye may beware. After this ye again turned back, so that if it had not been for God's indulgence and mercy towards you, ye had certainly been destroyed. Moreover ye know what befell those of your nation who transgressed on the sabbath day^b; We said unto them, Be ye changed into apes, driven away from the society of men. And we made them an example unto those who were contemporary with them, and unto those who came after them, and a warning to the pious. And when *MOSES* said unto his people, Verily God commandeth you to sacrifice a cow^c; they answered, Dost thou make a jest of us? *MOSES* said, God forbid that I should be one of the foolish. They said, Pray for us unto thy LORD, that he would shew us what cow it is. *MOSES* answered,

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answered,

vided he be sincere and lead a good life. It is true, some of their doctors do agree this to be the purport of the words¹; but then they say the latitude hereby granted was soon revoked, for that this passage is abrogated by several others in the *Korân*, which expressly declare, that none can be saved who is not of the *Mohammedan* faith; and particularly by those words of the 3d chapter, *Whoever followeth any other religion than Islâm (i. e. the Mohammedan,) it shall not be accepted of him, and at the last day he shall be of those who perish*². However, others are of opinion that this passage is not abrogated, but interpret it differently; taking the meaning of it to be, that no man, whether he be a Jew, a Christian, or a Sabian, shall be excluded from salvation, provided he quit his erroneous religion and become a *Moslem*, which they say is intended by the following words, *Whoever believeth in God and the last day, and doth that which is right. And this interpretation is approved by Mr. Reland*, who thinks the words here import no more than those of the apostle, *In every nation he that feareth God, and worketh righteousness, is accepted with him*³; from which it must not be inferred, that the religion of nature, or any other, is sufficient to save, without faith in *CHRIST*⁴.

^a *When we lifted up mount Sinai over you.*] The *Mohammedan* tradition is, that the *Israelites* refusing to receive the law of *Moses*, God tore up the mountain by the roots, and shook it over their heads, to terrify them into a compliance¹.

^b *Those who transgressed on the sabbath day, &c.*] The story to which this passage refers, is as fol-

lows. In the days of *David* some *Israelites* dwelt at *Ailah*, or *Elash*, on the *Red sea*, where on the night of the sabbath the fish used to come in great numbers to the shore, and stay there all the sabbath, to tempt them; but the night following they returned into the sea again. At length, some of the inhabitants neglecting God's command, caught fish on the sabbath, and dressed and eat them; and afterwards cut canals from the sea, for the fish to enter, with sluices, which they shut on the sabbath, to prevent their return to the sea. The other part of the inhabitants, who strictly observed the sabbath, used both persuasion and force, to stop this impiety, but to no purpose, the offenders growing only more and more obstinate; whereupon *David* cursed the sabbath-breakers, and God transformed them into apes. It is said, that one going to see a friend of his that was among them, found him in the shape of an ape, moving his eyes about wildly, and asking him whether he was not such a one? the ape made a sign with his head, that it was he; whereupon the friend said to him, Did not I advise you to desist? at which the ape wept. They add, that these unhappy people remained three days in this condition, and were afterwards destroyed by a wind which swept them all into the sea⁶.

^c *God commandeth you to sacrifice a cow, &c.*] The occasion of this sacrifice is thus related. A certain man at his death left his son, then a child, a cow-calf, which wandered in the desert till he came to age; at which time his mother told him the heifer was his, and bid him fetch her, and sell her for three pieces of gold. When she

¹ See *CHARDIN'S Voyages*, vol. 2. p. 326, 331. ³ *Acts* x. 35. ⁴ *V. RELAND. de rel. Moham.* p. 128. &c. ⁵ *JALLALO'D-DIN.* ⁶ *ABU'LFEDA.*

² *ABU'LEASER HEBATALLAH de abrogante*

answered, He saith, She is neither an old cow, nor a young heifer, but of a middle age between both: do ye therefore that which ye are commanded. They said, Pray for us unto thy LORD that he would shew us what colour she is of. MOSES answered, He saith, She is a red cow^a, intensely red, her colour rejoiceth the beholders. They said, Pray for us unto thy LORD, that he would *further* shew us what *cow* it is, for *several* cows with us are like one another, and we, if God please, will be directed. MOSES answered, He saith, She is a cow not broken to plough the earth, or water the field, a sound one, there is no blemish in her. They said, Now hast thou brought the truth. Then they sacrificed her; yet they wanted but little of leaving it undone^b. And when ye slew a man, and contended among your selves concerning him, God brought forth to light that which ye concealed. For we said, Strike the dead body with part of the sacrificed cow^c: so God raiseth the dead to life, and sheweth you his signs, that peradventure ye may understand. Then were your hearts hardened after this, even as stones, or exceeding them in hardness: for from some stones have rivers bursted forth, others have been rent in sunder, and water hath issued from them, and others have fallen down for fear of God. But God is not regardless of that which ye do. Do ye therefore desire that the Jews should believe you? yet a part of them heard the word of God, and then perverted it, after they had understood it, against their own conscience. And when they meet the true believers, they say, We believe: but when they are privately assembled together, they say, Will ye acquaint them with what God hath revealed unto you, that they may dispute with you concerning it in the presence of your LORD? Do ye not there-

the young man came to the market with his heifer, an angel in the shape of a man accosted him, and bid him six pieces of gold for her; but he would not take the money, till he had asked his mother's consent; which when he had obtained, he returned to the market-place, and met the angel, who now offered him twice as much for the heifer, provided he would say nothing of it to his mother; but the young man refusing, went and acquainted her with the additional offer. The woman perceiving it was an angel, bid her son go back and ask him what must be done with the heifer; whereupon the angel told the young man, that, in a little time, the children of Israel would buy that heifer of him at any price. And soon after it happened that an *Israelite*, named *Hammiel*, was killed by a relation of his, who, to prevent discovery, conveyed the body to a place considerably distant from that where the fact was committed. The friends of the slain man accused some other persons of the murder before *Moses*; but they denying the fact, and there being no evidence to convict them, God commanded a cow, of

such and such particular marks, to be killed; but there being no other which answered the description, except the orphan's heifer, they were obliged to buy her for as much gold as her hide would hold; according to some, for her full weight in gold, and as others say, for ten times as much. This heifer they sacrificed, and the dead body being, by divine direction, struck with a part of it, revived, and standing up, named the person who had killed him; after which it immediately fell down dead again¹. The whole story seems to be borrowed from the red heifer, which was ordered by the *Jewish* law to be burnt, and the ashes kept for purifying those who happened to touch a dead corpse².

^a *A red cow.*] The epithet in the original is *yellow*; but this word we do not use in speaking of the colour of cattle.

^b *And they wanted but little of leaving it undone.*] Because of the exorbitant price which they were obliged to pay for the heifer.

^c *With part of the cow.*] i. e. Her tongue, or the end of her tail³.

¹ ABU'LFEDA.² Numb. xix.³ JALLALO'DDIN.

therefore understand? Do not they know that God knoweth that which they conceal as well as that which they publish? But there are illiterate men among them, who know not the book of the law, but only lying stories, although they think otherwise. And woe unto them who transcribe *corruptly* the book of the law² with their hands, and then say, This is from God: that they may sell it for a small price. Therefore woe unto them because of that which their hands have written; and woe unto them for that which they have gained. They say, The fire of hell shall not touch us but for a *certain* number of days³. Answer, Have ye received any promise from God to that purpose? for God will not act contrary to his promise: or do ye speak concerning God that which ye know not? Verily whoso doth evil⁴, and is encompassed by his iniquity, they shall be the companions of hell fire, they shall remain therein for ever: but they who believe and do good works, they shall be the companions of paradise, they shall continue therein for ever. Remember also, when we accepted the covenant of the children of ISRAEL, saying, Ye shall not worship *any other* except God, and ye shall shew kindness to your parents and kindred, and to orphans, and to the poor, and speak that which is good unto men, and be constant at prayer, and give alms. Afterwards ye turned back, except a few of you, and retired afar off. And when we accepted your covenant, saying, Ye shall not shed your *brothers* blood, nor dispossest one another of your habitations. Then ye confirmed it, and were witnesses *thereto*. Afterwards ye were they who slew one another⁵, and turned several of your *brethren* out of their houses, mutually assisting each other against them with injustice and enmity; but if they come captives unto you, ye redeem them: yet it is *equally* unlawful for you to dispossest them. Do ye therefore believe in part of the book of the law, and reject other part thereof? But whoso among you doth this, shall have no other reward than shame in this life, and on the day of resurrection they shall be sent to a most grievous punishment; for God is not regardless of that which ye do. These are they who have purchased this present life, at the price of that which is

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² Mohammed again accuses the Jews of corrupting their scripture.

³ The fire of hell shall not touch us, but for a certain number of days;] That is, says Jallalo'ddin, forty; being the number of days that their forefathers worshipped the golden calf; after which they gave out that their punishment should cease. It is a received opinion among the Jews at present, that no person, be he ever so wicked, or of whatever sect, shall remain in hell above eleven months, or at most a year; except *Dathan* and *Abram*, and atheists, who will be tormented there to all eternity¹.

⁴ Whoso doth evil, &c.] By *evil* in this place the commentators generally understand polytheism or idolatry; which sin the Mohammedans believe, unless repented of in this life, is unpardonable and will be punished by eternal damnation;

but all other sins they hold will at length be forgiven. This therefore is that irremissible implety, in their opinion, which in the New Testament is called the sin against the holy Ghost.

⁵ Ye slew one another, &c.] This passage was revealed on occasion of some quarrels which arose between the Jews of the tribes of *Koreidha*, and those of *al Awi*, *al Nadbir*, and *al Kbazzraj*, and came to that height that they took arms and destroyed one anothers habitations, and turned one another out of their houses; but when any were taken captive, they redeemed them. When they were asked the reason of their acting in this manner, they answered, That they were commanded by their law to redeem the captives, but that they fought out of shame, lest their chiefs should be despised².

¹ Vid. BARTOLOCCII *Biblioth. Rabbinc.* Tom. 2. p. 128. & T. 3. p. 421. ² JALLALO'DDIN.

to come; wherefore their punishment shall not be mitigated, neither shall they be helped. We formerly delivered the book of the law unto MOSES, and caused apostles to succeed him, and gave evident miracles to JESUS the son of MARY, and strengthened him with the holy spirit^a. Do ye therefore, whenever an apostle cometh unto you with that which your souls desire not, proudly reject him, and accuse some of imposture, and slay others? *The Jews* say, Our hearts are uncircumcised: but God hath cursed them with their infidelity, therefore few shall believe. And when a book came unto them from God, confirming the scriptures which were with them, although they had before prayed for assistance against those who believed not^b, yet when that came unto them which they knew to be from GOD, they would not believe therein: therefore the curse of God shall be on the infidels. For a vile price have they sold their souls, that they should not believe in that which God hath sent down^c; out of envy, because God sendeth down his favours to such of his servants as he pleaseth: therefore they brought on themselves indignation on indignation; and the unbelievers shall suffer an ignominious punishment. When one saith unto them, Believe in that which God hath sent down; they answer, We believe in that which hath been sent down unto us^d; and they reject what hath been revealed since, although it be the truth, confirming that which is with them. Say, Why therefore have ye slain the prophets of God in times past, if ye be true believers? Moses formerly came unto you with evident signs, but ye afterwards took the calf for your god and did wickedly. And when we accepted your covenant and lifted the mountain of SINAI over you^e, saying, Receive the law which we have given you, with a resolution to perform it, and hear; they said, We have heard, and have rebelled: and they were made to drink down the calf into their hearts^f for their unbelief. Say, A grievous thing hath your faith commanded you, if ye be true believers^g. Say, If the future mansion with God be prepared peculiarly for you, exclusive of the rest of mankind, wish for death, if ye say truth: but they will never wish for it, because of that which their hands have sent before them^h; God knoweth the wicked doers; and thou shalt surely find them of

^a *The holy spirit.*] We must not imagine Mohammed here means the Holy Ghost, in the Christian acceptance. The commentators say, this spirit was the angel Gabriel, who sanctified Jesus and constantly attended on him¹.

^b *Although they had before prayed, &c.*] The Jews in expectation of the coming of Mohammed (according to the tradition of his followers) used this prayer, O God, help us against the unbelievers by the prophet who is to be sent in the last times².

^c The Korân.

^d The Pentateuch.

^e See before p. 9.

^f *They were made to drink down the calf, &c.*] Moses took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewn

ed it upon the water (of the brook that descended from the mount), and made the children of Israel drink of it³.

^g *A grievous thing, &c.*] Mohammed here infers from their forefathers disobedience in worshipping the calf, at the same time that they pretended to believe in the law of Moses, that the faith of the Jews in his time was as vain and hypocritical, since they rejected him, who was foretold therein, as an impostor⁴.

^h *Which their hands have sent before them.*] That is, by reason of the wicked forgeries which they have been guilty of in respect to the scriptures. An expression much like that of St. Paul, where he says, that some men's sins are open before hand, going before to judgment⁵.

¹ JALLALO'DDIN. ² Idem. ³ Exod. xxxii. 20. Deut. ix. 21. ⁴ JALLALO'DDIN. YAHYA, al BE'DAWI. ⁵ 1 Tim. v. 24.

of all men the most covetous of life, even *more* than the idolaters: one of them would desire his life to be prolonged a thousand years, but none shall reprieve himself from punishment, that his life may be prolonged: God seeth that which they do. Say, Whoever is an enemy to GABRIEL * (for he hath caused *the KORAN* to descend on thy heart, by the permission of God, confirming that which was before *revealed*, a direction, and good tidings to the faithful;) whosoever is an enemy to God, or his angels, or his apostles, or to GABRIEL, or MICHAEL, verily God is an enemy to the unbelievers. And now we have sent down unto thee evident signs ^b, and none will disbelieve them but the evil-doers. Whenever they make a covenant, will some of them reject it? yea the greater part of them do not believe. And when there came unto them an apostle from God, confirming that *scripture* which was with them, some of those to whom the scriptures were given, cast the book of God behind their backs, as if they knew it not: and they followed *the device* which the devils devised against the kingdom of SOLOMON ^c; and SOLOMON was not an unbeliever; but the devils believed not, they taught men sorcery, and that which was sent down to the two angels at BABEL, HARUT and MARUT ^d: yet those two taught no man until they had said, Verily we are a temptation, therefore be not an unbeliever. So men learned from those two *a charm* by which they might cause division between a man and his wife; but they hurt none

* *Whoever is an enemy to Gabriel, &c.*] The commentators say, that the *Jews* asked, what angel it was that brought the divine revelations to *Mohammed*; and being told that it was *Gabriel*, they replied, that he was their enemy, and the messenger of wrath and punishment; but if it had been *Michael*, they would have believed on him, because that angel was their friend, and the messenger of peace and plenty. And on this occasion, they say, this passage was revealed ¹.

That *Michael* was really the protector or guardian angel of the *Jews*, we know from scripture ²; and it seems that *Gabriel* was, as the *Persians* call him, *the angel of revelations*, being frequently sent on messages of that kind ³; for which reason, it is probable, *Mohammed* pretended he was the angel from whom he received the *Korân*.

^b *Evident signs,*] i. e. the revelations of this book.

^c *They followed the device of the devils against Solomon, &c.*] The devils having, by God's permission, tempted *Solomon* without success, they made use of a trick to blast his character. For they wrote several books of magic, and hid them under that prince's throne, and after his death, told the chief men that if they wanted to know by what means *Solomon* had obtained his absolute power over men, genii, and the winds,

they should dig under his throne; which having done, they found the aforesaid books, which contained impious superstitions. The better sort refused to learn the evil arts therein delivered, but the common people did; and the priests published this scandalous story of *Solomon*, which obtained credit among the *Jews*, till God, say the *Mohammedans*, cleared that king by the mouth of their prophet, declaring that *Solomon* was no idolater ⁴.

^d *The devils taught sorcery, and that which was sent down to Harût and Marût, &c.*] Some say only that these were two magicians, or angels sent by God to teach men magic, and to tempt them ¹. But others tell a longer fable; that the angels expressing their surprize at the wickedness of the sons of *Adam*, after prophets had been sent to them with divine commissions, God bid them chuse two out of their own number to be sent down to be judges on earth. Whereupon they pitched upon *Harût* and *Marût*, who executed their office with integrity for some time, till *Zabara*, or the planet *Venus*, descended and appeared before them in the shape of a beautiful woman, bringing a complaint against her husband (though others say she was a real woman.) As soon as they saw her, they fell in love with her, and endeavoured to prevail on her to satisfy their desires; but she flew up again to heaven, whither

¹ JALLALO'DDIN. *al ZAMAKH. YAHYA.* ² *Dan.* xii. 1. ³ *Ibid.* cb. viii. 16. and ix. 21. ⁴ *Luke* i. 19, 26. See HYDE *de rel. vet. Persar.* p. 263. ⁵ YAHYA. JALLALO'DDIN. ⁶ JALLALO'DDIN.

none thereby, unless by God's permission; and they learned that which would hurt them, and not profit them; and yet they knew that he who bought that *art* should have no part in the life to come, and woful is the price for which they have sold their souls, if they knew it. But if they had believed, and feared God, verily the reward *they would have had* from God would have been better, if they had known it. O true believers, say not to our apostle, RAINA; but say ONDHORNA^a; and hearken: the infidels shall suffer a grievous punishment. It is not the desire of the unbelievers, either among those unto whom the scriptures have been given, or among the idolaters, that any good should be sent down unto you from your LORD: but God will appropriate his mercy unto whom he pleaseth; for God is exceeding beneficent. Whatever verse we shall abrogate, or cause thee to forget, we will bring a better than it, or one like unto it. Dost thou not know that God is almighty? Dost thou not know that unto God belongeth the kingdom of heaven and earth? neither have ye any protector or helper except God. Will ye require of your apostle according to that which was formerly required of Moses^b? but he that hath exchanged faith for infidelity, hath already erred from the strait way. Many of those unto whom the scriptures have been given, desire to render you again unbelievers, after ye have believed; out of envy from their souls, even after the truth is become manifest unto them; but forgive them, and avoid them, till God shall send his command; for God is omnipotent. Be constant in prayer, and give alms; and what good ye have sent before for your souls, ye shall find it with God; surely God seeth that which ye do. They say, Verily none shall enter paradise, except they who are Jews or Christians^c: this is their wish. Say, Produce your proof of this, if ye speak truth. Nay, but he who resigneth himself^d to God, and doth that which is right^e, he shall have his reward with his LORD; there shall come

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whither the two angels also returned, but were not admitted. However, on the intercession of a certain pious man, they were allowed to chuse whether they would be punished in this life, or in the other; whereupon they chose the former, and now suffer punishment accordingly in *Babel*, where they are to remain till the day of judgment. They add that if a man has a fancy to learn magic, he may go to them, and hear their voice, but cannot see them¹.

This story *Mohammed* took directly from the *Persian Magi*, who mention two rebellious angels of the same names, now hung up by the feet, with their heads downwards, in the territory of *Babel*². And the *Jews* have something like this, of the angel *Sambhozal*, who having debauched himself with women, repented, and by way of penance hung himself up between heaven and earth³.

^a Say not unto our apostle Raina, but Ondhor-

na.] Those two *Arabic* words have both the same signification, viz. Look on us; and are a kind of salutation. *Mohammed* had a great aversion to the first, because the *Jews* frequently used it in derision, it being a word of reproach in their tongue⁴. They alluded, it seems, to the *Hebrew* verb *ראו* *ra'u*, which signifies to be bad or mischievous.

^b What was formerly required of Moses.] Namely, to see God manifestly⁵.

^c None shall enter paradise, except Jews or Christians.] This passage was revealed on occasion of a dispute which *Mohammed* had with the *Jews* of *Medina*, and the *Christians* of *Najran*, each of them asserting that those of their religion only should be saved⁶.

^d Resigneth himself, &c.] Literally, resigneth his fate, &c.

^e And doth that which is right, &c.] That is, asserteth the unity of God⁷.

¹ YAHYA, &c.

² V. HYDE, ubi sup. cap. 12.

³ Beresheet rabbah, in Genes. vi. 2.

⁴ JAL-

LALO'DDIN.

⁵ See before p. 7.

⁶ JALLALO'DDIN.

⁷ Idem.

no fear on them, neither shall they be grieved. The Jews say, The Christians are *grounded* on nothing¹; and the Christians say, The Jews are *grounded* on nothing: yet they *both* read the scriptures. So likewise say they who know not *the scripture*, according to their saying. But God shall judge between them on the day of the resurrection, concerning that about which they *now* disagree. Who is more unjust than he who prohibiteth the temples of God², that his name should be remembered therein, and who hasteth to destroy them? Those men cannot enter therein, but with fear: they shall have shame in this world, and in the next a grievous punishment. To God *belongeth* the east and the west; therefore whithersoever ye turn your selves to pray, there is the face of God; for God is omnipresent and omniscient. They say, God hath begotten children³: God forbid! To him *belongeth* whatever is in heaven, and on earth; all is possessed by him, the Creator of heaven and earth; and when he decreeth a thing, he only saith unto it, Be, and it is. And they who know not *the scriptures* say, Unless God speak unto us, or thou shew us a sign, *we will not believe*. So said those before them, according to their saying: their hearts resemble each other. We have already shewn manifest signs unto people who firmly believe; we have sent thee in truth, a bearer of good tidings, and a preacher; and thou shalt not be questioned concerning the companions of hell. But the Jews will not be pleased with thee, neither the Christians, until thou follow their religion; say, The direction of God is the *true* direction. And verily if thou follow their desires, after the knowledge which hath been given thee, thou shalt find no patron or protector against God. They to whom we have given the book of *the Koran*, and who read it with its true reading, they believe therein; and whoever believeth not therein, they shall perish. O children of ISRAEL, remember my favour wherewith I have favoured you, and that I have preferred you before all nations; and dread the day wherein *one* soul shall not make satisfaction for *another* soul, neither shall any compensation be accepted from them, nor shall any intercession avail, neither shall they be helped. Remember when the LORD tried ABRAHAM by *certain words*⁴, which he fulfilled: GOD said, Verily I will constitute thee

¹ *The Jews say, the Christians are grounded on nothing, &c.]* The Jews and Christians are here accused of denying the truth of each other's religion, notwithstanding they read the scriptures. Whereas the *Pentateuch* bears testimony to JESUS, and the Gospel bears testimony to MOSES¹.

² *Who prohibiteth the temples of God, &c.]* Or hindreth men from paying their adorations to God in those sacred places. This passage, says JALLALO'DDIN, was revealed on news being brought, that the Romans had spoiled the temple of Jerusalem; or else when the idolatrous Arabs obstructed MUHAMMAD's visiting the temple of Mecca, in the expedition of *al Hadithiya*, which

happened in the 6th year of the *Hejra*².

³ *They say God hath begotten children.]* This is spoken not only of the Christians, and of the Jews (for they are accused of holding OZIR, or EZRA, to be the son of God,) but also the pagan Arabs, who imagined the angels to be daughters of God.

⁴ *When the LORD tried Abraham, &c.]* God tried Abraham chiefly by commanding him to leave his native country, and to offer his son. But the commentators suppose the trial here meant related only to some particular ceremonies, such as circumcision, pilgrimage to the *Caaba*, several rites of purification, and the like³.

¹ *Idem.*

² V. ABU'LEEDAE *vit. Maham.* p. 84, &c.

³ JALLALO'DDIN.

a model of religion * unto mankind ; he answered, And also of my posterity ; *GOD* said, My covenant doth not comprehend the ungodly. And when we appointed the *holy house* ^b of *MECCA* to be a place of resort for mankind, and a place of security ; and said, Take the station of *ABRAHAM* ^c for a place of prayer ; and we covenanted with *ABRAHAM* and *ISMAEL*, that they should cleanse my house for those who should compass it, and those who should be devoutly assiduous *there*, and those who should bow down and worship. And when *ABRAHAM* said, *LORD*, make this a territory of security, and bounteously bestow fruits on its inhabitants, such of them as believe in *GOD* and the last day ; *GOD* answered, And whoever believeth not, I will bestow on him little, afterwards I will drive him to the punishment of *hell-fire* ; an ill journey shall it be ! And when *ABRAHAM* and *ISMAEL* raised the foundations of the house, saying, *LORD*, accept it from us, for thou art he who heareth and knoweth : *LORD*, make us also resigned ^d unto thee, and of our posterity a people resigned unto thee, and shew us our holy ceremonies, and be turned unto us, for thou art easy to be reconciled, and merciful : *LORD*, send them likewise an apostle from among them, who may declare thy signs unto them, and teach them the book of *the KORAN* and wisdom, and may purify them ; for thou art mighty and wise. Who will be averse to the religion of *ABRAHAM*, but he whose mind is infatuated ? Surely we have chosen him in this world, and in that which is to come he shall be one of the righteous. When his *LORD* said unto him, Resign thy self unto me ; he answered, I have resigned my self unto the *LORD* of all creatures. And *ABRAHAM* bequeathed this religion to his children, and *JACOB* did the same, saying, My children, verily *GOD* hath chosen this religion for you, therefore die not, unless ye also be resigned. Were ye present when *JACOB* was at the point of death ? when he said to his sons, Whom will ye worship after me ? They answered, We will worship thy *GOD*, and the *GOD* of thy fathers *ABRAHAM*, and *ISMAEL*, and *ISAAC*, one *GOD*, and to him will we be resigned. That people are now passed away, they have what they have gained^e, and ye shall have what ye gain ; and ye shall not be questioned concerning that which they have done. They say, Become Jews or Christians that ye may be directed. Say, Nay, we follow the religion of *ABRAHAM* the orthodox, who was no idolater. Say, We believe

* *A model of religion.*] I have rather expressed the meaning, than truly translated the Arabic word *Imām*, which answers to the Latin *Antistes*. This title the *Mohammedans* give to their priests, who begin the prayers in their *Mosques*, and whom all the congregation follow.

^b *The holy house, &c.*] That is the *Caaba*, which is usually called, by way of eminence, *the House*. Of the sanctity of this building and other particulars relating to it, see the *Preliminary Discourse*, sect. IV.

^c *The station of Abraham, &c.*] A place so called within the inner inclosure of the *Caaba*,

where they pretend to shew the print of his foot in a stone ¹.

^d *Resigned.*] The Arabic word is *Moslemāna*, in the singular *Moslem*, which the *Mohammedans* take as a title peculiar to themselves. The Europeans generally write and pronounce it *Musulman*.

^e *What they have gained,*] or deserved. The *Mohammedan* notion, as to the imputation of moral actions to man, which they call *gain*, or *acquisition*, is sufficiently explained in the *Preliminary Discourse*.

¹ See the *Prelim. Disc.* §. IV.

lieve in God, and that which hath been sent down unto us, and that which hath been sent down unto ABRAHAM, and ISMAEL, and ISAAC, and JACOB, and the tribes, and that which was delivered unto MOSES, and JESUS, and that which was delivered unto the prophets from their LORD: We make no distinction between any of them, and to God are we resigned. Now if they believe according to what ye believe, they are surely directed, but if they turn back, they are in schism. God shall support thee against them, for he is the hearer, the wise. The baptism of God ^a *have we received*, and who is better than God to baptize? him do we worship. Say, Will ye dispute with us concerning God ^b, who is our LORD, and your LORD? we have our works, and ye have your works, and unto him are we sincerely devoted. Will ye say, truly ABRAHAM, and ISMAEL, and ISAAC, and JACOB, and the tribes were Jews or Christians? Say, Are ye wiser, or God? And who is more unjust than he who hideth the testimony which he hath received from God ^c? But God is not regardless of that which ye do. That people are passed away, they have what they have gained, and ye shall have what ye gain, nor shall ye be questioned concerning that which they have done.

* The foolish men will say, What hath turned them from their KEBLAH, towards which they formerly *prayed*^d? Say, Unto God *belongeth* the east and the west: he directeth whom he pleaseth into the right way. Thus have we placed you, O ARABIANS, an intermediate nation ^e, that ye may be witnesses against *the rest of* mankind, and that the apostle may be a witness against you. We appointed the KEBLAH towards which thou didst formerly *pray*, only that we might know him who followeth the apostle, from him who turneth back on his heels^f; though this *change* seem a great matter, unless unto those whom

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God

^a *The baptism of God.*] By baptism is to be understood the religion which God instituted in the beginning; because the signs of it appear in the person who professes it, as the signs of water appear in the cloaths of him that is baptized ¹.

^b *Will ye dispute with us concerning God?*] These words were revealed, because the Jews insisted, that they first received the scriptures, that their Kebab was more ancient, and that no prophets could arise among the Arabs; and therefore if Mohammed was a prophet, he must have been of their nation ².

^c *Who hideth the testimony, &c.*] The Jews are again accused of corrupting and suppressing the prophecies in the Pentateuch relating to Mohammed.

^d *What hath turned them from their Kebab, &c.*] At first, Mohammed and his followers observed no particular rite in turning their faces towards any certain place, or quarter of the world, when they prayed; it being declared to

be perfectly indifferent ³. Afterwards, when the prophet fled to Medina, he directed them to turn towards the temple of Jerusalem (probably to ingratiate himself with the Jews,) which continued to be their Kebab for six or seven months; but either finding the Jews too intractable, or despairing otherwise to gain the pagan Arabs, who could not forget their respect to the temple of Mecca, he ordered that prayers for the future should be towards the east. This change was made in the second year of the Hejra ⁴, and occasioned many to fall from him, taking offence at his inconstancy ⁵.

^e *An intermediate nation, &c.*] This seems to be the sense of the words; tho' the commentators ⁶ will have the meaning to be, that the Arabians are here declared to be a most just and good nation.

^f *Who turneth back on his heels;*] i. e. returneth to Judaism.

¹ JALLALO'DDIN.² Idem.³ See before p. 15.⁴ V. ABULF. vit. Moham. p. 54.⁵ JALLALO'DDIN.⁶ Idem. YAHYA, &c.

GOD hath directed. But GOD will not render your faith of none effect^a; for GOD is gracious and merciful unto man. We have seen thee turn about thy face towards heaven *with uncertainty*, but we will cause thee to turn thy self towards a *KEBLAH* that will please thee. Turn therefore thy face towards the holy temple of *MECCA*; and wherever ye be, turn your faces towards that place. They to whom the scripture hath been given, know this to be truth from their LORD. GOD is not regardless of that which ye do. Verily although thou shouldest shew unto those to whom the scripture hath been given, all kinds of signs, yet they will not follow thy *KEBLAH*, neither shalt thou follow their *KEBLAH*; nor will one part of them follow the *KEBLAH* of the other. And if thou follow their desires, after the knowledge which hath been given thee, verily thou wilt become *one* of the ungodly. They to whom we have given the scripture know *our apostle*, even as they know their own children; but some of them hide the truth, against their own knowledge. Truth is from thy LORD, therefore thou shalt not doubt. Every sect hath a certain tract of *heaven* to which they turn themselves *in prayer*; but do ye strive to run after good things: wherever ye be, GOD will bring you all back *at the resurrection*, for GOD is almighty. And from what place soever thou comest forth, turn thy face towards the holy temple; for this is truth from thy LORD; neither is GOD regardless of that which ye do. From what place soever thou comest forth, turn thy face towards the holy temple; and wherever ye be, thitherward turn your faces, lest men have matter of dispute against you; but as for those among them who are unjust doers, fear them not, but fear me, that I may accomplish my grace upon you, and that ye may be directed. As we have sent unto you an apostle from among you^b, to rehearse our signs unto you, and to purify you, and to teach you the book of *the KORAN* and wisdom, and to teach you that which ye knew not: therefore remember me, and I will remember you, and give thanks unto me, and be not unbelievers. O true believers, beg assistance with patience and prayer, for GOD is with the patient. And say not of those who are slain in fight for the religion of GOD^c, that *they are dead*; yea, *they are living*^d: but ye do not understand. We will surely prove you *by afflicting you* in some measure with fear, and hunger, and decrease of wealth, and *loss* of lives, and *scarcity* of fruits: but bear good tidings unto the patient, who when a misfortune befalleth them, say, We are GOD's, and unto him shall we surely return^e. Upon them shall be blessings from their LORD and mercy, and they are the rightly directed. Moreover *SAFA* and *MERWAH* are *two* of the monuments of GOD:

^a *God will not render your faith of none effect;* Or will not suffer it to go without its reward, while ye prayed towards *Jerusalem*.

^b *An apostle from among you;* That is, of your own nation.

^c *Who are slain in fight for the religion of GOD.* The original words are literally, *who are slain in the way of GOD*; by which expression, frequently occurring in the *Koran*, is always meant war undertaken against unbelievers for the propagation of the *Mohammedan* faith.

^d *They are living.* The souls of martyrs, (for such they esteem those who die in battle against infidels) says *Jallaleddin*, are in the crops of green birds, which have liberty to fly wherever they please in paradise, and feed on the fruits thereof.

^e *We are GOD's, and unto him shall we surely return.* An expression frequently in the mouths of the *Mohammedans*, when under any great affliction, or in any imminent danger.

GOD: whoever therefore goeth on pilgrimage to the temple of *MECCA* or visiteth it, it shall be no crime in him if he compass them both^a. And as for him who voluntarily performeth a good work; verily God is grateful and knowing. They who conceal any of the evident signs, or the direction which we have sent down, after what we have manifested unto men in the scripture, God shall curse them; and they who curse shall curse them^b. But as for those who repent and amend, and make known *what they concealed*, I will be turned unto them, for I am easy to be reconciled and merciful. Surely they who believe not, and die in their unbelief, upon them shall be the curse of God, and of the angels, and of all men; they shall remain under it for ever, their punishment shall not be alleviated, neither shall they be regarded^c. Your God is one God, there is no God but He, the most merciful. Now in the creation of heaven and earth, and the vicissitude of night and day, and in the ship which saileth in the sea, *loaden* with what is profitable for mankind, and in the *rain* water which God sendeth from heaven, quickening thereby the dead earth, and replenishing the same with all sorts of cattle, and in the change of winds, and the clouds that are compelled to do service^d between heaven and earth, are signs to people of understanding: yet some men take idols beside God, and love them as with the love *due to God*; but the true believers are more fervent in love towards God. Oh that they who act unjustly did perceive^e, when they behold their punishment, that all power belongeth unto God, and that he is severe in punishing! When those who have been followed, shall separate themselves from their followers^f, and shall see the punishment, and the cords of *relation* between them shall be cut in

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funder;

^a *Whoever goeth on pilgrimage to Mecca, it shall be no crime in him if he compass them both.*] *Safâ* and *Mervâ* are two mountains near *Mecca*, whereon were anciently two idols, to which the pagan *Arabs* used to pay a superstitious veneration¹. *Jallalo'ddin* says this passage was revealed because the followers of *Mohammed* made a scruple of going round these mountains, as the idolaters did. But the true reason of his allowing this relick of ancient superstition seems to be the difficulty he found in preventing it. *Abu'l Kâsem Hebaso'llab* thinks these last words are abrogated by those other, *Who will reject the religion of Abraham, except he who hath insatuated his soul*². So that he will have the meaning to be quite contrary to the letter, as if it had been, *it shall be no crime in him if he do not compass them*. However the expositors are all against him³, and the ceremony of running between these two hills is still observed at the pilgrimage⁴.

^b *They who curse shall curse them.*] That is, the angels, the believers, and all things in general⁵. But *Yahya* interprets it of the curses which will be given to the wicked, when they cry out be-

cause of the punishment of the sepulchre⁶, by all who hear them, that is by all creatures except men and genii.

^c *Regarded.*] Or, as *Jallalo'ddin* expounds it, God will not wait for their repentance.

^d *Compelled.*] The original word signifies properly *that are pressed or compelled to do personal service without hire*; which kind of service is often exacted by the eastern princes of their subjects, and is called by the *Greek* and *Latin* writers, *Angaria*. The scripture often mentions this sort of compulsion or force⁷.

^e *Oh that they who act unjustly did perceive, &c.*] Or it may be translated, *Although the ungodly will perceive, &c.* But some copies instead of *yara*, in the third person, read *tara*, in the second; and then it must be rendered, *Oh if thou didst see when the ungodly behold their punishment, &c.*

^f *When those who have followed shall separate themselves from their followers, &c.*] That is, when the broachers or heads of new sects shall at the last day forsake or wash their hands of their disciples, as if they were not accomplices in their superstitions.

¹ See the Prelim. Disc. p. 20. ² See before p. 16. ³ V. MARRACC. in *Alc.* t. 69. c. 6. ⁴ See the Prelim. Disc. sect. IV. ⁵ JALLALO'DDIN. ⁶ See Prelim. Disc. sect. IV. ⁷ Matt. v. 41. xxvii. 32. c. 6.

sunder ; the followers shall say, If we could return *to life*, we would separate our selves from them, as they have *now* separated themselves from us. So God will shew them their works ; they shall sigh grievously, and shall not come forth from the fire of *hell*. O men, eat of that which is lawful and good on the earth ; and tread not in the steps of the devil, for he is your open enemy. Verily he commandeth you evil and wickedness, and that ye should say that of God which ye know not. And when it is said unto them *who believe not*, Follow that which God hath sent down ; they answer, Nay, but we will follow that which we found our fathers practise. What ? tho' their fathers knew nothing, and were not *rightly* directed ? The unbelievers are like unto one who crieth aloud to that which heareth not so much as *his* calling, or the sound of *his* voice. *They* are deaf, dumb, and blind, therefore do they not understand. O true believers, eat of the good things which we have bestowed on you for food, and return thanks unto God, if ye serve him. Verily he hath forbidden you *to eat* that which dieth of it self, and blood, and swine's flesh, and that on which any other name but God's hath been invoked *. But he who is forced by necessity, not lusting, nor returning *to transgress*, it shall be no crime in him *if he eat of those things*, for God is gracious and merciful. Moreover they who conceal *any part* of the scripture which God hath sent down unto them, and sell it for a small price, they shall swallow into their bellies nothing but fire ; God shall not speak unto them on the day of resurrection, neither shall he purify them, and they shall suffer a grievous punishment. These are they who have sold direction for error, and pardon for punishment : but how great will their suffering be in the fire ! This *they shall endure*, because God sent down the book of the *KORAN* with truth, and they who disagree concerning that book, are certainly in a wide mistake. It is not righteousness that ye turn your faces *in prayer* towards the east and the west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets ; who giveth money for *God's* sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives ; who is constant at prayer, and giveth alms ; and of those who perform their covenant, when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence : these are they who are true, and these are they who fear *God*. O true believers, the law of retaliation is ordained you for the slain : the free *shall die* for the free, and the servant for the servant, and a woman for a woman ^b : but he whom his brother shall forgive, may be prosecuted, *and obliged to make satisfaction* according to what is just, and a fine

* For this reason, whenever the *Mohammedans* kill any animal for food, they always say *Bismillab*, or *In the name of God* ; which if it be neglected, they think it not lawful to eat of it.

^b *A woman for a woman.*] This is not to be strictly taken ; for according to the *Sonna*, a man also is to be put to death for the murder of a

woman. Regard is also to be had to difference in religion, so that a *Mohammedan*, tho' a slave, is not to be put to death for an infidel, tho' a freeman ^c. But the civil magistrates do not think themselves always obliged to conform to this last determination of the *Sonna*.

fine shall be set on him^a with humanity. This is indulgence from your LORD, and mercy. And he who shall transgress after this, *by killing the murderer*, shall suffer a grievous punishment. And in this law of retaliation ye have life, O ye of understanding, that peradventure ye may fear. It is ordained you, when any of you is at the point of death, if he leave any goods, *that he bequeath* a legacy to his parents, and kindred, according to what shall be reasonable^b. This is a duty *incumbent* on those who fear God. But he who shall change *the legacy*, after he hath heard it *bequeathed by the dying person*, surely the sin thereof shall be on those who change it, for God is he who heareth and knoweth. Howbeit he who apprehendeth from the testator any mistake or injustice, and shall compose *the matter* between them, that shall be no crime in him, for God is gracious and merciful. O true believers, a fast is ordained you, as it was ordained unto those before you, that ye may fear God. A certain number of days *shall ye fast*: but he among you who shall be sick, or on a journey, *shall fast an equal* number of other days. And those who can^c *keep it, and do not*, must redeem *their neglect* by maintaining of a poor man^d. And he who voluntarily dealeth better *with the poor man than he is obliged*, this shall be better for him. But if ye fast it will be better for you, if ye knew it. The month of RAMADAN *shall ye fast*, in which the KORAN was sent down *from heaven*^e, a direction unto men, and declarations of direction, and the distinction *between good and evil*. Therefore let him among you who shall be present^f in this month, fast the same *month*; but he who shall be sick, or on a journey, *shall fast the like* number of other days. God would *make this* an ease unto you, and would not *make it* a difficulty unto you; that ye may fulfill the number of days, and glorify God, for that

^a This is the common practise in *Mohammedan* countries, particularly in *Persia*¹; where the relations of the deceased may take their choice, either to have the murderer put into their hands to be put to death; or else to accept of a pecuniary satisfaction.

^b *That he bequeath a legacy to his parents and kindred, according to what shall be reasonable, &c.*] That is, the legacy was not to exceed a third part of the testator's substance, nor to be given where there was no necessity. But this injunction is abrogated by the law concerning inheritances.

^c *Those who can keep it, and do not, &c.*] The expositors differ much about the meaning of this passage, thinking it very improbable that people should be left intirely at liberty either to fast or not, on compounding for it in this manner. *Jallalo'ddin* therefore supposes the negative particle *not* to be understood, and that this is allowed only to those who are *not* able to fast, by reason of age or dangerous sickness: but afterwards he says, that in the beginning of *Mohammedism* it was free for them to chuse whether they would

fast or maintain a poor man; which liberty was soon after taken away, and this passage abrogated by the following, *Therefore let him who shall be present in this month, fast the same month*. Yet this abrogation, he says, does not extend to women with child, or that give suck, lest the infant suffer.

Al Zamakhsbary, having first given an explanation of *Ebn Abbâs*, who by a different interpretation of the Arabic word *Yotikluabo*, which signifies *can or are able to fast*, renders it, *Those who find great difficulty therein, &c.* adds an exposition of his own, by supposing something to be understood; according to which the sense will be, *Those who can fast and yet have a legal excuse to break it, must redeem it, &c.*

^d *By maintaining of a poor man.*] According to the usual quantity which a man eats in a day, and the custom of the country².

^e See the *Prelim. Disc.* Sect. II.

^f *Who shall be present*] i. e. at home, and not in a strange country, where the fast cannot be performed, or on a journey.

¹ F. CHARDIN, *Voyage de Perse* T. II. p. 299. &c.

² JALLALO'DDIN.

that he hath directed you, and that ye may give thanks. When my servants ask thee concerning me, Verily I am near; I will hear the prayer of him that prayeth, when he prayeth unto me: but let them hearken unto me, and believe in me, that they may be rightly directed. It is lawful for you on the night of the fast to go in unto your wives^a; they are a garment^b unto you, and ye are a garment unto them. God knoweth that ye defraud your selves *therein*, wherefore he turneth unto you, and forgiveth you. Now therefore go in unto them; and earnestly desire that which God ordaineth you, and eat and drink, until ye can plainly distinguish a white thread from a black thread by the day-break: then keep the fast until night, and go not in unto them, but be constantly present in the places of worship. These are the prescribed bounds of God, therefore draw not near them *to transgress them*. Thus God declareth his signs unto men, that they may fear *him*. Consume not your wealth among your selves in vain; nor present it unto judges, that ye may devour part of men's substance unjustly, against your own consciences. They will ask thee concerning the phases of the moon: Answer, They are times appointed unto men, and to *shew the season of the pilgrimage to Mecca*. It is not righteousness that ye enter *your houses* by the back parts thereof^c, but righteousness is of him who feareth God. Therefore enter *your houses* by their doors; and fear God, that ye may be happy. And fight for the religion of God against those who fight against you, but transgress not *by attacking them first*, for God loveth not the transgressors. And kill them wherever ye find them, and turn them out of that whereof they have dispossessed you; for temptation *to idolatry* is more grievous than slaughter: yet fight not against them in the holy temple, until they attack you therein; but if they attack you, slay them *there*. This shall be the reward of the infidels. But if they desist, God is gracious and merciful. Fight therefore against them, until there be no temptation *to idolatry*, and the religion be God's: but if they desist, then let there be no hostility, except against the ungodly. A sacred month for a sacred month^d, and the holy limits of *Mecca*, if they attack you *therein*, do ye also attack them *therein* in retaliation; and whoever transgresseth against you *by so doing*, do ye transgress against him in like manner as he hath transgressed against you, and fear God, and know that God is with those who fear *him*. Contribute *out of your substance* toward the defence of the religion of God, and throw not *your selves* with your own hands into perdition^e; and do good, for God loveth those who do good.

^a *It is lawful for you on the fast to go in unto your wives by night.*] In the beginning of *Mohammedism*, during the fast, they neither lay with their wives, nor eat nor drank after supper. But both are permitted by this passage. ¹

^b *They are a garment unto you, &c.*] A metaphorical expression, to signify the mutual comfort a man and his wife find in each other.

^c Some of the *Arabs* had a superstitious custom after they had been at *Mecca* (in pilgrimage, as it seems) on their return home, not to enter

their house by the old door, but to make a hole through the back part for a passage, which practice is here reprehended.

^d As to these sacred months, wherein it was unlawful for the ancient *Arabs* to attack one another, see the *Prelim. Diss.* Sect. VII.

^e *And throw not your selves away, &c.*] i. e. Be not accessory to your own destruction, by neglecting your contributions towards the wars against infidels, and thereby suffering them to gather strength.

good. Perform the pilgrimage of *Mecca*, and the visitation of God: and if ye be besieged, send that offering which shall be the easiest; and shave not your heads^a, until your offering reacheth the place of sacrifice. But whoever among you is sick, or is troubled with any distemper of the head, must redeem *the shaving his head* by fasting, or alms, or some offering^b. When ye are secure from enemies, he who tarrieth in the visitation of *the temple of Mecca* until the pilgrimage, shall bring that offering which shall be the easiest. But he who findeth not *any thing to offer*, shall fast three days in the pilgrimage, and seven when ye are returned: they shall be ten days compleat. This is incumbent on him, whose family shall not be present at the holy temple. And fear God, and know that God is severe in punishing. The pilgrimage must be performed in the known months^c; whosoever therefore purposeth to go on pilgrimage therein, let him not know a woman, nor transgress, nor quarrel in the pilgrimage. The good which ye do, God knoweth it. Make provision for your journey; but the best provision is piety: and fear me, O ye of understanding. It shall be no crime in you, if ye seek an encrease from your LORD, by trading during the pilgrimage. And when ye go in procession^d from ARAFAT^e, remember God near the holy monument^f; and remember him for that he hath directed you, although ye were before this of *the number* of those who go astray. Therefore go in procession from whence the people go in procession, and ask pardon of God, for God is gracious and merciful. And when ye have finished your holy ceremonies, remember God, according as ye remember your fathers, or with a more reverend commemoration. There are some men who say, O LORD, give us *our portion* in this world; but such shall have no portion in the next life: and there are others who say, O LORD, give us good in this world, and also good in the next world, and deliver us from the torment of *hell fire*. They shall have a portion of that which they have gained: God is swift in taking an account^g.

Remember

^a *Shave not your heads, &c.*] For this was a sign they had compleated their vow, and performed all the ceremonies of the pilgrimage¹.

^b *Shall redeem the shaving his head by fasting, &c.*] That is, either by fasting three days, or feeding six poor people, or sacrificing a sheep.

^c *He who tarrieth, &c.*] This passage is somewhat obscure. *Yabya* interprets it of him who marries a wife during the visitation, and performs the pilgrimage the year following. But *Jallalo'ddin* expounds it of him who stays within the sacred inclosures, in order to compleat the ceremonies, which (as it should seem) he had not been able to do within the prescribed time.

^d *The known months,*] i. e. *Shawâl, Dhul'kaada, and Dhul'hajja.* See the Preliminary Discourse, Sect. IV.

^e *When ye go in procession,*] The original word signifies to rush forward impetuously; as the pilgrims do when they proceed from *Arafât* to *Mozdalifa*.

^f *Arafât,*] A mountain near *Mecca*, so called, because *Adam* there met and knew his wife, after a long separation². Yet others say that *Gabriel*, after he had instructed *Abraham* in all the sacred ceremonies, coming to *Arafât*, there asked him if he knew the ceremonies which had been shewn him; to which *Abraham* answering in the affirmative, the mountain had thence its name³.

^g *The holy monument;*] In Arabic, *al Ma'sher al barâm*. It is a mountain in the farther part of *Mozdalifa*, where it is said *Mohammed* stood praying and praising God, till his face became extremely shining⁴. *Bobovius* calls it *Farkh*⁵, but the true name seems to be *Kazzab*; the variation being occasioned only by the different pointing of the Arabic letters.

^h *God is swift in taking an account*] For he will judge all creatures, says *Jallalo'ddin*, in the space of half a day.

¹ JALLALO'DDIN.

² See before p. 5. not. g.

³ AL HASAN.

⁴ JALLALO'DDIN.

⁵ BOBOV.

de peregr. Maccana, p. 15.

Remember God the appointed number of days^a: but if any haste to depart from the valley of MINA in two days, it shall be no crime in him. And if any tarry longer, it shall be no crime in him, in him who feareth God. Therefore fear God, and know that unto him ye shall be gathered. There is a man who causeth thee to marvel^b by his speech concerning this present life, and calleth God to witness that which is in his heart, yet he is most intent in opposing thee; and when he turneth away from thee, he hasteth to act corruptly in the earth, and to destroy that which is sown, and springeth up^c: but God loveth not corrupt doing. And if one say unto him, Fear God; pride seizeth him, together with wickedness; but hell shall be his reward, and an unhappy couch shall it be. There is also a man who selleth his soul for the sake of those things which are pleasing unto God^d; and God is gracious unto his servants. O true believers, enter into the true religion wholly, and follow not the steps of SATAN, for he is your open enemy. If ye have slipped after the declarations of our will have come unto you, know that God is mighty and wise. Do the infidels expect less than that God should come down to them overshadowed with clouds, and the angels also? but the thing is decreed, and to God shall all things return. Ask the children of ISRAEL how many evident signs we have shewed them; and whoever shall change the grace of God, after it shall have come unto him, verily God will be severe in punishing him. The present life was ordained for those who believe not, and they laugh the faithful to scorn; but they who fear God shall be above them, on the day of the resurrection: for God is bountiful unto whom he pleaseth without measure. Mankind was of one faith, and God sent prophets bearing good tidings, and denouncing threats, and sent down with them the scripture in truth, that it might judge between men of that concerning which they disagreed: and none disagreed concerning it, except those to whom the same scriptures were delivered, after the declarations of God's will had come unto them, out of envy among themselves. And God directed those who believed, to that truth concerning which they disagreed, by his will: for God directeth whom he pleaseth into the right way. Did ye think ye should enter paradise, when as yet no such thing had happened unto you, as hath happened unto those who have been before you? They suffered calamity, and tribulation, and were afflicted; so that the apostle, and they who believed with him, said; When will the help of God come? Is not the help of God nigh? They will ask thee what they shall bestow in alms: Answer, The good which ye bestow, let it be given to parents, and kindred, and orphans, and the poor, and the stranger.

Whatsoever

^a The appointed number of days,] i. e. Three days after slaying the sacrifices.

^b There is a man who causeth thee to marvel, &c.] This person was al Akhnas Ebn Shoraik, a fair-spoken dissembler, who swore that he believed in Mohammed, and pretended to be one of his friends, and to condemn this world. But God here reveals to the prophet his hypocrisy and wickedness¹.

^c He hasteth to act corruptly, and to destroy that which is sown, &c.] Setting fire to his neighbour's corn, and killing his asses by night².

^d There is a man who selleth his soul, &c.] The person here meant was one Sobeib, who being persecuted by the idolaters of Mecca, forsook all he had, and fled to Medina³.

¹ JALLALO'DDIN.

² Idem.

³ Idem.

Whatsoever good ye do, God knoweth it. War is enjoined you *against the Infidels*; but this is hateful unto you: yet perchance ye hate a thing which is better for you, and perchance ye love a thing which is worse for you: but God knoweth and ye know not. They will ask thee concerning the sacred month, *whether they may war therein*: Answer, To war therein is grievous; but to obstruct the way of God, and infidelity towards him, and to keep men from the holy temple, and to drive out his people from thence, is more grievous in the sight of God, and the temptation to idolatry is more grievous than to kill in the sacred months. They will not cease to war against you, until they turn you from your religion, if they be able: but whoever among you shall turn back from his religion, and die an infidel, their works shall be vain in this world, and the next; they shall be the companions of *hell fire*, they shall remain therein for ever. But they who believe, and who fly for the sake of religion, and fight in God's cause, they shall hope for the mercy of God; for God is gracious and merciful. They will ask thee concerning wine ^a and lots ^b: Answer, In both there is great sin, and *also some things of use unto men* ^c; but their sinfulness is greater than their use. They will ask thee also what they shall bestow in alms: Answer, What ye have to spare. Thus God sheweth his signs unto you, that peradventure ye might seriously think of this present world, and of the next. They will also ask thee concerning orphans: Answer, To deal righteously with them is best; and if ye intermeddle with the management of what belongs to them, do them no wrong; they are your brethren: God knoweth the corrupt dealer from the righteous; and if God please, he will surely distress you ^d, for God is mighty and wise. Marry not women who are idolaters, until they believe: verily a maid servant who believeth, is better than an idolatress, although she please you more. And give not women who believe, in marriage to the idolaters, until they believe; for verily a servant, who is a true believer, is better than an idolater, though he please you more. They invite unto *hell fire*, but God inviteth unto paradise and pardon through his will, and declareth his signs unto men, that they may remember. They will ask thee also, concerning the courses of women: Answer, They are a pollution: therefore separate your selves from women in their courses, and go not near them, until they be cleansed. But when they are cleansed, go in unto them as God hath com-

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manded

^a Wine.] Under the name of wine all sorts of strong and inebriating liquors are comprehended ¹.

^b Lots.] The original word, *al Meiser*, properly signifies a particular game performed with arrows, and much in use with the pagan Arabs. But by lots we are here to understand all games whatsoever, which are subject to chance or hazard, as dice, cards, &c. ².

^c In both there is great sin, and also some things of use.] From these words some suppose that only drinking to excess, and too frequent gaming are

prohibited ³. And the moderate use of wine they also think is allowed by these words of the 16th chapter, *And of the fruits of palm-trees and grapes ye obtain inebriating drink, and also good nourishment*. But the more received opinion is, that both drinking wine or other strong liquors in any quantity, and playing at any game of chance, are absolutely forbidden ⁴.

^d God will surely distress you.] viz. By his curse, which will certainly bring to nothing what ye shall wrong the orphans of.

¹ See the Prelim. Disc. §. V.

² See *ibid*.

³ V. JALLALO'DDIN & al ZAMAKHSHARI;

⁴ See the Prelim. Disc. ubi sup.

commanded you^a, for God loveth those who repent, and loveth those who are clean. Your wives are your tillage; go in therefore unto your tillage in what manner soever ye will^b: and do first some act *that may be profitable* unto your souls^c; and fear God, and know that ye must meet him; and bear good tidings unto the faithful. Make not God the object of your oaths^d, that ye will deal justly, and be devout, and make peace among men^e; for God is he who heareth and knoweth. God will not punish you for an inconsiderate word^f in your oaths; but he will punish you for that which your hearts have assented unto: God is merciful and gracious. They who vow to *abstain* from their wives, are *allowed* to wait four months^g: but if they go back from their vow, verily God is gracious and merciful^h; and if they resolve on a divorce, God is he who heareth and knoweth. The women who are divorced shall wait concerning themselves until they have their courses thriceⁱ, and it shall not be lawful for them to conceal that which God hath created in their wombs^k, if they believe in God and the last day; and their husbands will act more justly to bring them back at this time, if they desire a reconciliation. The women ought also to *behave towards their husbands* in like manner as *their husbands should behave* towards them, according to what is just: but

^a *As God hath commanded you;*] But not while they have their courses, nor by using preposterous venery¹.

^b *In what manner soever ye will;*] That is in any posture; either standing, sitting, lying, forwards, or backwards. And this passage, it is said, was reveal'd to answer the Jews, who pretended that if a man lay with his wife backwards, he would get a more witty child². It has been imagined that these words allow that preposterous lust, which the commentators say is forbidden by the preceding; but I question whether this can be proved.

^c *Do first some act that may profit your souls;*] i. e. Perform some act of devotion or charity.

^d *Make not God the object of your oaths;*] So as to swear frequently by him. The word translated *object*, properly signifies a butt to shoot at with arrows³.

^e *That ye will deal justly, &c.*] Some commentators⁴ expound this negatively, *That ye will not deal justly, nor be devout, &c.* For such wicked oaths, they say, were customary among the idolatrous inhabitants of Mecca; which gave occasion to the following saying of Mohammed; *When you swear to do a thing, and afterwards find it better to do otherwise; do that which is better, and make void your oath.*

^f *An inconsiderate word;*] When a man swears inadvertently, and without design.

^g *They who vow to abstain from their wives, are*

allowed to wait four months;] That is, they may take so much time to consider; and shall not, by rash oath, be obliged actually to divorce them.

^h *If they go back from their vows, &c.*] i. e. If they be reconciled to their wives within four months, or after, they may retain them; and God will dispense with their oath.

ⁱ This is to be understood of those only with whom the marriage has been consummated; for as to the others there is no time limited. Those who are not quite past childbearing (which a woman is reckoned to be after her courses cease, and she is fifty five lunar years, or about fifty three solar years old) and those who are too young to have children, are allowed three months only; but they who are with child, must wait till they be delivered⁵.

^k *They shall not conceal what God hath created in their wombs;*] That is, they shall tell the real truth, whether they have their courses, or be with child, or not; and shall not, by deceiving their husband, obtain a separation from him before the term be accomplished: lest the first husband's child should, by that means, go to the second; or the wife, in case of the first husband's death, should set up her child as his heir, or demand her maintenance during the time she went with such child, and the expences of her lying in, under pretence that she waited not her full prescribed time⁶.

¹ BEN ABBAS, JALLALO'DDIN. ² JALLALO'DDIN, YAHYA, AL ZAMAKHSHARI. *Vid.* LUCRET. *de rer. nat.* l. iv. v. 1258, &c. ³ JALLALO'DDIN. ⁴ *Idem.* YAHYA. ⁵ JALLALO'DDIN. ⁶ YAHYA.

but the men ought to have a superiority over them. GOD is mighty and wise. Ye may divorce *your wives* twice; and then either retain *them* with humanity, or dismiss *them* with kindness. But it is not lawful for you to take away any thing of what ye have given them, unless both fear that they cannot observe the ordinances of GOD^a. And if ye fear that they cannot observe the ordinances of GOD, it shall be no crime in either of them on account of that for which *the wife* shall redeem her self^b. These are the ordinances of GOD; therefore transgress them not; for whoever transgresseth the ordinances of GOD, they are unjust doers. But if *the husband* divorce her a *third time*, she shall not be lawful for him again, until she marry another husband. But if he *also* divorce her, it shall be no crime in them, if they return to each other, if they think they can observe the ordinances of GOD; and these are the ordinances of GOD, he declareth them to people of understanding. But when ye divorce women, and they have fulfilled their prescribed time, either retain them with humanity, or dismiss them with kindness; and retain them not by violence, so that ye transgress^c; for he who doth this, surely injureth his own soul. And make not the signs of GOD a jest: but remember GOD's favour towards you, and that he hath sent down unto you the book of *the KORAN*, and wisdom, admonishing you thereby; and fear GOD, and know that GOD is omniscient. But when ye have divorced *your wives*, and they have fulfilled their prescribed time, hinder them not from marrying their husbands, when they have agreed among themselves according to what is honourable. This is given in admonition unto him among you who believeth in GOD, and the last day. This is most righteous for you, and most pure. GOD knoweth, but ye know not. Mothers *after they are divorced* shall give suck unto their children two full years, to him who desireth the time of giving suck to be compleated; and the father shall be obliged to maintain them and cloath them *in the mean time*, according to that which shall be reasonable. No person shall be obliged beyond his ability. A mother shall not be compelled *to what is unreasonable* on account of her child, nor a father on account of his child. And the heir *of the father* shall be obliged to do in like manner. But if they chuse to wean *the child before the end of two years*, by common consent, and on mutual consideration, it shall be no crime in them. And if ye have a mind to provide a nurse for your children, it shall be no crime in you, in case ye fully pay what ye offer *her*, according to that which is just. And fear GOD, and know that GOD seeth whatsoever ye do. Such of you as die, and leave wives, *their wives* must wait concerning themselves four months and ten days^d, and when they shall have fulfilled their term, it shall be no crime in you, for that which they shall do with themselves, according to what is rea-

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sonable.

^a Unless both fear they cannot observe the ordinances of GOD.] For if there be a settled aversion on either side, their continuing together may have very ill, and perhaps fatal consequences.

^b It shall be no crime if she redeem herself:] i.e. If she prevail on her husband to dismiss her, by releasing part of her dowry.

^c And retain them not by force, so that ye transgress:] viz. By obliging them to purchase their

liberty with part of their dowry.

^d The wives of such as die, must wait four months and ten days:] That is to say, before they marry again; and this not only for decency sake, but that it may be known whether they be with child by the deceased or not.

^e For that which they shall do with themselves:] That is, if they leave off their mourning weeds, and look out for new husbands.

sonable. God well knoweth that which ye do. And it shall be no crime in you, whether ye make public overtures of marriage unto *such women, within the said four months and ten days*, or whether ye conceal *such your designs* in your minds: God knoweth that ye will remember them. But make no promise unto them privately, unless ye speak honourable words; and resolve not on the knot of marriage, until the prescribed time be accomplished; and know that God knoweth that which is in your minds, therefore beware of him, and know that God is gracious and merciful. It shall be no crime in you, if ye divorce your wives, so long as ye have not touched them, nor settled any dowry on them. And provide for them (he who is at his ease must *provide* according to his circumstances, and he who is straitened according to his circumstances) necessities, according to what shall be reasonable. *This is a duty incumbent* on the righteous. But if ye divorce them before ye have touched them, and have already settled a dowry on them, *ye shall give them* half of what ye have settled, unless they release *any part*, or he release *part* in whose hand the knot of marriage is^a; and if ye release *the whole*, it will approach nearer unto piety. And forget not liberality among you, for God seeth that which ye do. Carefully observe the *appointed* prayers, and the middle prayer^b, and be assiduous *therein*, with devotion towards God. But if ye fear *any danger*, pray on foot or on horseback; and when ye are safe, remember God, how he hath taught you what as yet ye knew not. And such of you as shall die and leave wives, ought to bequeath their wives a year's maintenance, without putting them out of *their houses*: but if they go out *voluntarily*, it shall be no crime in you, for that which they shall do with themselves, according to what shall be reasonable; God is mighty and wise. And unto those who are divorced, a reasonable provision *is also due*; *this is a duty incumbent* on those who fear God. Thus God declareth his signs unto you, that ye may understand. Hast thou not considered those, who left their habitations, (and they were thousands) for fear of death^c? And God said

^a *Unless they, or he in whose hand the knot of marriage is, release it, &c.*] i. e. Unless the wife agree to take less than half her dowry, or unless the husband be so generous as to give her more than half, or the whole; which is here approved of as most commendable.

^b *The middle prayer.*] *Yahya* interprets this from a tradition of *Mohammed*, who being asked which was the *middle prayer*, answered, 'The evening prayer, which was instituted by the prophet *Solomon*. But *Jallal'uddin* allows a greater latitude, and supposes it may be the afternoon prayer, the morning prayer, the noon prayer, or any other.

^c *Hast thou not considered those who left their habitations for fear of death, &c.*] These were some of the children of *Israel*, who abandoned

their dwellings because of a pestilence; or, as others say, to avoid serving in a religious war: but as they fled, God struck them all dead in a certain valley. About eight days or more after, when their bodies were corrupted, the prophet *Ezekiel* the son of *Buzi* happening to pass that way, at the sight of their bones, wept; whereupon God said to him, *Call to them, O Ezekiel, and I will restore them to life*. And accordingly on the prophet's call they all arose, and lived several years after; but they retained the colour and stench of dead corps, as long as they lived, and the cloaths they wore changed as black as pitch; which qualities they transmitted to their posterity^d. As to the number of these *Israelites*, the commentators are not agreed; they who reckon least say they were 3000, and they who reckon

most

^d *JALLAL'UDDIN, YAHYA, ABULFEDA, &c.*

said unto them, Die; then he restored them to life, for God is gracious towards mankind; but the greater part of men do not give thanks. Fight for the religion of God, and know that God is he who heareth and knoweth. Who is he that will lend unto God on good usury? verily he will double it unto him manifold; for God contracteth and extendeth *his hand* as he pleaseth, and to him shall ye return. Hast thou not considered the assembly of the children of ISRAEL, after *the time of Moses*; when they said unto their prophet SAMUEL, Set a king over us, that we may fight for the religion of God? The prophet answered, If ye are enjoined to go to war, will ye be near refusing to fight? They answered, And what should ail us that we should not fight for the religion of God, seeing we are dispossessed of our habitations, and *deprived* of our children? But when they were enjoined to go to war, they turned back, except a few of them: and God knew the ungodly. And their prophet said unto them, Verily God hath set TALUT^b, king over you: they answered, How shall he reign over us, seeing we are more worthy of the kingdom than he, neither is he possessed of great riches? SAMUEL said, Verily God hath chosen him before you, and hath caused him to increase in knowledge and stature, for God giveth his kingdom unto whom he pleaseth; God is bounteous and wise. And their prophet said unto them, Verily the sign of his kingdom shall be, that the ark shall come unto you^c: therein shall be tranquility from your LORD^d, and the relicks^e which have been left by the family of MOSES, and the family of AARON; the angels shall bring it. Verily this shall be a sign unto you, if ye believe. And when TALUT departed with his soldiers, he said, Verily God will prove you by the river: for he who drinketh thereof, shall not be on my side (but he who shall not taste thereof he shall be on my side) except he who drinketh a draught out of his hand. And

most, 70,000. This story seems to have been taken from *Ezekiel's* vision of the resurrection of dry bones¹.

Some of the *Mohammedan* writers will have *Ezekiel* to have been one of the judges of *Israel*, and to have succeeded *Osboniel* the son of *Caleb*. They also call this prophet *Ebn al ajâz*, or *the son of the old woman*; because they say his mother obtained him by her prayers in her old age².

^a *Who will lend unto God, on good usury?* viz. By contributing towards the establishment of his true religion.

^b *Talut.* So the *Mohammedans* name *Saul*.

^c *The ark shall come unto you, &c.* This ark, says *Jallâl'eddîn*, contained the images of the prophets, and was sent down from heaven to *Adam*, and at length came to the *Israelites*, who put great confidence therein, and continually carried it in the front of their army, till it was taken by the *Amalekites*. But on this occa-

sion the angels brought it back, in the sight of all the people, and placed it at the feet of *Talut*; who was thereupon unanimously acknowledged for their king.

This relation seems to have arisen from some imperfect tradition of the taking and sending back the ark by the *Philistines*³.

^d *Therein shall be tranquillity from your Lord:* That is, because of the great confidence the *Israelites* placed in it, having won several battles by its miraculous assistance. I imagine however, that the *Arabic* word *Sakinat*, which signifies *tranquillity* or *security of mind*, and is so understood by the commentators, may not improbably mean the *divine presence* or *glory*, which used to appear on the ark, and which the *Jews* express by the same word *Shechinah*.

^e *The relicks, &c.* These were the shoes and rod of *Moses*, the mitre of *Aaron*, a pot of *Manna*, and the broken pieces of the two tables of the law⁴.

¹ *Ezek. xxxvii. 1--10.*

² *Al Thalabi, Abu Ishak, &c.*

³ *1 Sam. iv, v and vi.*

⁴ *Jallâl'eddîn.*

And they drank thereof, except a few of them*. And when they had passed *the river*, he and those who believed with him, they said, We have no strength to day, against JALUT^b and his forces. But they who considered that they should meet God *at the resurrection*, said, How often hath a small army discomfited a great army, by the will of God? and God is with those who patiently persevere. And when they went forth to battle against JALUT and his forces, they said, O LORD, pour on us patience, and confirm our feet, and help us against the unbelieving people. Therefore they discomfited them, by the will of God, and DAVID slew JALUT. And God gave him the kingdom and wisdom, and taught him his will^c; and if God had not prevented men, the one by the other, verily the earth had been corrupted: but God is beneficent towards *his* creatures. These are the signs of God: we rehearse them unto thee with truth, and thou art surely *one* of those who have been

III. sent by God. * These are the apostles; we have preferred some of them before others: some of them hath God spoken unto, and hath exalted the degree of others of them. And we gave unto JESUS the son of MARY manifest signs, and strengthened him with the holy spirit^d. And if God had pleased, they who came after those *apostles*, would not have contended among themselves, after manifest signs had been shewn unto them. But they fell to variance; therefore some of them believed, and some of them believed not; and if God had so pleased, they would not have contended among themselves, but God doth what he will. O true believers, give *alms* of that which we have bestowed on you, before the day cometh wherein there shall be no merchandizing, nor friendship, nor intercession. The infidels are unjust doers. God! there is no God but he^e; the living, the self-subsisting: neither slumber nor sleep seizeth him; to him *belongeth* whatsoever is in heaven, and on earth. Who is he that can intercede with him, but through his good pleasure? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend any thing of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth^f, and the preservation of both

is

* *And they drank thereof except a few, &c.*] The number of those who drank out of their hands were about 313¹. It seems that *Mohammed* has here confounded *Saul* with *Gideon*, who by the divine direction took with him against the *Midianites* such of his army only, as lapped water out of their hands, which were 300 men².

^b *Jâlûr*] Or *Goliath*.

^c *His will*;) Or *what he pleased* to teach him. *Yahya* most rationally understands hereby the divine revelations which *David* received from God; but *Jallâl'uddin* the art of making coats of mail (which the *Mohammedans* believe was that prophet's peculiar trade) and the knowledge of the language of birds.

^d See before p. 12. Note a.

^e *God! there is no God but he, &c.*] The fol-

lowing seven lines contain a magnificent description of the divine majesty and providence; but it must not be supposed the translation comes up to the dignity of the original. This passage is justly admired by the *Mohammedans*, who recite it in their prayers; and some of them wear it about them, engraved on an agate or other precious stone³.

^f *His throne is extended over heaven and earth, &c.*] This throne, in *Arabic* called *Corfi*, is by the *Mohammedans* supposed to be God's tribunal, or seat of justice; being placed under that other called *al Arsh*, which they say is his imperial throne. The *Corfi* allegorically signifies the divine providence, which sustains and governs the heaven and the earth, and is infinitely above humane comprehension⁴.

¹ *Idem*, YAHYA. ² *Judges* vii. ³ V. BOBOV. de *prec. Moham.* p. 5. & RELAND. *Dissert. de gemmis Arab.* p. 235, 239. ⁴ *Vid.* D'HERBELOT. *Bibl. Orient. Art. Corfi.*

is no burthen unto him. He is the high, the mighty. Let there be no violence in religion^a. Now is right direction manifestly distinguished from deceit: whoever therefore shall deny TAGUT^b, and believe in God, he shall surely take hold on a strong handle, which shall not be broken; God is he who heareth and seeth. God is the patron of those who believe; he shall lead them out of darkness into light: but *as to* those who believe not, their patrons are TAGUT; they shall lead them from the light into darkness; they shall be the companions of *hell* fire, they shall remain therein for ever. Hast thou not considered him who disputed with ABRAHAM concerning his LORD^c, because God had given him the kingdom? When ABRAHAM said, My LORD is he who giveth life, and killeth: he answered, I give life, and I kill. ABRAHAM said, Verily God bringeth the sun from the east, now do thou bring it from the west. Whereupon the infidel was confounded; for God directeth not the ungodly people. Or *hast thou not considered* how he *behaved* who passed by a city which had been destroyed, even to her foundations^d? He said, How shall God quicken this city, after she hath been dead? And God caused him to die for an hundred years, and afterwards raised him to life. And God said, How long hast thou tarried *here*? He answered, A day, or part of a day. God said, Nay, thou hast tarried *here* an hundred years. Now look on thy food and thy drink, they are not yet corrupted; and look on thine *as*: and this *have we done* that we might make thee a sign unto men. And look on the bones of *thine as*, how we raise them, and afterwards cloath them with flesh. And when *this* was shewn unto him, he said, I know that God is able to do all things. And when ABRAHAM said, O LORD, shew me how thou wilt raise the dead^e; God said, Dost thou not yet believe? He answer-

^a *Let there be no violence in religion.*] This passage was particularly directed to some of *Mohammed's* first profelytes, who having sons that had been brought up in idolatry or *Judaism*, would oblige them to embrace *Mohammedism* by force¹.

^b *Tāgūt.*] This word properly signifies an *idol*, or whatever is worshipped besides God; particularly the two idols of the *Miccans*, *Allāt*, and *al Uzza*; and also the devil, or any seducer.

^c *Him who disputed with Abraham, &c.*] This was *Nimrod*; who, as the commentators say, to prove his power of life and death by ocular demonstration, caused two men to be brought before him at the same time, one of whom he slew, and saved the other alive. As to this tyrant's persecution of *Abraham*, see chap. 21. and the notes thereon.

^d *Hast thou not considered him who passed by a city which had been destroyed, &c.*] The person here meant, was *Ozair* or *Ezra*, who riding on an *as* by the ruins of *Jerusalem*, after it had been destroyed by the *Chaldeans*, doubted in his mind

by what means God could raise the city and its inhabitants again; whereupon God caused him to die, and he remained in that condition 100 years; at the end of which God restored him to life, and he found a basket of figs and a cufe of wine he had with him, not in the least spoiled or corrupted, but his *as* was dead; the bones only remaining; and these, while the prophet looked on, were raised and cloathed with flesh, becoming an *as* again, which being inspired with life, began immediately to bray².

This apocryphal story may perhaps have taken its rise from *Nehemiah's* viewing of the ruins of *Jerusalem*³.

^e *When Abraham said, LORD shew me how thou wilt raise the dead.*] The occasion of this request of *Abraham* is said to have been on a doubt proposed to him by the devil, in human form, how it was possible for the several parts of the corps of a man which lay on the sea shore, and had been partly devoured by the wild beasts, the birds, and the fish, to be brought together at the resurrection⁴.

¹ JALLALO'DDIN. ² JALLALO'DDIN, YAHYA, &c. See D'HERBEL. *Bibl. Orient. Art.* Ozair.

³ *Nehem.* ii. 12. &c. ⁴ See D'HERBELOT, p. 13.

answered, Yea ; but *I ask this* that my heart may rest at ease. GOD said, take therefore four birds, and divide them^a; then lay a part of them on every mountain; then call them, and they shall come swiftly unto thee: and know that God is mighty and wise. The similitude of those who lay out their substance for advancing the religion of God, is as a grain of corn which produceth seven ears, and in every ear an hundred grains; for God giveth twofold unto whom he pleaseth: God is bounteous and wise. They who lay out their substance for the religion of God, and afterwards follow not what they have *so* laid out by reproaches or mischief^b, they shall have their reward with their LORD; upon them shall no fear come, neither shall they be grieved. A fair speech, and to forgive, is better than alms followed by mischief. God is rich and merciful. O true believers, make not your alms of none effect by reproaching, or mischief, as he who layeth out what he hath to appear unto men to *give alms*, and believeth not in God and the last day. The likeness of such a one, is as a flint covered with earth, on which a violent rain falleth, and leaveth it hard. They cannot prosper in any thing which they have gained, for God directeth not the unbelieving people. And the likeness of those who lay out their substance from a desire to please God, and for an establishment for their souls, is as a garden on a hill, on which a violent rain falleth, and it bringeth forth its fruits twofold; and if a violent rain falleth not on it, yet the dew *falleth thereon*: and God seeth that which ye do. Doth any of you desire to have a garden of palm-trees and vines^c, through which rivers flow, wherein he may have all *kinds of* fruits, and that he may attain to old age, and have a weak off-spring? then a violent fiery wind shall strike it, so that it shall be burned. Thus God declareth his signs unto you, that ye may consider. O true believers bestow *alms* of the good things which ye have gained, and of that which we have produced for you out of the earth, and chuse not the bad thereof, to give it *in alms*, such as ye would not accept your selves, otherwise than by connivance^d: and know that God is rich and worthy to be praised. The devil threateneth you with poverty, and commandeth you filthy covetousness; but God promiseth you pardon from himself and abundance: God is bounteous and wise. He giveth wisdom unto

^a *Take four birds and divide them.*] These birds, according to the commentators, were an eagle (a dove, say others) a peacock, a raven, and a cock; which *Abraham* cut to pieces, and mingled their flesh and feathers together, or, as some tell us, pounded all in a mortar, and dividing the mass into four parts, laid them on so many mountains, but kept the heads, which he had preserved whole, in his hand. Then he called them each by their name, and immediately one part flew to the other, till they all recovered their first shape, and then came to be joined to their respective heads¹.

This seems to be taken from *Abraham's* sacrifice of birds mentioned by *Moses*², with some

additional circumstances.

^b *And follow not alms by reproaches or mischief, &c.*] i. e. Either by reproaching the person whom they have relieved, with what they have done for them; or by exposing his poverty to his prejudice³.

^c *Doth any of you desire a garden, &c.*] This garden is an emblem of alms given out of hypocrisy, or attended with reproaches, which perish, and will be of no service hereafter to the giver⁴.

^d *By connivance.*] That is, on having some amendments made by the seller of such goods, either by abatement of the price, or giving something else to the buyer to make up the value.

¹ JALLALO'DDIN. See D'HERBELOT. *ubi supra*. ² Gen. xv. ³ JALLALO'DDIN. ⁴ *Idem*:

to whom he pleaseth ; and he unto whom wisdom is given, hath received much good : but none will consider, except the *wife* of heart. And whatever alms ye shall give, or *whatever* vow ye shall vow, verily God knoweth it ; but the ungodly shall have none to help *them*. If ye make your alms to appear, it is well ; but if ye conceal them, and give them unto the poor, this *will be* better for you, and will atone for your sins : and God is well informed of that which ye do. The direction of them belongeth not unto thee ; but God directeth whom he pleaseth. The good that ye shall give *in alms shall redound* unto your selves ; and ye shall not give unless out of desire of *seeing* the face of God^a. And what good thing ye shall give *in alms*, it shall be repaid you, and ye shall not be treated unjustly ; unto the poor who are wholly employed in fighting for the religion of God, and cannot go to and fro in the earth ; whom the ignorant man thinketh rich, because of their modesty : thou shalt know them by this mark, they ask not men with importunity ; and what good ye shall give *in alms*, verily God knoweth it. They who distribute *alms* of their substance night and day, in private and in public, shall have their reward with their LORD ; on them shall no fear come, neither shall they be grieved. They who devour usury shall not arise *from the dead*, but as he ariseth whom SATAN hath infected by a touch^b : this *shall happen to them* because they say, Truly selling is but as usury : and yet God hath permitted selling and forbidden usury. He therefore who when there cometh unto him an admonition from his LORD, abstaineth *from usury for the future*, shall have what is past *forgiven him*, and his affair belongeth unto God. But whoever returneth *to usury*, they shall be the companions of *bell fire*, they shall continue therein for ever. God shall take his blessing from usury, and shall increase alms : for God loveth no infidel, or ungodly person. But they who believe and do that which is right, and observe the stated times of prayer, and pay their legal alms, they shall have their reward with their LORD : there shall come no fear on them, neither shall they be grieved. O true believers, fear God, and remit that which remaineth of usury^c, if ye *really* believe ; but if ye do it not, hearken unto war, *which is declared against you* from God and his apostle : yet if ye repent, ye shall have the capital of your money. Deal not unjustly *with others*, and ye shall not be dealt with unjustly. If there be any *debtor* under a difficulty of *paying his debt*, let his creditor wait till it be easy *for him to do it* ; but if ye remit it as alms, it will be better for you, if ye knew it. And fear the day wherein ye shall return unto God, then shall every soul be paid what it hath gained, and they shall not be treated unjustly. O true believers, when ye bind yourselves one to the

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other

^a Out of desire of seeing the face of God.] i. e. For the sake of a reward hereafter, and not for any worldly consideration¹.

^b As he whom Satan hath infected, &c.] viz. Like *dæmoniacks* or possessed persons, that is, in great horror and distraction of mind and con-

vulsive agitation of body.

^c Remit what remaineth of usury.] Or the interest due before usury was prohibited. For this some of *Mohammed's* followers exacted of their debtors, supposing they lawfully might².

¹ Idem.

² Idem.

other in a debt for a certain time, write it down; and let a writer write between you according to justice, and let not the writer refuse writing according to what God hath taught him; but let him write, and let him who oweth the debt dictate, and let him fear God his LORD, and not diminish ought thereof. But if he who oweth the debt be foolish, or weak, or be not able to dictate himself, let his agent^a dictate according to equity; and call to witness two witnesses of your *neighbouring* men; but if there be not two men, *let there be* a man and two women of those whom ye shall choose for witnesses: if one of those *women* should mistake, the other of them will cause her to recollect. And the witnesses shall not refuse, whensoever they shall be called. And disdain not to write it down, be it a large *debt*, or be it a small one, until its time of *payment*: this will be more just in the sight of God, and more right for bearing witness, and more easy, that ye may not doubt. But if it be a present bargain which ye transact between your selves, it shall be no crime in you, if ye write it not down. And take witnesses when ye sell one to the other, and let no harm be done to the writer, nor to the witness; *which* if ye do, it will surely be injustice in you: and fear God, and God will instruct you, for God knoweth all things. And if ye be on a journey, and find no writer, *let pledges be taken*: but if one of you trust the other, let him who is trusted return what he is trusted with, and fear God his LORD. And conceal not the testimony, for he who concealeth it, hath surely a wicked heart: God knoweth that which ye do. Whatever is in heaven, and on earth is God's: and whether ye manifest that which is in your minds, or conceal it, God will call you to account for it, and will forgive whom he pleaseth, and will punish whom he pleaseth; for God is almighty. The apostle believeth in that which hath been sent down unto him from his LORD, and the faithful *also*. Every one of *them* believeth in God, and his angels, and his scriptures, and his apostles: we make no distinction at all between his apostles^b. And they say, We have heard, and do obey: *we implore* thy mercy, O LORD, for unto thee must we return. God will not force any soul beyond its capacity: it shall have *the good* which it gaineth, and it shall suffer *the evil* which it gaineth. O LORD punish us not, if we forget, or act sinfully: O LORD lay not on us a burthen like that which thou hast laid on those who have been before us^c; neither make us, O LORD, to bear what we have not strength to *bear*, but be favourable unto us, and spare us, and be merciful unto us. Thou art our patron, help us therefore against the unbelieving nations.

C H A P.

^a *His agent.*] Whoever manages his affairs, whether his father, heir, guardian, or interpreter¹.

^b *We make no distinction between his apostles.*] But this, say the *Mohammedans*, the *Jews* do, who receive *Moses*, but reject *Jesus*; and the *Christians*, who receive both those prophets, but reject *Mohammed*².

^c *Lay not on us such a burthen, as thou didst lay*

on those who have been before us.] That is on the *Jews*, who, as the commentators tell us, were ordered to kill a man by way of atonement, to give one fourth of their substance in alms, and to cut off an unclean ulcerous part³, and were forbidden to eat fat, or animals that divided the hoof, and were obliged to observe the sabbath, and other particulars wherein the *Mohammedans* are at liberty⁴.

¹ JALLALO'DDIN.

² *Idem.*

³ *Idem.*

⁴ YAHTA.

C H A P. III.

Intituled, The family of IMRAN^a; revealed at MEDINA.

In the name of the most merciful G O D.

A L. M.^b. There is no God but God, the living, the self-subsisting : He hath sent down unto thee the book of the KORAN with truth, confirming that which was *revealed* before it ; for he had formerly sent down the law, and the gospel, a direction unto men ; and he had also sent down the distinction *between good and evil*. Verily those who believe not the signs of God, shall suffer a grievous punishment ; for God is mighty, able to revenge. Surely nothing is hidden from God, of *that which is* on earth, or in heaven : it is he who formeth you in the wombs, as he pleaseth ; there is no God but he, the mighty, the wise. It is he who hath sent down unto thee the book, wherein are some verses clear to be understood, they are the foundation of the book ; and others are parabolical^c. But they whose hearts are perverse will follow that which is parabolical therein, out of love of schism, and a desire of the interpretation thereof ; yet none knoweth the interpretation thereof, except God. But they who are well grounded in knowledge say, We believe therein, the whole is from our LORD ; and none will consider except the prudent. O LORD, cause not our hearts to swerve *from truth*, after thou hast directed us : and give us from thee mercy, for thou art he who giveth. O LORD, thou shalt surely gather mankind together, unto a day of *resurrection* : there is no doubt of it, for God will not be contrary to the promise. As for the infidels, their wealth shall not profit them any thing, nor their children, against God : they shall be the fewel of *hell fire*. According to the wont of the people of PHARAOH, and of those who went before them, they charged our signs with a lie ; but God caught them in their wickedness, and God is severe in punishing. Say unto those who believe not, Ye shall be overcome, and thrown together into hell ; an unhappy couch *shall it be*. Ye

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have

^a *Imrân.*] This name is given in the *Korân* to the father of the virgin *Mary*. See below, p. 38.

^b *A. L. M.*] For the meaning of these letters, the reader is referred to the Preliminary Discourse, Sect. III.

^c *Wherein are some verses clear to be understood, — and others are parabolical.*] This passage is translated according to the exposition of *al Zamakhsârî* and *al Beidâwî*, which seems to be the truest.

The contents of the *Korân* are here distinguished into such passages as are to be taken in the literal sense, and such as require a figurative acceptance. The former being plain and obvious to be understood, compose the fundamental part, or, as the original expresses it, *the mother* of the book, and contain the principal doctrines and precepts ; agreeably to, and consistently with which, those passages which are wrapt up in metaphors, and delivered in an enigmatical, allegorical style, are always to be interpreted¹.

¹ See the Prelim. Disc. §. III.

have already had a miracle *shewn* you in two armies, which attacked each other *: one army fought for God's true religion, but the other were infidels; they saw *the faithful* twice as many as themselves in *their* eye-sight; for God strengtheneth with his help whom he pleaseth. Surely herein was an example unto men of understanding. The love and eager desire of wives, and children, and sums heaped up of gold and silver, and excellent horses, and cattle, and land, is prepared for men: this is the provision of the present life; but unto God shall be the most excellent return. Say, Shall I declare unto you better *things* than this? For those who are devout *are prepared* with their LORD, gardens through which rivers flow; therein shall they continue for ever: and *they shall enjoy* wives free from impurity, and the favour of God; for God regardeth *his* servants; who say, O LORD we do sincerely believe; forgive us therefore our sins, and deliver us from the pain of *hell* fire: the patient, and the lovers of truth, and the devout, and the almsgivers, and those who ask pardon *early* in the morning. God hath born witness that there is no God but he; and the angels, and *those who are* endowed with wisdom *profess the same*; who executeth righteousness; there is no God but he; the mighty, the wise. Verily the *true* religion in the sight of God, is ISLAM ^b; and they who had received the scriptures dissented not *therefrom*, until after the knowledge of God's unity had come unto them, out of envy among themselves; but whosoever believeth not in the signs of God, verily God will be swift in *bringing him to account*. If they dispute with thee, say,

* *Ye have already had a miracle shewn you in two armies, &c.*] The sign or miracle here meant, was the victory gained by Mohammed in the second year of the *Hejra*, over the idolatrous *Mecans*, headed by *Abu Sofhân*, in the valley of *Bedr*, which is situate near the sea between *Mecca* and *Medina*. Mohammed's forces consisted of no more than three hundred and nineteen men, but the enemies army of near a thousand; notwithstanding which odds, he put them to flight, having killed seventy of the principal *Korish*, and taken as many prisoners, with the loss of only fourteen of his own men ¹. This was the first victory obtained by the prophet, and tho' it may seem no very considerable action, yet it was of great advantage to him, and the foundation of all his future power and success. For which reason it is famous in the *Arabian* history, and more than once vaunted in the *Korân* ², as an effect of the divine assistance. The miracle, it is said, consisted in three things; 1. Mohammed, by the direction of the angel *Gabriel*, took a handful of gravel and threw it to-

wards the enemy in the attack, saying, *May their faces be confounded*; whereupon they immediately turned their backs and fled. But, tho' the prophet seemingly threw the gravel himself, yet he is told in the *Korân* ³, that it was not he, but God, who threw it; that is to say, by the ministry of his angel. 2. The *Mohammedan* troops seemed to the infidels to be twice as many in number as themselves, which greatly discouraged them. And, 3. God sent down to their assistance first a thousand, and afterwards three thousand angels, led by *Gabriel*, mounted on his horse *Haizûm*; and according to the *Korân* ⁴, these celestial auxiliaries really did all the execution, tho' Mohammed's men imagined themselves did it, and fought stoutly at the same time.

^b *Islâm*.] The proper name of the *Mohammedan* religion, which signifies the *resigning* or *devoting one's self* entirely to God and his service. This they say is the religion which all the prophets were sent to teach, being founded on the unity of God ⁵.

¹ See ELMACIN. p. 5. HOTTINGER. *Hist. Orient.* l. 2 c. 4. ABULFED. *vit. Moham.* p. 56: &c. PRIDEAUX's *Life of Mahom.* p. 71. &c.

² See this chap. below, & chap. 8, & 32.

³ Chap. 8. not far from the beginning.

⁴ *Ibid.*

⁵ JALLALO'DDIN, *Al BEIDAWI*.

say, I have resigned my self unto God, and he who followeth me *doth the same*: and say unto them who have received the scriptures, and to the ignorant^a, Do ye profess *the religion of ISLAM*? now if they embrace ISLAM, they are surely directed; but if they turn their backs, verily unto thee *belongeth preaching only*; for God regardeth his servants. And unto those who believe not in the signs of God, and slay the prophets without a cause, and put those men to death who teach justice; denounce unto them a painful punishment. These are they whose works perish in this world, and in that which is to come; and they shall have none to help them. Hast thou not observed those unto whom part of the scripture was given^b? They were called unto the book of God, that it might judge between them^c; then some of them turned their backs, and retired afar off. This *they did* because they said, The fire of hell shall by no means touch us, but for a *certain number of days*^d: and that which they had falsely devised, hath deceived them in their religion. How then *will it be with them*, when we shall gather them together at the day of judgment^e, of which there is no doubt; and every soul shall be paid that which it hath gained, neither shall they be treated unjustly? Say, O God, who possessest

^a *The ignorant*;] i. e. The pagan Arabs, who had no knowledge of the scriptures¹.

^b *Those unto whom part of the scripture was given*;] That is, the Jews.

^c *They were called unto the book of God, &c.*] This passage was revealed on occasion of a dispute Mohammed had with some Jews, which is differently related by the commentators.

Al Beidāwī says, That Mohammed going one day into a Jewish synagogue, Naīm Ebn Amru and al Hareth Ebn Zeid asked him what religion he was of? To which he answering, Of the religion of Abraham; they replied, Abraham was a Jew; but on Mohammed's proposing that the Pentateuch might decide the question, they would by no means agree to it.

But Jallāloddin tells us, That two persons of the Jewish religion having committed adultery, their punishment was referred to Mohammed, who gave sentence that they should be stoned, according to the law of Moses. This the Jews refused to submit to, alledging there was no such command in the Pentateuch: but on Mohammed's appealing to the book, the said law was found therein. Whereupon the criminals were stoned, to the great mortification of the Jews.

It is very remarkable that this law of Moses concerning the stoning of adulterers is mentioned in the New Testament² (tho' I know some dispute the authentickness of that whole passage)

but is not now to be found, either in the Hebrew or Samaritan Pentateuch, or in the Septuagint; it being only said that such *shall be put to death*³. This omission is insisted on by the Mohammedans as one instance of the corruption of the law of Moses by the Jews.

It is also observable that there was a verse once extant in the Korān, commanding adulterers to be stoned; and the commentators say the words only are abrogated, the sense or law still remaining in force⁴.

^d *A certain number of days*;] i. e. Forty; the time their forefathers worshipped the calf⁵. Al Beidāwī adds, that some of them pretended their punishment was to last but seven days, that is a day for every thousand years which they supposed the world was to endure; and that they imagined they were to be so mildly dealt with, either by reason of the intercession of their fathers the prophets, or because God had promised Jacob, that his offspring should be punished but slightly.

^e *How will it be with them, &c.*] The Mohammedans have a tradition, that the first banner of the infidels that shall be set up, on the day of judgment, will be that of the Jews; and that God will first reproach them with their wickedness, over the heads of those who are present, and then order them to hell⁶.

¹ *Iidem* ² John viii. 5. ³ Lev. xx. 10. See WHISTON'S *Essay towards restoring the true text of the Old Test.* p. 99, 100. ⁴ See the *Prelim. Disc.* §. 3. ⁵ See before p. 11. Not. b. ⁶ AL BEIDAWI.

feffest the kingdom ; thou givest the kingdom unto whom thou wilt, and thou takest away the kingdom from whom thou wilt : thou exaltest whom thou wilt, and thou humblest whom thou wilt : in thy hand is good, for thou art almighty. Thou makest the night to succeed the day : thou bringest forth the living out of the dead, and thou bringest forth the dead out of the living^a ; and providest food for whom thou wilt without measure. Let not the faithful take the infidels for their protectors, rather than the faithful : he who doth this, shall not be *protected* of God at all ; unless ye fear any danger from them : but God warneth you to beware of himself ; for unto God must ye return. Say, Whether ye conceal that which is in your breasts, or whether ye declare it, God knoweth it ; for he knoweth whatever is in heaven, and whatever is on earth : God is almighty. On the *last* day every soul shall find the good which it hath wrought, present ; and the evil which it hath wrought, it shall wish that between it self and that were a wide distance : but God warneth you to beware of himself ; for God is gracious unto his servants. Say, If ye love God, follow me : *then* God shall love you, and forgive you your sins ; for God is gracious, and merciful. Say, Obey God, and his apostle : but if ye go back, verily God loveth not the unbelievers. God hath surely chosen ADAM, and NOAH, and the family of ABRAHAM, and the family of IMRAN^b above the
rest

^a *Thou bringest forth the living out of the dead, and the dead out of the living ;* } As a man from seed, and a bird from an egg ; and *vice versa* ¹.

^b *Imrán,*] Or *Amrán*, is the name of two several persons, according to the *Mohammedan* tradition. One was the father of *Moses* and *Aaron* ; and the other was the father of the virgin *Mary*² ; but he is called by some *Christian* writers *Joachim*. The commentators suppose the first, or rather both of them to be meant in this place ; however the person intended in the next passage, it is agreed, was the latter ; who besides *Mary* the mother of *Jesus*, had also a son named *Aaron*³, and another daughter, named *Isbá* (or *Elizabeth*) who married *Zacharias*, and was the mother of *John the Baptist* ; whence that prophet and *Jesus* are usually called by the *Mohammedans*, *The two sons of the aunt*, or the cousin germans.

From the identity of names it has been generally imagined by *Christian* writers⁴ that the *Korán* here confounds *Mary* the mother of *Jesus*, with *Mary* or *Miriam*, the sister of *Moses* and *Aaron* ; which intolerable anachronism, if it were certain, is sufficient of it self to destroy the

pretended authority of this book. But tho' *Mohammed* may be supposed to have been ignorant enough in ancient history and chronology, to have committed so gross a blunder ; yet I do not see how it can be made out from the words of the *Korán*. For it does not follow, because two persons have the same name, and have each a father and brother who bear the same names, that they must therefore necessarily be the same person : besides such a mistake is inconsistent with a number of other places in the *Korán*, whereby it manifestly appears, that *Mohammed* well knew and asserted that *Moses* preceded *Jesus* several ages. And the commentators accordingly fail not to tell us, that there had passed about one thousand eight hundred years between *Amrán* the father of *Moses*, and *Amrán* the father of the virgin *Mary* : they also make them the sons of different persons ; the first, they say, was the son of *Yefbar*, or *Izbar* (tho' he was really his brother)⁵ the son of *Kábatb*, the son of *Levi* ; and the other was the son of *Matbán*⁶, whose genealogy they trace, but in a very corrupt and imperfect manner, up to *David*, and thence to *Adam*⁷.

It

¹ JALLALO'DDIN. ² AL ZAMAKHSHARI, al BEIDAWI. ³ *Korán*, c. 19. ⁴ V. RELAND. *de rel. Mob.* p. 211. MARRACÉ. *in Alc.* p. 115, &c. PRIDEAUX, *letter to the Deists*, p. 185. ⁵ *Exod.* vi. 18. ⁶ AL ZAMAKH. al BEIDAWI. ⁷ V. RELAND. *ubi sup.* D'HERBELOT. *Bibl. Orient.* p. 583.

rest of the world; a race descending the one from the other: God is he who heareth and knoweth. Remember when the wife of IMRAN^a said, LORD, verily I have vowed unto thee that which is in my womb, to be dedicated to thy service^b: accept it therefore of me; for thou art he who heareth and knoweth. And when she was delivered of it, she said, LORD, verily I have brought forth a female, (and God well knew what she had brought forth) and a male is not as a female^c: I have called her MARY; and I commend her to thy protection, and also her issue, against SATAN driven away with stones^d. Therefore the LORD accepted her with a gracious acceptance^e, and caused her to bear an excellent offspring. And ZACHARIAS took care of the child; whenever ZACHARIAS went into the chamber to her, he found provisions with her^f: and he said, O MARY, whence hadst thou this? she answered, This is from God: for God provideth for whom he pleaseth without measure.

It must be observed, that tho' the virgin Mary is called in the *Korân*¹, the sister of Aaron, yet she is no where called the sister of Moses; however some *Mohammedan* writers have imagined that the same individual Mary the sister of Moses, was miraculously preserved alive from his time till that of Jesus CHRIST, purposely to become the mother of the latter².

^a *The wife of Imrân.*] The *Imrân* here mentioned, was the father of the virgin Mary, and his wife's name was Hannab or Ann, the daughter of Fakudb. This woman, say the commentators, being aged, and barren, on seeing a bird feed her young ones, became very desirous of issue, and begged a child of God, promising to consecrate it to his service in the temple; whereupon she had a child, but it proved a daughter³.

^b *Dedicated to thy service.*] The *Arabic* word is *free*; but here signifies particularly one that is free or detached from all worldly desires and occupations, and wholly devoted to God's service⁴.

^c *A male is not as a female;*] Because a female could not minister in the temple as a male could⁵.

^d *Satan driven away with stones.*] This expression alludes to a tradition, that Abraham, when the devil tempted him to disobey God in not sacrificing his son, drove the fiend away by throwing stones at him; in memory of which the *Mohammedans*, at the pilgrimage of Mecca, throw

a certain number of stones at the devil, with certain ceremonies, in the valley of Mina⁶.

It is not improbable that the pretended immaculate conception of the virgin Mary is intimated in this passage. For according to a tradition of Mohammed, every person that comes into the world, is touched at his birth by the devil, and therefore cries out, Mary and her son only excepted; between whom, and the evil spirit God placed a veil, so that his touch did not reach them⁷. And for this reason they say, neither of them were guilty of any sin, like the rest of the children of Adam⁸; which peculiar grace they obtained by virtue of this recommendation of them by Hannab to God's protection.

^e *The LORD accepted her, &c.*] Though the child happened not to be a male, yet her mother presented her to the priests who had the care of the temple, as one dedicated to God; and they having received her, she was committed to the care of Zacharias, as will be observed by and by, and he built her an apartment in the temple, and supplied her with necessities⁹.

^f *Whenever Zacharias went into the chamber, he found provisions with her, &c.*] The commentators say that none went into Mary's apartment but Zacharias himself, and that he locked seven doors upon her; yet he found she had always winter fruits in summer, and summer fruits in winter¹⁰.

¹ Chap. 19. ² V. GUADAGNOL. *Apolog. pro rel. Christi. contra Ahmed Ebn Zein al Abedin.* p. 279. ³ AL BEIDAWI, al THALABI. ⁴ JALLALO'DDIN, al ZAMAKHSHARI. ⁵ JALLALO'DDIN.

⁶ See the Prelim. Dis. § 4. ⁷ JALLALO'DDIN. al BEIDAWI. ⁸ KITADA. ⁹ JALLALO'DDIN. al BEIDAWI. V. LUD. de DIEU, in not. ad Hist. Christi Xaverii, p. 542. ¹⁰ AL BEIDAWI. V. de DIEU, ubi sup. p. 548.

sure^a. There ZACHARIAS called on his LORD, and said, LORD, give me from thee a good offspring, for thou art the hearer of prayer. And the angels^b called to him, while he stood praying in the chamber, saying, Verily God promiseth thee a son named JOHN, who shall bear witness to the Word^c which cometh from God; an honourable person, chaste^d, and one of the righteous prophets. He answered, LORD, how shall I have a son, when old age hath overtaken me^e, and my wife is barren? The angel said, So God doth that which he pleaseth. ZACHARIAS answered, LORD, give me a sign. The angel said, Thy sign shall be, that thou shalt speak unto no man^f for three days, otherwise than by gesture: remember thy LORD often, and praise him evening and morning. And when the angels said, O MARY, verily God hath chosen thee, and hath purified thee, and hath chosen thee above all the women of the world: O MARY, be devout towards thy LORD, and worship, and bow down with those who bow down. This is a secret history: we reveal it unto thee, although thou wast not present with them when they threw in their rods to cast lots which of them should have the education of MARY^g; neither wast thou with them, when they strove among themselves. When the angels said; O MARY, verily God sendeth thee good tidings, that thou shalt bear the Word, proceeding from himself; his name shall be CHRIST JESUS the son of MARY, honourable in this world and in the world to come, and one of those who approach near to the presence of God; and he shall speak unto

^a There is a story of Fâtema, Mobammed's daughter, that she once brought two loaves and a piece of flesh to her father, who returned them to her, and having called for her again, when she uncovered the dish, it was full of bread and meat; and on Mobammed's asking her whence she had it? she answered in the words of this passage, *This is from God; for God provides for whom he pleaseth without measure.* Whereupon he blessed God, who thus favoured her, as he had the most excellent of the daughters of Israel¹.

^b The Angels;] Tho' the word be in the plural, yet the commentators say, it was the angel Gabriel only. The same is to be understood where it occurs in the following passages.

^c The Word;] That is JESUS; who, *al Beidâwi* says, is so called, because he was conceived by the word or command of God, without a father.

^d Chaste.] The original word signifies one who refrains not only from women, but from all other worldly delights and desires. *Al Beidâwi* mentions a tradition, that during his childhood some boys invited him to play, but he refused, saying that he was not created to play.

^e When old age hath overtaken me, &c.] Zacharias was then ninety nine years old, and his wife eighty nine².

^f Thou shalt speak to no man for three days;] Though he could not speak to any body else, yet his tongue was at liberty to praise God; as he is directed to do by the following words,

^g When they threw in their rods, &c.] When Mary was first brought to the temple, the priests, because she was the daughter of one of their chiefs, disputed among themselves, who should have the education of her. Zacharias insisted that he ought to be preferred, because he had married her aunt; but the others not consenting that it should be so, they agreed to decide the matter by casting of lots: whereupon twenty seven of them went to the river Jordan, and threw in their rods (or arrows without heads or feathers, such as the Arabs used for the same purpose) on which they had written some passages of the law, but they all sunk, except that of Zacharias, which floated on the water; and he had thereupon the care of the child committed to him³.

¹ *Al BEIDAWI.*

² *Idem.*

³ *Idem, JALLALO'DDIN, &c.*

unto men in the cradle^a, and when he is grown up^b; and he shall be *one* of the righteous: she answered, LORD, how shall I have a son, since a man hath not touched me? *the angel* said, So God createth that which he pleaseth: when he decreeth a thing, he only saith unto it, Be, and it is: *God* shall teach him the scripture, and wisdom, and the law, and the gospel; and *shall appoint him* his apostle to the children of ISRAEL; and *he shall say*, Verily I come unto you with a sign from your LORD; for I will make before you, of clay, as it were the figure of a bird^c; then I will breathe thereon, and it shall become a bird, by the permission of God^d: and I will heal him that hath been blind from his birth; and the leper: and I will raise the dead^e by the permission of God: and I will prophesy unto you what ye eat, and what ye lay up for store in your houses. Verily herein will be a sign unto you, if ye believe. And

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^a *He shall speak unto men in the cradle.*] Besides an instance of this given in the *Korân* itself¹, which I shall not here anticipate, a *Mohammedan* writer (of no very great credit indeed) tells two stories, one of *Jesus's* speaking while in his mother's womb, to reprove her cousin *Joseph* for his unjust suspicions of her²; and another of his giving an answer to the same person soon after he was born. For *Joseph* being sent by *Zacharias* to seek *Mary* (who had gone out of the city by night to conceal her delivery) and having found her, began to expostulate with her, but she made no reply; whereupon the child spoke these words; *Rejoice, O Joseph, and be of good cheer; for God hath brought me forth from the darkness of the womb, to the light of the world; and I shall go to the children of Israel, and invite them to the obedience of God*³.

These seem all to have been taken from some fabulous traditions of the eastern *Christians*, one of which is preserved to us in the spurious gospel of the *Infancy* of *CHRIST*; where we read that *Jesus* spoke while yet in the cradle, and said to his mother, *Verily I am Jesus the son of God, the word which thou hast brought forth, as the angel Gabriel did declare unto thee; and my father hath sent me to save the world*⁴.

^b *And when he is grown up.*] The *Arabic* word properly signifies a man in full age, that is between thirty or thirty four, and fifty one; and the passage may relate to *CHRIST's* preaching here on earth. But as he had scarce attained this age when he was taken up into heaven, the commentators chuse to understand it of his second coming⁵.

^c *I will make the figure of a bird, &c.*] Some say it was a bat⁶, tho' others suppose *Jesus* made several birds of different sorts⁷.

This circumstance is also taken from the following fabulous tradition, which may be found in the spurious gospel abovementioned. *Jesus* being seven years old, and at play with several children of his age, they made several figures of birds and beasts, for their diversion, of clay; and each preferring his own workmanship, *Jesus* told them, that he would make his walk and leap; which accordingly, at his command, they did. He made also several figures of sparrows and other birds, which flew about or stood on his hands as he ordered them, and also eat and drank when he offered them meat and drink. The children telling this to their parents, were forbidden to play any more with *Jesus*, whom they held to be a forcerer⁸.

^d *By the permission of God.*] The commentators observe that these words are added here, and in the next sentence, lest it should be thought *Jesus* did these miracles by his own power, or was God⁹.

^e *I will raise the dead, &c.*] *Jallal'uddin* mentions three persons whom *CHRIST* restored to life, and who lived several years after, and had children; viz. *Lazarus*, the widow's son, and the publican's (I suppose he means the ruler of the synagogue's) daughter. He adds that he also raised *Shem* the son of *Noah*, who, as another writes¹⁰, thinking he had been called to judgment, came out of his grave with his head half grey, whereas men did not grow grey in his days; after which he immediately died again.

¹ Chap. 19.² V. *Sikhi* notas in *Evang. Infant.* p. 5.³ *Al Kessal, apud eundem.*⁴ *Evang. Infant.* p. 5.⁵ *Jallalo'ddin, Al Beidawl.*⁶ *Jallalo'ddin.*⁷ *Al**Thalabi.*⁸ *Evang. Infant.* p. 111, &c.⁹ *Al Beidawl, &c.*¹⁰ *Al Thalabi.*

I come to confirm the Law which was *revealed* before me, and to allow unto you as lawful, part of that which hath been forbidden you *: and I come unto you with a sign from your LORD; therefore fear God, and obey me. Verily GOD is my LORD, and your LORD: therefore serve him. This is the right way. But when JESUS perceived their unbelief, he said, Who *will be* my helpers towards GOD? The apostles ^b answered, We *will be* the helpers of GOD; we believe in GOD, and do thou bear witness that we are true believers. O LORD, we believe in that which thou hast sent down, and we have followed thy apostle; write us down therefore with those who bear witness of him. And the Jews devised a stratagem against him^c; but GOD devised a stratagem against them^d; and GOD is the best deviser of stratagems. When

* And to allow you part of that which hath been forbidden you] Such as the eating of fish that have neither fins nor scales, the cawl and fat of animals, and camels flesh, and to work on the sabbath. These things, say the commentators, being arbitrary institutions in the law of Moses, were abrogated by JESUS; as several of the same kind instituted by the latter, have been since abrogated by Mohammed¹.

^b The apostles;] In Arabic, *al Hawâriyûn*; which word they derive from *Hâra*, to be white, and suppose the apostles were so called either from the candor and sincerity of their minds, or because they were princes and wore white garments, or else because they were by trade fullers². According to which last opinion, their vocation is thus related; That as JESUS passed by the sea side, he saw some fullers at work, and accosting them, said, *Ye cleanse these cloaths, but cleanse not your hearts*; upon which they believed on him. But the true etymology seems to be from the Ethiopic verb *Hawrya*, to go; whence *Hawârîya* signifies one that is sent, a messenger or apostle³.

^c The Jews devised a stratagem against him;] i. e. They laid a design to take away his life.

^d But GOD devised a stratagem against them;] This stratagem of GOD's was the taking of JESUS up into heaven, and stamping his likeness on another person, who was apprehended and crucified in his stead. For it is the constant doctrine of the Mohammedans that it was not JESUS himself who underwent that ignominious death, but somebody else in his shape and resemblance⁴. The person crucified some will have to be a spy that

was sent to entrap him; others that it was one Tisian, who by the direction of Judas entred in at a window of the house where JESUS was, to kill him; and others that it was Judas himself, who agreed with the rulers of the Jews to betray him for thirty pieces of silver, and led those who were sent to take him.

They add, that JESUS after his crucifixion in effigie was sent down again to the earth, to comfort his mother and disciples, and acquaint them how the Jews were deceived; and was then taken up a second time into heaven⁵.

It is supposed by several that this story was an original invention of Mohammed's; but they are certainly mistaken: for several sectaries held the same opinion, long before his time. The Basilidians⁶, in the very beginning of Christianity, denied that Christ himself suffered, but that Simon the Cyrenean was crucified in his place. The Gnostics before them, and the Carpocratians next (to name no more of those, who affirmed JESUS to have been a mere man) did believe the same thing; that it was not himself but one of his followers, very like him, that was crucified. Photinus tells us, that he read a book intitled, *The journey of the apostles*, relating the acts of Peter, John, Andrew, Thomas and Paul; and among other things contained therein, this was one, that Christ was not crucified but another in his stead, and that therefore he laughed at his crucifiers⁷, or those who thought they had crucified him⁸.

I have in another place⁹ mentioned an apocryphal gospel of Barnabas, a forgery originally of some nominal Christians, but interpolated since

¹ AL BEIDAWI, JALLALO'DDIN. ² Idem. ³ V. EUDOLFI Lexic. Æthiop. col. 40. & SOLII notas ad cap. 61. Korâni, p. 205. ⁴ See Korân, c. 4. ⁵ V. MARRACC. in Alc. p. 113, &c. & in Prodr. part. 3. p. 63, &c. ⁶ IRENAEUS, l. 1. c. 23, &c. EPIPHAN. Hæres. 24. num. 3. ⁷ PHOTIUS, Bibl. Cod. 114. col. 291. ⁸ TOLAND'S Nazarenus, p. 17, &c. ⁹ Prelim. Disc. §. IV. p. 74.

When God said, O Jesus, verily I will cause thee to die^a, and I will take thee up unto me^b, and I will deliver thee from the unbelievers; and I will place those who follow thee, above the unbelievers, until the day of resurrection^c: then unto me shall ye return, and I will judge between you of that concerning which ye disagree. Moreover, as for the infidels, I will punish them with a grievous punishment in this world, and in that which is to come; and there shall be none to help them. But they who believe, and do that which is right, he shall give them their reward; for God loveth not the wicked doers.' These signs, and this prudent admonition do we rehearse

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since by *Mohammedans*; which gives this part of the history of *Jesus* with circumstances too curious to be omitted. It is therein related, that the moment the *Jews* were going to apprehend *Jesus* in the garden, he was snatched up into the third heaven, by the ministry of four angels, *Gabriel*, *Michael*, *Raphael* and *Uriel*; that he will not die till the end of the world, and that it was *Judas* who was crucified in his stead; God having permitted that traitor to appear so like his master, in the eyes of the *Jews*, that they took and delivered him to *Pilate*. That this resemblance was so great, that it deceived the *Virgin Mary* and the apostles themselves; but that *Jesus Christ* afterwards obtained leave of God to go and comfort them. That *Barnabas* having then asked him, why the divine goodness had suffered the mother and disciples of so holy a prophet to believe even for one moment that he had died in so ignominious a manner? *Jesus* returned the following answer. "O *Barnabas*, believe me that every sin, how small soever, is punished by God with great torment, because God is offended with sin. My mother therefore and faithful disciples, having loved me with a mixture of earthly love, the just God has been pleased to punish this love with their present grief, that they might not be punished for it hereafter in the flames of hell. And as for me, tho' I have my self been blameless in the world, yet other men having called me God, and the son of God; therefore God, that I might not be mocked by the devils at the day of judgment, has been pleased that in this world I should be mocked by men with the death of *Judas*, making every body believe that I died upon the cross. And hence it is that this mocking is still to continue till the coming of *Mohammed*, the messenger of God; who, coming into the world, will undeceive every one who

" who shall believe in the law of God, from this mistake^d.

^a *I will cause thee to die, &c.*] It is the opinion of a great many *Mohammedans*, that *Jesus* was taken up into heaven without dying: which opinion is consonant to what is delivered in the spurious gospel abovementioned. Wherefore several of the commentators say that there is a *hyperon proteron* in these words, *I will cause thee to die, and I will take thee up unto me*; and that the copulative does not import order, or that he died before his assumption; the meaning being this, viz. that God would first take *Jesus* up to heaven, and deliver him from the infidels, and afterwards cause him to die: which they suppose is to happen when he shall return into the world again, before the last day^e. Some, thinking the order of the words is not to be changed, interpret them figuratively, and suppose their signification to be that *Jesus* was lifted up while he was asleep, or that God caused him to die a spiritual death to all worldly desires. But others acknowledge that he actually died a natural death, and continued in that state three hours, or, according to another tradition, seven hours; after which he was restored to life, and then taken up to heaven^f.

^b *And I will take thee up unto me*;] Some *Mohammedans* say this was done by the ministry of *Gabriel*; but others that a strong whirlwind took him up from mount *Oliver*^g.

^c *I will place those who follow thee above the unbelievers, until the day of resurrection.*] That is, they who believe in *Jesus* (among whom the *Mohammedans* reckon themselves) shall be forever superior to the *Jews*, both in arguments and in arms. And accordingly, says *al Beidawi*, to this very day the *Jews* have never prevailed either against the *Christians* or *Moslems*, nor have they any kingdom or established government of their own.

¹ See the *Menagiana*, Tom. 4: p. 326, &c.

² See the *Prelim. Disc.* §. IV. p. 81.

³ *Al*

BEIDAWI. ⁴ *Al THALABI.* See 2 *Kings* ii. 1, 11.

unto thee. Verily the likeness of Jesus in the sight of God, is as the likeness of ADAM: he created him out of the dust, and then said unto him, Be; and he was^a. *This is the truth from thy Lord; be not therefore one of those who doubt: and whoever shall dispute with thee concerning him^b, after the knowledge which hath been given thee, say unto them, Come, let us call together our sons, and your sons, and our wives, and your wives, and our selves, and your selves; then let us make imprecations, and lay the curse of God on those who lie^c. Verily this is a true history: and there is no God, but God; and God is most mighty, and wise. If they turn back, God well knoweth the evil doers. Say, O ye who have received the scripture, come to a just determination between us and you^d; that we worship not any except God; and associate no creature with him; and that the one of us take not the other for lords^e, beside God. But if they turn back, say, Bear witness that we are true believers. O ye to whom the scriptures have been given, why do ye dispute concerning ABRAHAM^f, since the Law and the Gospel were not sent down until after him? Do ye not therefore understand? Behold ye are they who dispute concerning that which ye have some knowledge in; why therefore do ye dispute concerning that which ye have no knowledge of^g? God knoweth, but ye know not. ABRAHAM was neither a Jew, nor a Christian; but he was of the true religion, one resigned unto God, and was not of the number of the idolaters. Verily the men who are the nearest of kin unto ABRAHAM, are they who follow him; and this prophet, and they who believe on him: God is the patron*

^a Jesus in the sight of God is as Adam, &c.] He was like to Adam in respect of his miraculous production by the immediate power of God¹.

^b Him:] Namely, Jesus.

^c Let us call together our sons, &c. and imprecate the curse of God on those who lie.] To explain this passage the commentators tell the following story. That some Christians, with their bishop named Abu Hareth, coming to Mohammed as ambassadors from the inhabitants of Najran; and entering into some disputes with him touching religion and the history of Jesus Christ, they agreed the next morning to abide the trial here mentioned, as a quick way of deciding which of them were in the wrong. Mohammed met them accordingly, accompanied by his daughter Fatima, his son in law Ali, and his two grandsons, Hasan and Husein, and desired them to wait till he had said his prayers. But when they saw him kneel down, their resolution failed them, and they durst not venture to curse him, but submitted to pay him tribute².

^d Let us come to a just determination between us and you, &c.] That is, to such terms of agree-

ment as are indisputably consonant to the doctrine of all the prophets and scriptures, and therefore cannot be reasonably rejected³.

^e And that the one of us take not the other for lords, &c.] Besides other charges of idolatry on the Jews and Christians, Mohammed accused them of paying too implicit an obedience to their priests and monks, who took upon them to pronounce what things were lawful; and what unlawful, and to dispense with the laws of God⁴.

^f Why do ye dispute concerning Abraham?] viz. By pretending him to have been of your religion.

^g Ye dispute concerning that which ye have some knowledge in; why therefore do ye dispute concerning that which ye have no knowledge of?] i. e. Ye perversely dispute even concerning those things which ye find in the Law and the Gospel, whereby it appears that they were both sent down long after Abraham's time; why then will ye offer to dispute concerning such points of Abraham's religion, of which your scriptures say nothing, and of which ye consequently can have no knowledge⁵?

¹ JALLALO'DDIN, &c.

² JALLALO'DDIN, AL BEIDAWI.

³ *Iidem.*

⁴ *Iidem.*

⁵ AL BEIDAWI.

patron of the faithful. Some of those who have received the scriptures desire to seduce you^a; but they seduce themselves only, and they perceive it not. O ye who have received the scriptures, why do ye not believe in the signs of God, since ye are witnesses of them? O ye who have received the scriptures, why do ye clothe truth with vanity, and knowingly hide the truth^b? And some of those to whom the scriptures were given, say, Believe in that which hath been sent down unto those who believe, in the beginning of the day; and deny it in the end thereof; that they may go back from their faith^c: and believe him only who followeth your religion. Say, Verily the true direction is the direction of God, that there may be given unto some other a revelation like unto what hath been given unto you. Will they dispute with you before your LORD? Say, Surely excellence is in the hand of God, he giveth it unto whom he pleaseth; God is bounteous and wise: he will confer peculiar mercy on whom he pleaseth; for God is indued with great beneficence. There is of those who have received the scriptures, unto whom if thou trust a talent, he will restore it unto thee^d; and there is also of them, unto whom if thou trust a dinâr, he will not restore it unto thee, unless thou stand over him continually with great urgency^e. This they do because they say, We

^a Some of those to whom the scriptures were given seek to seduce you, &c.] This passage was revealed when the Jews endeavoured to pervert *Hodbeifa*, *Ammâr*, and *Moâdh* to their religion¹.

^b Why do ye clothe truth with vanity, and knowingly hide the truth? The Jews and Christians are again accused of corrupting the scriptures, and stifling the prophecies concerning *Mohammed*.

^c The commentators to explain this passage say, that *Caab Ebn al Asraf* and *Malec Ebn al Seif* (two Jews of Medina) advised their companions, when the *Kebîla* was changed², to make as if they believed it was done by the divine direction, and to pray towards the *Caaba* in the morning, but that in the evening they should pray as formerly towards the temple of Jerusalem; that *Mohammed*'s followers, imagining the Jews were better judges of this matter than themselves, might imitate their example. But others say these were certain Jewish priests of *Kbaibar*, who directed some of their people to pretend in the morning that they had embraced *Mohammedanism*, but in the close of the day to say that they had looked into their books of scripture, and consulted their Rabbins, and could not find that *Mohammed* was the person described and intended in the law; by which trick they hoped to raise doubts in the minds of the *Mohammedans*³.

^d There is of those who have received the scriptures, unto whom if thou trust a talent he will restore it;] As an instance of this, the commentators bring *Abd'allah Ebn Salâm*, a Jew, very intimate with *Mohammed*⁴, to whom one of the *Koreish* lent 1200 ounces of gold, which he very punctually repaid at the time appointed⁵.

^e There is also of them unto whom if thou trust a dinâr, he will not restore it, &c.] *Al Beidâwi* produces an example of such a piece of injustice in one *Phineas Ebn Azâra*, a Jew, who borrowed a dinâr, which is a gold coin worth about ten shillings, of a *Koreishite*, and afterwards had the conscience to deny it.

But the person more directly struck at in this passage, was the above mentioned *Caab Ebn al Asraf*, a most inveterate enemy of *Mohammed* and his religion, of whom *Jallalo'ddin* relates the same story as *al Beidâwi* does of *Phineas*. This *Caab* after the battle of *Bedr* went to Mecca, and there, to excite the *Koreish* to revenge themselves, made and recited verses lamenting the death of those who were slain in that battle, and reflecting very severely on *Mohammed*; and he afterwards returned to Medina, and had the boldness to repeat them publicly there also; at which *Mohammed* was so exceedingly provoked, that he proscribed him, and sent a party of men to kill him, and he was circumvented and slain by *Mohammed*.

¹ Idem. ² See before, c. 2. p. 17. ³ *Al Beidâwi*. ⁴ See *PRIDEAUX's Life of Mahomet*. p. 33. ⁵ *Al Beidâwi*, *JALLALO'DDIN*.

We are not obliged to observe justice with the heathen: but they utter a lie against God, knowingly. Yea; whoso keepeth his covenant, and feareth God, God surely loveth those who fear him. But they who make merchandize of God's covenant, and of their oaths, for a small price, shall have no portion in the next life, neither shall God speak to them or regard them on the day of resurrection, nor shall he cleanse them; but they shall suffer a grievous punishment. And there are certainly some of them, who read the scriptures perversely, that ye may think *what they read* to be really in the scriptures, yet it is not in the scripture; and they say, This is from God; but it is not from God: and they speak that which is false concerning God, against their own knowledge. It is not fit for a man, that God should give him a book of revelations, and wisdom, and prophecy; and then he should say unto men, Be ye worshippers of me, besides God; but *he ought to say*, Be ye perfect in knowledge and in works, since ye know the scriptures, and exercise your selves therein^a. God hath not commanded you to take the angels and the prophets for your Lords: Will he command you to become infidels, after ye have been true believers? And remember when God accepted the covenant of the prophets^b, saying, *This verily is the scripture and the wisdom which I have given you: hereafter shall an apostle come unto you, confirming the truth of that scripture which is with you; ye shall surely believe on him, and ye shall assist him.* God said, Are ye firmly resolved, and do ye accept my covenant on this condition? They answered, We are firmly resolved: God said, Be ye therefore witnesses; and I also bear witness with you: and whosoever turneth back after this, they are surely the transgressors. Do they therefore seek any other religion but God's? since to him is resigned whosoever is in heaven or on earth, voluntarily, or of force: and to him shall they return. Say, We believe in God, and that which hath been sent down unto us, and that which was sent down unto ABRAHAM, and

Mohammed Ebn Moslema in the third year of the Hejra¹. Dr. Prideaux² has confounded the Caab we are now speaking of, with another very different person of the same name, and a famous poet, but who was the son of Zabair, and no Jew; as a learned gentleman has already observed³. In consequence of which mistake, the doctor attributes what the Arabian historians write of the latter, to the former, and wrongly affirms that he was not put to death by Mohammed.

Some of the commentators however suppose that in the former part of this passage the Christians are intended, who, they say, are generally people of some honour and justice; and in the latter part the Jews, who they think are more given to cheating and dishonesty⁴.

^a *It is not fit for a man, &c.* This passage was revealed, say the commentators, in answer to the

Christians, who insisted that Jesus had commanded them to worship him as God. Al Beidawi adds that two Christians, named Abu Râfi' al Koradbi and al Seyid al Najrâni, offered to acknowledge Mohammed for their Lord, and to worship him; to which he answered, *God forbid that we should worship any besides God.*

^b *When God accepted the covenant of the prophets, &c.* Some commentators interpret this of the children of Israel themselves, of whose race the prophets were. But others say the souls of all the prophets, even of those who were not then born, were present on mount Sinai, when God gave the law to Moses, and that they entered into the covenant here mentioned with him. A story borrowed by Mohammed from the Talmudists, and therefore most probably his true meaning in this place.

¹ Al JANNABI; ELMACIN. ² *Life of Mabom.* p. 78, &c. ³ F. GAGNIER, in *Not. ad*
ABULFED. *Vit. Mob.* p. 64, & 122. ⁴ Al BEIDAWI.

and ISMAEL, and ISAAC, and JACOB, and the tribes, and that which was delivered to MOSES, and JESUS, and the prophets, from their LORD ; we make no distinction between any of them ; and to him are we resigned. Whoever followeth any other religion than ISLAM, it shall not be accepted of him : and in the next life he shall be of those who perish *. How shall GOD direct men who have become infidels after they had believed, and born witness that the apostle was true, and manifest declarations of the divine will had come unto them ? for GOD directeth not the ungodly people. Their reward shall be, that on them *shall fall* the curse of GOD, and of angels, and of all mankind : they shall remain under the same for ever ; their torment shall not be mitigated, neither shall they be regarded ; except those who repent after this, and amend ; for GOD is gracious and merciful. Moreover they who become infidels after they have believed, and yet increase in infidelity, their repentance shall in no wise be accepted, and they are those who go astray. Verily they who believe not, and die in their unbelief, the world full of gold shall in no wise be accepted from any of them, even though he should give it for his ransom ; they shall suffer a grievous punishment, and they shall have none to help them. * Ye will never attain unto righteousness, IV. until ye give in alms of that which ye love : and whatever ye give, GOD knoweth it. All food was permitted unto the children of ISRAEL, except what ISRAEL forbade unto himself, before the Pentateuch was sent down *. Say unto the Jews, Bring hither the Pentateuch and read it, if ye speak truth. Whoever therefore contriveth a lie against GOD after this, they will be evil doers. Say, GOD is true : follow ye therefore the religion of ABRAHAM the orthodox ; for he was no idolater. Verily the first house appointed unto men to worship in was that which is in BECCA * ; blessed, and a direction to all

* See before, ch. 2. p. 8, Not. d.

* All food was permitted unto the children of Israel, except what Israel forbade unto himself.] This passage was revealed on the Jews reproaching Mohammed and his followers with their eating of the flesh and milk of camels ¹, which they said was forbidden Abraham, whose religion Mohammed pretended to follow. In answer to which he tells them, that GOD ordained no distinction of meats before he gave the law to Moses, tho' Jacob voluntarily abstained from the flesh and milk of camels ; which some commentators say was the consequence of a vow made by that patriarch, when afflicted with the sciatica, that if he were cured he would eat no more of that meat which he liked best ; and that was camels flesh : but others suppose he abstained from it by the advice of physicians only ².

This exposition seems to be taken from the children of Israel's not eating of the sinew on the hollow of the thigh, because the angel, with whom Jacob wrestled at Peniel, touched the hollow of his thigh in the sinew that sprang ³.

* Before the Pentateuch was sent down ;] Wherein the Israelites, because of their wickedness and perverseness, were forbidden to eat certain animals which had been allowed their predecessors ⁴.

* The first house appointed unto men, was that which is in Becca.] Mohammed received this passage, when the Jews said that their *Kebba*, or the temple of Jerusalem, was more ancient than that of the Mohammedans, or the *Caaba* ⁵. *Becca* is another name of Mecca ⁶. Al Beidawi observes that the Arabs used the M and B promiscuously in several words.

¹ See Lev. xi. 4. Dent. xiv. 7. ² Al BEIDAWI, JALLALO'DDIN.

³ 32. ⁴ KORAN, c. 4. See the notes there.

⁵ See the Prelim. Diss. §. 1. p. 3.

⁶ Al BEIDAWI, JALLALO'DDIN.

⁷ Gen. xxxii.

all creatures*. Therein are manifest signs^b: the place where ABRAHAM stood; and whoever entrench therein, shall be safe. And *it is a duty* towards God, incumbent on those who are able to go thither^c, to visit this house; but whosoever disbelieveth, verily God needeth not *the service* of any creature. Say, O ye who have received the scriptures, why do ye not believe in the signs of God? Say, O ye who have received the scriptures, why do ye keep back from the way of God, him who believeth? Ye seek to make it crooked, and yet are witnesses *that it is the right*: but God will not be unmindful of what ye do. O true believers, if ye obey some of those who have received the scripture, they will render you infidels, after ye have believed^d: and how can ye be infidels, when the signs of God are read unto you, and his apostle is among you? But he who cleaveth firmly unto God, is already directed into the right way. O believers, fear God with his true fear; and die not unless ye also be true believers. And cleave all of you unto the covenant* of God, and depart not from it, and remember the favour of God towards you:

* *A direction to all creatures*;] i. e. the *Kebla*, towards which they are to turn their faces in prayer.

* *Therein are manifest signs*;] Such as the stone wherein they shew the print of Abraham's feet, and the inviolable security of the place, immediately mentioned; that the birds light not on the roof of the *Kaaba*, and wild beasts put off their fierceness there; that none who came against it in a hostile manner ever prospered¹, as appeared particularly in the unfortunate expedition of *Abraha al Asfram*²; and other fables of the same stamp which the *Mohammedans* are taught to believe.

* *Those who are able to go thither*;] According to an exposition of this passage attributed to *Mohammed*, he is supposed to be able to perform the pilgrimage, who can supply himself with provisions for the journey, and a beast to ride upon. *Al Shâfi* has decided that those who have money enough, if they cannot go themselves, must hire some other to go in their room. *Malec Ebn Ans* thinks he is to be reckoned able, who is strong and healthy, and can bear the fatigue of the journey on foot, if he has no beast to ride, and can also earn his living by the way. But *Abu Hanifa* is of opinion that both money sufficient, and health of body are requisite to make the pilgrimage a duty³.

* *If ye obey some of those who have received the scriptures, &c.*] This passage was revealed on occasion of a quarrel excited between the tribes of *al Aws* and *al Khazraj*, by one *Shâs Ebn Kais*, a Jew; who passing by some of both tribes as

they were sitting and discoursing familiarly together, and being inwardly vexed at the friendship and harmony which reigned among them on their embracing *Mohammedism*, whereas they had been, for 120 years before, most inveterate and mortal enemies, tho' descendants of two brothers; in order to set them at variance, sent a young man to sit down by them, directing him to relate the story of the battle of *Badr* (a place near *Medina*) wherein, after a bloody fight, *al Aws* had the better of *al Khazraj* and to repeat some verses on that subject. The young man executed his orders; whereupon those of each tribe began to magnify themselves, and to reflect on and irritate the other, till at length they called to arms, and great numbers getting together on each side, a dangerous battle had ensued, if *Mohammed* had not stepped in and reconciled them; by representing to them how much they would be to blame if they returned to paganism, and revived those animosities which *Islâm* had composed; and telling them, that what had happened was a trick of the devil to disturb their present tranquillity⁴.

* *Cleave unto the covenant of God, &c.*] Literally, *Hold fast by the cord of God*. That is, *Secure your selves by adhering to Islâm*, which is here metaphorically expressed by a *cord*, because it is as sure a means of saving those who profess it from perishing hereafter, as holding by a rope is to prevent one's falling into a well, or other like place. It is said that *Mohammed* used for the same reason to call the *Korân*, *Habl Allah al masîn*, i. e. *the sure cord of God*⁵.

¹ JALLALO'DDIN, *Al BEIDAWI*.
² *Idem*.

³ See *Korân*, c. 105.

⁴ *Al BEIDAWI*.

⁵ *Idem*.

you : since ye were enemies, and he reconciled your hearts, and ye became companions and brethren by his favour : and ye were on the brink of a pit of fire, and he delivered you thence. Thus God declareth unto you his signs, that ye may be directed. Let there be people among you, who invite to the best religion ; and command that which is just, and forbid that which is evil ; and they shall be happy. And be not as they who are divided, and disagree in matters of religion^a, after manifest proofs have been brought unto them : they shall suffer a great torment. On the day of resurrection some faces shall become white, and other faces shall become black^b. And unto them whose faces shall become black, God will say, Have ye returned unto your unbelief, after ye had believed ? therefore taste the punishment, for that ye have been unbelievers : but they whose faces shall become white shall be in the mercy of God, therein shall they remain for ever. These are the signs of God : we recite them unto thee with truth. God will not deal unjustly with his creatures. And to God belongeth whatever is in heaven and on earth ; and to God shall all things return. Ye are the best nation that hath been raised up unto mankind : ye command that which is just, and ye forbid that which is unjust, and ye believe in God. And if they who have received the scriptures had believed, it had surely been the better for them : there are believers among them^c, but the greater part of them are transgressors. They shall not hurt you, unless with a slight hurt ; and if they fight against you, they shall turn their backs to you ; and they shall not be helped^d. They are smitten with vileness wheresoever they are found ; unless they obtain security by entering into a treaty with God, and a treaty with men^e : and they draw on themselves indignation from God, and they are afflicted with poverty. This they suffer, because they disbelieved the signs of God, and slew the prophets unjustly ; this, because they were rebellious, and transgressed. Yet they are not all alike : there are of those who have received the scriptures, upright people^f ; they meditate on the signs of God^g in the night season, and worship ; they believe in God, and the last day ; and command that which is just, and forbid that which is unjust, and zealously strive to excel in good works : these are of the righteous. And ye shall not be denied

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nied

^a And be not as those who are divided, &c.] i. e. As the Jews and Christians, who dispute concerning the unity of God, the future state, &c.¹

^b On the day of the resurrection the faces of some shall become white, &c.] See the Preliminary Discourse, §. IV.

^c There are believers among them ;] As Abd' al-lah Ebn Salâm and his companions², and those of the tribes of al Aws and al Khazraj who had embraced Mohammedism.

^d And they shall not be helped.] This verse, al Beidâwi says, is one of those whose meaning is

mysterious, and relates to something future ; intimating the low condition to which the Jewish tribes of Koreidba, Nadîr, Banu Kainokâ, and those who dwelt at Khaibar, were afterwards reduced by Mohammed.

^e Unless they obtain security by entering into a treaty with God, and a treaty with men ;] i. e. Unless they either profess the Mohammedan religion, or submit to pay tribute.

^f There are of those who have received the scriptures, upright people ;] Those namely who have embraced Islâm.

^g The signs of God ;] That is the Korân.

¹ Al Beidâwi.

² Idem.

nied the reward of the good which ye do*; for God knoweth the pious. As for the unbelievers, their wealth shall not profit them at all, neither their children, against God: they shall be the companions of bell fire; they shall continue therein for ever. The likeness of that which they lay out in this present life, is as a wind wherein there is a scorching cold: it falleth on the standing corn of those men who have injured their own souls, and destroyeth it. And God dealeth not unjustly with them; but they injure their own souls. O true believers, contract not an intimate friendship with any besides your selves^b: they will not fail to corrupt you. They wish for that which may cause you to perish: their hatred hath already appeared from out of their mouths; but what their breasts conceal is yet more inveterate. We have already shewn you signs of their ill will towards you, if ye understand. Behold, ye love them, and they do not love you: ye believe in all the scriptures, and when they meet you, they say, We believe; but when they assemble privately together, they bite their fingers ends out of wrath against you. Say unto them, Die in your wrath: verily God knoweth the innermost part of your breasts. If good happen unto you, it grieveth them; and if evil befall you, they rejoice at it. But if ye be patient, and fear God, their subtilty shall not hurt you at all; for God comprehendeth whatever they do. Call to mind when thou wentest forth early from thy family, that thou mightest prepare the faithful a camp for war^c; and God heard and knew it; when two companies of you were anxiously thoughtful, so that ye became faint-hearted^d; but

* *Ye shall not be denied, &c.*] Some copies have a different reading in this passage, which they express in the third person; *They shall not be denied, &c.*

^b *Besides your selves;*] i. e. Of a different religion.

^c *When thou wentest forth to prepare a camp, &c.*] This was at the battle of Obod, a mountain about four miles to the north of Medina. The Koreish, to revenge their loss at Bedr¹, the next year, being the third of the Hejra, got together an army of 3000 men, among whom there were 200 horse, and 700 armed with coats of mail. These forces marched under the conduct of Abu Sofian and sat down at Dhu'lbeleisa, a village about six miles from Medina. Mohammed being much inferior to his enemies in numbers, at first determined to keep himself within the town, and receive them there; but afterwards, the advice of some of his companions prevailing, he marched out against them at the head of 1000 men (some say he had 1050 men and others but 900) of whom 100 were armed with coats of mail, but he had no more than one horse, besides his own, in his whole army. With these forces he formed a camp in a village near Obod, which

mountain he contrived to have on his back; and the better to secure his men from being surrounded, he placed fifty archers in the rear, with strict orders not to quit their post. When they came to engage, Mohammed had the better at first, but afterwards by the fault of his archers, who left their ranks for the sake of the plunder, and suffered the enemies horse to encompass the Mohammedans and attack them in the rear, he lost the day, and was very near losing his life; being struck down by a shower of stones, and wounded in the face with two arrows, on pulling out of which his two foreteeth dropped out. Of the Myslem 70 men were slain, and among them Hamza the uncle of Mohammed, and of the infidels 22². To excuse the ill success of this battle, and to raise the drooping courage of his followers, is Mohammed's drift in the remaining part of this chapter.

^d *When two companies of you were anxiously thoughtful, &c.*] These were some of the families of Banu-Salma of the tribe of al Khazraj, and Banu'l-Harith of the tribe of al Aws, who composed the two wings of Mohammed's army. Some ill impression had been made on them by Abdallah

¹ See before, p. 36. ² ABULFEDA, in vita Mobam. p. 64, &c. ELMACIN l. 1. PRIDEAUX's Life of Mah. p. 80.

but God was the supporter of them both ; and in God let the faithful trust. And God had already given you the victory at BEDR^a, when ye were inferior in number ; therefore fear God, that ye may be thankful. When thou saidst unto the faithful, Is it not enough for you, that your Lord should assist you with three thousand angels, sent down from heaven ? Verily if ye persevere, and fear God, and your enemies come upon you suddenly, your Lord will assist you with five thousand angels, distinguished by their horses and attire^b. And this God designed only as good tidings for you^c that your hearts might rest secure : for victory is from God alone, the mighty, the wise. That he should cut off the uttermost part of the unbelievers, or cast them down, or that they should be overthrown and unsuccessful, is nothing to thee. It is no business of thine ; whether God be turned unto them, or whether he punish them ; they are surely unjust doers^d. To God belongeth whatsoever is in heaven and on earth : he spareth whom he pleaseth, and he punisheth whom he pleaseth ; for God is merciful. O true believers, devour not usury, doubling it twofold ; but fear God, that ye may prosper : and fear the fire which is prepared for the unbelievers ; and obey God, and his apostle, that ye may obtain mercy. And run with emulation to obtain remission from your Lord, and paradise, whose breadth equalleth the heavens and the earth, which is prepared for the godly ; who give alms in prosperity and adversity ; who bridle their anger, and forgive men : for God loveth the beneficent^e. And who, after they have committed a crime, or dealt unjustly with their own souls, remember God, and ask pardon for their sins, (for who forgiveth sins except God ?) and persevere not in what they have done knowingly : their reward shall be pardon from their Lord, and gardens wherein rivers flow, they shall remain therein for ever : and how excellent is the reward of those who labour ! There have already been before you examples of punishment of infidels, therefore go through the earth, and be-

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hold

da'llab Ebn Abi Solail, then an infidel, who having drawn off 300 men, told them that they were going to certain death, and advised them to return back with him ; but he could prevail on but a few, the others being kept firm by the divine influence, as the following words intimate^f.

^a See before, p. 36.

^b Distinguished, &c.] The angels who assisted the Mohammedans at Bedr, rode, say the commentators, on black and white horses, and had on their heads white and yellow sashes, the ends of which hung down between their shoulders.

^c As good tidings for you ;] i.e. As an earnest of future success.

^d It is no business of thine whether God be turned unto them, &c.] This passage was revealed when Mohammed received the wounds above-

mentioned at the battle of Ohod, and cried out, How shall that people prosper who have stained their prophet's face with blood, while he called them to their Lord ? The person who wounded him was Otba the son of Abu Wakkas^g.

^e It is related of Hasan the son of Ali, that a slave having once thrown a dish on him boiling hot, as he sat at table, and fearing his master's resentment, fell immediately on his knees, and repeated these words, Paradise is for those who bridle their anger : Hasan answered, I am not angry. The slave proceeded, and for those who forgive men : I forgive you, said Hasan. The slave however finished the verse, adding, for God loveth the beneficent. Since it is so, replied Hasan, I give you your liberty, and four hundred pieces of silver^h. A noble instance of moderation and generosity.

¹ AL BEIDAWI.
Orient. Art. Hassan.

² Idem. ABULFED. ubi supra.

³ V. D'HERBELOT, Bibl.

hold what hath been the end of those who accuse God's apostles of imposture. This book is a declaration unto men, and a direction, and an admonition to the pious. And be not dismayed, neither be ye grieved; for ye shall be superior to the unbelievers if ye believe. If a wound hath happened unto you in war^a, a like wound hath already happened unto the unbelieving people^b: and we cause these days of different success interchangeably to succeed each other among men; that God may know those who believe, and may have martyrs from among you: (God loveth not the workers of iniquity;) and that God might prove those who believe, and destroy the infidels. Did ye imagine that ye should enter paradise, when as yet God knew not those among you who fought strenuously in his cause; nor knew those who persevered with patience? Moreover ye did sometime wish for death before that ye met it^c; but ye have now seen it, and ye looked on, but retreated from it. MOHAMMED is no more than an apostle; the other apostles have already deceased before him: if he die therefore, or be slain, will ye turn back on your heels^d? but he who turneth back on his heels, will not hurt God at all; and God will surely reward the thankful. No soul can die unless by the permission of God, according to what is written in the book containing the determinations of things^e. And whoso chooseth the reward of this world, we will give him thereof: but whoso chooseth the reward of the world to come, we will give him thereof; and we will surely reward the thankful. How many prophets have encountered those who had many myriads of troops: and yet they desponded not in their mind for what had befallen them in fighting for the religion of God; and were not weakened, neither behaved themselves in an abject manner? God loveth those who persevere patiently. And their speech was no other than that they said, Our LORD forgive us our offences, and our transgressions in our business; and con-

^a If a wound hath happened to you in war;] That is, by your being worsted at Obod.

^b A like wound hath happened to the infidels:] When they were defeated at Bedr. It is observable that the number of Mohammedans slain at Obod, was equal to that of the idolaters slain at Bedr; which was so ordered by God for a reason to be given elsewhere¹.

^c Ye wished for death, &c.] Several of Mohammed's followers who were not present at Bedr, wished for an opportunity of obtaining, in another action, the like honour as those had gained who fell martyrs in that battle; yet were discouraged on seeing the superior numbers of the idolaters in the expedition of Obod. On which occasion this passage was revealed².

^d Mohammed is no more than an apostle, &c.] These words were revealed when it was reported in the battle of Obod, that Mohammed was slain; whereupon the idolaters cried out to his followers, Since your prophet is slain, return to your ancient religion, and to your friends; if Mohammed had

been a prophet he had not been slain. It is related that a Moslem named Ans Ebn al Nadar, uncle to Ans Ebn Malek, hearing these words, said aloud to his companions, My friends, tho' Mohammed be slain, certainly Mohammed's LORD liveth and dieth not; therefore value not your lives since the prophet is dead, but fight for the cause for which he fought: then he cried out, O God I am excused before thee, and acquitted in thy fight of what they say; and drawing his sword fought valiantly till he was killed³.

^e No soul can die, unless by the permission of God, &c.] Mohammed, the more effectually to still the murmurs of his party on their defeat, represents to them that the time of every man's death is decreed and predetermined by God, and that those who fell in the battle could not have avoided their fate, had they staid at home; whereas they had now obtained the glorious advantage of dying martyrs for the faith. Of the Mohammedan doctrine of absolute predestination I have spoken in another place⁴.

¹ In not. ad cap. 8.

² Al BEIDAWI.

³ Idem.

⁴ Prelim. Diss. §. IV.

confirm our feet, and help us against the unbelieving people. And God gave them the reward of this world, and a glorious reward in the life to come; for God loveth the well-doers. O ye who believe, if ye obey the infidels, they will cause you to turn back on your heels, and ye will be turned back and perish^a: but God is your LORD; and he is the best helper. We will surely cast a dread into the hearts of the unbelievers^b, because they have associated with God that concerning which he sent them down no power: their dwelling shall be the fire of hell; and the receptacle of the wicked shall be miserable. God had already made good unto you his promise, when ye destroyed them by his permission^c, until ye became faint-hearted, and disputed concerning the command of the apostle, and were rebellious^d; after God had shewn you what ye desired. Some of you chose this present world, and others of you chose the world to come^e. Then he turned you to flight from before them, that he might make trial of you: (but he hath now pardoned you; for God is induced with beneficence towards the faithful;) when ye went up as ye fled, and looked not back on any; while the apostle called you, in the uttermost part of you^f. Therefore God rewarded you with affliction on affliction, that ye be not grieved hereafter for the spoils which ye fail of, nor for that which befalleth you^g; for God is well acquainted with whatever ye do. Then he sent down upon you after affliction security; a soft sleep which fell on some part of

^a *If ye obey the infidels, they will cause you to turn back, &c.*] This passage was also occasioned by the endeavours of the *Koreish* to seduce the *Mohammedans* to their old idolatry, as they fled in the battle of *Uhud*.

^b *We will surely cast a dread into the hearts of the unbelievers, &c.*] To this *Mohammed* attributed the sudden retreat of *Abu Sofian* and his troops, without making any farther advantage of their success; only giving *Mohammed* a challenge to meet them next year at *Bedr*, which he accepted. Others say, that as they were on their march home, they repented they had not utterly extirpated the *Mohammedans*, and began to think of going back to *Medina* for that purpose; but were prevented by a sudden consternation or panic fear, which fell on them from God^x.

^c *God had already made good unto you his promise, &c.*] i. e. In the beginning of the battle, when the *Moslems* had the advantage, putting the idolaters to flight, and killing several of them.

^d *Till ye became faint-hearted and disputed the command of the apostle, &c.*] That is, till the bow-men, who were placed behind to prevent their being surrounded, seeing the enemy fly, quitted their post, contrary to *Mohammed's* express orders, and dispersed themselves to seize

the plunder; whereupon *Khaled Ebn al Walid*, perceiving their disorder, fell on their rear with the horse which he commanded, and turned the fortune of the day. It is related that tho' *Abdallah Ebn Jobair*, their captain, did all he could to make them keep their ranks, he had not ten that staid with him out of the whole fifty².

^e *Some of you chose this present world, and others if you chose the world to come.*] The former were they who, tempted by the spoil, quitted their post; and the latter they who stood firm by their leader.

^f *And the apostle called you, &c.*] Crying aloud, *Come hither to me, O servants of God; I am the apostle of God: he who returneth back shall enter paradise.* But notwithstanding all his endeavours to rally his men, he could not get above thirty of them about him.

^g *Therefore God rewarded you with affliction, &c.*] i. e. God punished your avarice and disobedience by suffering you to be beaten by your enemies, and to be discouraged by the report of your prophet's death; that ye might be inured to patience under adverse fortune, and not repine at any loss or disappointment for the future.

¹ *Al BEIDAWI.*

² *Idem. V. ABULFED. vit. Mob. p. 65, 66. & not, ibid.*

of you; but *other* part were troubled by their own souls^a; falsely thinking of God a foolish imagination, saying, Will any thing of the matter *happen* unto us^b? Say, Verily the matter *belongeth* wholly unto God. They concealed in their minds what they declared not unto thee; saying^c, If any thing of the matter had happened unto us^d, we had not been slain here; Answer, If ye had been in your houses, verily they would have gone forth to fight, whose slaughter was decreed, to the places where they died, and *this came to pass* that God might try what was in your breasts, and might discern what was in your hearts; for God knoweth the innermost parts of the breasts of *men*. Verily they among you who turned their backs on the day whereon the two armies met each other at *OHOD*, SATAN caused them to slip, for some *crime* which they had committed^e; but now hath God forgiven them; for God is gracious and merciful. O true believers, be not as they who believed not, and said of their brethren, when they had journeyed in the land or had been at war, If they had been with us, those had not died, nor had these been slain: *whereas what befel them was so ordained* that God might make it *matter of fighting* in their hearts. God giveth life, and causeth to die: and God seeth that which ye do. Moreover if ye be slain, or die in defence of the religion of God; verily pardon from God, and mercy is better than what they heap together of *worldly riches*. And if ye die, or be slain, verily unto God shall ye be gathered. And as to the mercy *granted unto the disobedient* from God, thou O *MOHAMMED* hast been mild towards them; but if thou hadst been severe, and hard-hearted, they had surely separated themselves from about thee. Therefore forgive them, and ask pardon for them: and consult them in the affair of *war*; and after thou hast deliberated, trust in God; for God loveth those who trust in him. If God help you, none shall conquer you; but if he desert you, who is it that will help you after him? Therefore in God let the faithful trust. It is not *the part* of a prophet to defraud^f, for he who defraudeth, shall bring with him what he hath defrauded

^a *Then be sent down upon you — a soft sleep, &c.]* After the action, those who had stood firm in the battle were refreshed, as they lay in the field, by falling into an agreeable sleep, so that the swords fell out of their hands; but those who had behaved themselves ill were troubled in their minds, imagining they were now given over to destruction¹.

^b *Will any thing of the matter happen unto us?] That is,* Is there any appearance of success, or of the divine favour and assistance which we have been promised²?

^c *Saying, &c.] i.e.* To themselves, or to one another in private.

^d *If any thing of the matter had happened unto us, &c.]* If God had assisted us according to his promise; or, as others interpret the words, if we had taken the advice of *Abdallah Ebn Abi Solul*, and had kept within the town of *Medina*;

our companions had not lost their lives³.

^e *For some crime which they had committed;] viz.* For their covetousness in quitting their post to seize the plunder.

^f *It is not the part of a prophet to defraud, &c.]* This passage was revealed, as some say, on the division of the spoil at *Bedr*; when some of the soldiers suspected *Mohammed* of having privately taken a scarlet carpet made all of silk and very rich, which was missing⁴. Others suppose the archers, who occasioned the loss of the battle of *Ohod*, left their station because they imagined *Mohammed* would not give them their share of the plunder; because, as it is related, he once sent out a party as an advanced guard, and in the mean time attacking the enemy, took some spoils which he divided among those who were with him in the action, and gave nothing to the party that was absent on duty⁵.

¹ *Al BEIDAWI, JALLALO'DDIN.* ² *Idem.*

³ *Idem.* ⁴ *Al BEIDAWI, JALLALO'DDIN.*

frauded any one of, on the day of the resurrection^a. Then shall every soul be paid what he hath gained; and they shall not be treated unjustly. Shall he therefore who followeth that which is well-pleasing unto God, be as he who bringeth on himself wrath from God, and whose receptacle is hell? an evil journey shall it be *thither*. There shall be degrees of rewards and punishments with God, for God seeth what they do. Now hath God been gracious unto the believers when he raised up among them an apostle of their own nation^b; who should recite his signs unto them; and purify them, and teach them the book of the KORAN and wisdom^c; whereas they were before in manifest error. After a misfortune hath befallen you at OHOD, (ye had already obtained two equal advantages^d) do ye say, Whence cometh this? Answer, This is from yourselves^e: for God is almighty. And what happened unto you, on the day whereon the two armies met, was certainly by the permission of God; and that he might know the faithful, and that he might know the ungodly. It was said unto them, Come, fight for the religion of God, or drive back the enemy: they answered, If we had known ye went out to fight, we had certainly followed you^f. They were on that day nearer unto unbelief, than they were to faith; they spake with their mouths, what was not in their hearts: but God perfectly knew what they concealed; who said of their brethren, while themselves staid at home, if they had obeyed us, they had not been slain. Say, Then keep back death from yourselves, if ye say truth. Thou shalt in no wise reckon those who have been slain at OHOD in the cause of God, dead; nay, they are sustained alive with their LORD^g, rejoicing for what God of his favour hath granted them; and being glad for those, who coming after them, have not as yet overtaken them^h; because there shall no fear come on them, neither shall they be grieved. They are filled with joy for the favour which they have received from God, and his bounty; and for that God suffereth not the reward of the faithful to perish. They who hearkened unto God and his apostle, after a wound had be-

^a He who defraudeth shall bring with him what he hath defrauded any one of, on the day of resurrection.] According to a tradition of Mohammed, whoever cheateth another will on the day of judgment carry his fraudulent purchase publicly on his neck.

^b Of their own nation.] Some copies instead of *min anfasihim*, i. e. of themselves, read *min anfasihim*, i. e. of the noblest among them; for such was the tribe of Koreish, of which Mohammed was descended¹.

^c And wisdom;] i. e. The Sonna².

^d Ye had already obtained two equal advantages;] viz. In the battle of Bedr, where ye slew seventy of the enemy, equalling the number of those who lost their lives at Ohod, and also took as many prisoners³.

^e This is from yourselves;] It was the conse-

quence of your disobeying the orders of the prophet, and abandoning your post for the sake of plunder.

^f If we had known ye went out to fight, &c.] That is, if we had conceived the least hopes of success when ye marched out of Medina to encounter the infidels, and had not known that ye went rather to certain destruction, than to battle, we had gone with you. But this Mohammed here tells them was only a feigned excuse; the true reason of their staying behind being their want of faith and firmness in their religion⁴.

^g See before, p. 18.

^h Being glad for those, who coming after them, have not as yet overtaken them;] i. e. Rejoicing also for their sakes, who are destined to suffer martyrdom, but have not as yet attained it⁵.

¹ Idem.
vi. 11.

² Idem.

³ See before, p. 36.

⁴ AL BRIDAWI.

⁵ F. REVEL.

befallen them at *Obod*^a, such of them as do good works, and fear God, shall have a great reward; unto whom *certain* men said, Verily the men of *Maccā* have already gathered *forces* against you, be ye therefore afraid of them^b: but *this* increased their faith, and they said, God is our support, and the most excellent patron. Wherefore they returned with favour from God, and advantage^c; no evil befel them: and they followed what was well pleasing unto God; for God is endowed with great liberality. Verily that devil^d would cause you to fear his friends: but be ye not afraid of them; but fear me, if ye be true believers. They shall not grieve thee, who emulously hasten unto infidelity; for they shall never hurt God at all. God will not give them a part in the next life, and they shall suffer a great punishment. Surely those who purchase infidelity with faith, shall by no means hurt God at all, but they shall suffer a grievous punishment. And let not the unbelievers think, because we grant them lives long and prosperous, that it is better for their souls: we grant them long and prosperous lives only that their iniquity may be increased; and they shall suffer an ignominious punishment. God is not *disposed* to leave the faithful in the condition which ye are now in^e, until

^a *They who hearkened to God and his apostle, &c.]* The commentators differ a little as to the occasion of this passage. When news was brought to *Mohammed*, after the battle of *Obod*, that the enemy, repenting of their retreat, were returning towards *Medina*, he called about him those who had stood by him in the battle, and marched out to meet the enemy as far as *Homarā al Asad* about eight miles from that town, notwithstanding several of his men were so ill of their wounds that they were forced to be carried; but a panic fear having seized the army of the *Koreish*, they changed their resolution and continued their march home; of which *Mohammed* having received intelligence, he also went back to *Medina*: and according to some commentators the *Korān* here approves the faith and courage of those who attended the prophet on this occasion. Others say the persons intended in this passage were those who went with *Mohammed* the next year, to meet *Abu Sofhān* and the *Koreish*, according to their challenge, at *Bedr*¹, where they waited sometime for the enemy, and then returned home; for the *Koreish* tho' they set out from *Mecca*, yet never came so far as the place of appointment, their hearts failing them on their march; which *Mohammed* attributed to their being struck with a terror from God². This expedition the *Arabian* histories call the *second*, or *lesser expedition* of *Bedr*.

^b *Unto whom certain men said; Verily those of Mecca have already gathered forces against you,*

&c.] The persons who thus endeavoured to discourage the *Mohammedans*, were, according to one tradition, some of the tribe of *Abd Kays*, who going to *Medina* were bribed by *Abu Sofhān* with a camel's load of dried raisins; and according to another tradition, it was *Noaim Ibn Mauid al Ashja'i*, who was also bribed with a she camel ten months gone with young, (a valuable present in *Arabia*). This *Noaim*, they say, finding *Mohammed* and his men preparing for the expedition, told them that *Abu Sofhān*, to spare them the pains of coming so far as *Bedr*, would seek them in their own houses, and that none of them could possibly escape otherwise than by timely flight. Upon which *Mohammed*, seeing his followers a little dispirited, swore that he would go himself tho' not one of them went with him. And accordingly he set out with seventy horse-men, every one of them crying out *Hashnu Allah*, i. e. *God is our support*³.

^c *Wherefore they returned with advantage:]* While they staid at *Bedr* expecting the enemy, they opened a kind of fair there, and traded to very considerable profit⁴.

^d *That devil:]* Meaning either *Noaim*, or *Abu Sofhān* himself.

^e *God will not leave the faithful in the condition ye are now in, &c.]* That is, he will not suffer the good and sincere among you to continue indiscriminately mixed with the wicked and hypocritical.

¹ See before, p. 53. not. b. ² *Al BEIDAWL*

³ *Idem*, JALLALO'DDIN. ⁴ *Al BEIDAWL*

til he sever the wicked from the good; nor is God disposed to make you acquainted with what is a hidden secret, but God chuseth such of his apostles as he pleaseth, to reveal his mind unto¹: believe therefore in God, and his apostles; and if ye believe, and fear God, ye shall receive a great reward. And let not those who are covetous of what God of his bounty hath granted them; imagine that *their avarice* is better for them: nay, rather it is worse for them. That which they have covetously reserved shall be bound as a collar about their neck², on the day of the resurrection: unto God *belongeth* the inheritance of heaven and earth; and God is well acquainted with what ye do. God hath already heard the saying of those who said, Verily God is poor, and we are rich³: we will surely write down what they have said, and the slaughter which they have made of the prophets without a cause; and we will say unto *them*, Taste ye the pain of burning. This *shall they suffer* for the evil which their hands have sent before them, and because God is not unjust towards mankind; who *also* say, Surely God hath commanded us, that we should not give credit to any apostle, until one should come unto us with a sacrifice, which should be consumed by fire⁴. Say, Apostles have already come unto you before

I

fore

¹ *Nor is God disposed to acquaint you with what is a hidden secret, but God chuseth such of his apostles as he pleaseth.*] This passage was revealed on the rebellious and disobedient Mohammedans telling Mohammed, that if he was a true prophet, he could easily distinguish those who sincerely believed from the dissemblers¹.

² *That which they have covetously reserved shall be bound as a collar about their neck, &c.*] Mohammed is said to have declared, that whoever pays not his legal contribution of alms duly, shall have a serpent twisted about his neck at the resurrection².

³ *God hath heard the saying of those who said, God is poor, and we are rich.*] It is related that Mohammed, writing to the Jews of the tribe of Kainokâ to invite them to Islâm, and exhorting them, among other things, in the words of the Korân³, to lend unto God on good usury, Phineas Ebn Azûra, on hearing that expression, said, Surely God is poor, since they ask to borrow for him. Whereupon Abu Becr, who was the bearer of that letter, struck him on the face, and told him, that if it had not been for the truce between them he would have struck off his head: and on Phineas's complaining to Mohammed of Abu Becr's ill usage, this passage was revealed⁴.

⁴ The Jews, say the commentators, insisted that it was a peculiar proof of the mission of all the prophets sent to them, that they could, by

their prayers, bring down fire from heaven to consume the sacrifice, and therefore they expected Mohammed should do the like. And some Mohammedan doctors agree that God appointed this miracle as the test of all their prophets, except only Jesus and Mohammed⁵; tho' others say any other miracle was a proof full as sufficient as the bringing down fire from heaven⁶.

The Arabian Jews seem to have drawn a general consequence from some particular instances of this miracle in the old Testament⁷. And the Jews at this day say, that first the fire which fell from heaven on the altar of the tabernacle,⁸ after the consecration of Aaron and his sons, and afterwards that which descended on the altar of Solomon's temple, at the dedication of that structure⁹, was fed and constantly maintained there by the priests, both day and night, without being suffered once to go out; till it was extinguished, as some think, in the reign of Manasses¹⁰, but according to the more received opinion, when the temple was destroyed by the Chaldeans. Several Christians¹¹ have given credit to this assertion of the Jews, with what reason I shall not here enquire; and the Jews in consequence of this notion, might probably expect, that a prophet who came to restore God's true religion, should rekindle for them this heavenly fire, which they have not been favoured with since the Babylonish captivity.

¹ *Idem.*² *Idem, JALLALO'DDIN.*

LALO'DDIN.

⁶ *Al BEIDAWI.*³ *Kings xviii. 38.*⁸ *Levit. ix. 24.*¹¹ See PRIDEAUX's *Connect. part 1. book 3. p. 158.*³ *Chap. 2. p. 29.*⁴ *Al BEIDAWI.*⁵ *JAL-*⁷ *Lev. ix. 24. 1 Chron. xxi. 26. 2 Chron. vii. 1.*⁹ *2 Chron. vii. 1.*¹⁰ *Talmud, Zebachim, c. 6.*

fore me^a, with plain proofs, and with the *miracle* which ye mention : why therefore have ye slain them, if ye speak truth? If they accuse thee of imposture, the apostles before thee have also been accounted impostors, who brought evident demonstrations, and the scriptures, and the book which lighteneth *the understanding*. Every soul shall taste of death, and ye shall have your rewards on the day of resurrection ; and he who shall be far removed from *hell fire*, and shall be admitted into paradise, shall be happy : but the present life is only a deceitful provision. Ye shall surely be proved in your possessions, and in your persons ; and ye shall hear from those unto whom the scripture was delivered before you, and from the idolaters, much hurt : but if ye be patient, and fear God, this is a matter that is absolutely determined. And when God accepted the covenant of those to whom the book of the law was given, saying, Ye shall surely publish it unto mankind, ye shall not hide it : yet they threw it behind their backs, and sold it for a small price ; but woful is the price for which they have sold it^b. Think not that they who rejoice at what they have done, and expect to be praised for what they have not done^c ; think not, O prophet, that they shall escape from punishment, for they shall suffer a painful punishment ; and unto God *belongeth* the kingdom of heaven and earth : God is almighty. Now in the creation of heaven and earth, and the vicissitude of night and day, are signs unto those who are indued with understanding ; who remember God standing, and sitting, and lying on their sides ; and meditate on the creation of heaven and earth, saying, O LORD, thou hast not created this in vain ; far be it from thee : therefore deliver us from the torment of *hell fire* : O LORD, surely whom thou shalt throw into the fire, thou wilt also cover with shame : nor shall the ungodly have any to help them. O LORD, we have heard a preacher^d inviting us to the faith, and saying, Believe in your LORD : and we believed. O LORD, forgive us therefore our sins, and expiate our evil deeds from us, and make us to die with the righteous. O LORD, give us also the reward which thou hast promised by thy apostles ; and cover us not with shame on the day of resurrection ; for thou art not contrary to the promise. Their LORD therefore answereth them, saying, I will not suffer the work of him among you who worketh to be lost, whether

^a *Apostles have already come unto you before me*] Among these the commentators reckon Zacharias and John the Baptist.

^b *Woful is the price for which they have sold it*] i. e. Dearly shall they pay hereafter for taking bribes to stifle the truth. *Whoever concealeth the knowledge which God has given him, says Mohammed, God shall put on him a bridle of fire on the day of resurrection.*

^c *Who rejoice at what they have done, and expect to be praised for what they have not done*] i. e. Who think they have done a commendable deed in concealing and dissembling the testimonies in the Pentateuch concerning Mohammed, and in disobeying God's commands to the contrary. It is said that Mohammed, once asking some Jews concerning a passage in their law, they gave him an

answer very different from the truth, and were mightily pleased that they had, as they thought, deceived him. Others however think this passage relates to some pretended Mohammedans who rejoiced in their hypocrisy, and expected to be commended for their wickedness¹.

^d *Who remember God standing, and sitting, and lying on their sides*] viz. At all times and in all postures. *Al Beidawi* mentions a saying of Mohammed to one Imrân Ebn Husein, to this purpose ; pray standing, if thou art able ; if not, sitting ; and if thou canst not sit up, then as thou liest along. *Al Shâfi* directs that the sick should pray lying on their right side.

^e *We have heard a preacher, &c.*] Namely Mohammed, with the Korân.

ther he be male, or female^a: the one of you is from the other. They therefore who have left their country, and have been turned out of their houses, and have suffered for my sake, and have been slain in battle; verily I will expiate their evil deeds from them, and I will surely bring them into gardens watered by rivers; a reward from God: and with God is the most excellent reward. Let not the prosperous dealing of the unbelievers in the land, deceive thee^b: it is but a slender provision^c; and then their receptacle shall be hell; an unhappy couch shall it be. But they who fear their LORD shall have gardens through which rivers flow, they shall continue therein for ever: this is the gift of God; for what is with God shall be better for the righteous than short-lived worldly prosperity. There are some of those who have received the scriptures, who believe in God, and that which hath been sent down unto you, and that which hath been sent down to them, submitting themselves unto God^d; they sell not the signs of God for a small price: these shall have their reward with their LORD; for God is swift in taking an account^e. O true believers, be patient, and strive to excel in patience, and be constant-minded, and fear God, that ye may be happy.

^a *Whether he be male or female;*] These words were added, as some relate, on Omm Salma, one of the prophet's wives, telling him that she had observed God often made mention of the men who fled their country for the sake of their faith, but took no notice of the women¹.

^b *Let not the prosperous dealing, &c.*] The original word properly signifies success in the affairs of life, and particularly in trade. It is said that some of Mohammed's followers observing the prosperity the idolaters enjoyed, expressed their regret that those enemies of God should live in such ease and plenty, while themselves were perishing for hunger and fatigue; whereupon this passage was revealed².

^c *A slender provision;*] Because of its short continuance.

^d *There are some of those who have received the*

scriptures, who believe in God, &c.] The persons here meant, some will have to be Abdallah Ebn Salâm³ and his companions; others suppose they were forty Arabs of Najrân, or thirty two Ethiopians, or else eight Greeks, who were converted from Christianity to Mohammedism; and others say this passage was revealed in the ninth year of the Hejra, when Mohammed, on Gabriel's bringing him the news of the death of Ashama king of Ethiopia, who had embraced the Mohammedan religion some years before⁴, prayed for the soul of the departed; at which some of his hypocritical followers were displeased, and wondered that he should pray for a Christian proselyte whom he had never seen⁵.

^e *God is swift in taking an account;*] See before, p. 23, and the Preliminary Discourse, § 4.

¹ AL BRIDAWI.
p. 45.

² AL BRIDAWI.

³ Idem.

⁴ See before, p. 454

⁵ See the Prelim. Discourse,

CHAP. IV.

Intituled, Women ^a; revealed at MEDINA.

In the name of the most merciful GOD.

O Men, fear your LORD, who hath created you out of one man, and out of him created his wife, and from them two hath multiplied many men, and women: and fear God by whom ye beseech one another^b; and *respect* women^c *who have born you*, for God is watching over you. And give the orphans *when they come to age* their substance; and render *them* not in exchange bad for good^d: and devour not their substance, *by adding it to your own substance*; for this is a great sin. And if ye fear that ye shall not act with equity towards orphans *of the female sex*, take in marriage of such *other* women as please you, two, or three, or four, *and not more^e*. But if ye fear that ye cannot act equitably *towards so many*, marry one only, or the slaves which ye shall have acquired^f. This will be easier, that ye swerve not *from righteousness*. And give women their dowry freely; but if they voluntarily remit unto you any part of it, enjoy it with satisfaction and advantage. And give not unto those who are weak of understanding, the substance which God hath appointed you to preserve *for them*; but maintain them thereout, and clothe them, and speak kindly unto them. And examine

^a This title was given to this chapter, because it chiefly treats of matters relating to women; as, marriages, divorces, dower, prohibited degrees, &c.

^b *By whom ye beseech one another*:] saying, I beseech thee for God's sake ¹.

^c *Women*] Literally, *the wombs*.

^d *Render them not in exchange bad for good*;] That is, take not what ye find of value among their effects to your own use, and give them worse in its stead.

^e *And if ye fear that ye cannot act with equity towards orphans of the female sex, &c.*] The commentators understand this passage differently. The true meaning seems to be, as it is here translated; *Mohammed* advising his followers that if they found they should wrong the female orphans under their care, either by marrying them against their inclinations, for the sake of their riches or beauty, or by not using or maintaining them so well as they ought, by reason of their having already several wives, they should

rather chuse to marry other women, to avoid all occasion of sin ². Others say that when this passage was revealed, many of the *Arabians*, fearing trouble and temptation, refused to take upon them the charge of orphans, and yet multiplied wives to a great excess, and used them ill; or, as others write, gave themselves up to fornication; which occasioned the passage. And according to these, its meaning must be either, that if they feared they could not act justly towards orphans, they had as great reason to apprehend they could not deal equitably with so many wives, and therefore are commanded to marry but a certain number; or else, that since fornication was a crime as well as wronging of orphans, they ought to avoid that also, by marrying according to their abilities ³.

^f *Or the slaves which ye shall have acquired.*] For slaves requiring not so large a dower, nor so good and plentiful a maintenance as free women, a man might keep several of the former, as easily as one of the latter.

¹ *Al BIDAWI.*

² *Idem.*

³ *Idem, JALLALO'DDIN.*

mine the orphans^a until they attain *the age of marriage*^b: but if ye perceive they are able to manage their affairs well, deliver their substance unto them; and waste it not extravagantly, or hastily, because they grow up^c. Let him who is rich abstain *entirely from the orphans estates*; and let him who is poor take *thereof* according to what shall be reasonable^d. And when ye deliver their substance unto them, call witnesses *thereof* in their presence: God taketh sufficient account of *your actions*. Men ought to have a part of what *their* parents and kindred leave *behind them when they die*: and women *also* ought to have a part of what *their* parents and kindred leave^e, whether it be little, or whether it be much; a determinate part *is due to them*. And when they who are of kin are present at the dividing of *what is left*, and also the orphans, and the poor; distribute unto them *some part* thereof; and *if the estate be too small, at least speak comfortably* unto them. And let those fear to *abuse orphans*, who if they leave behind them a weak off-spring, are solicitous for them: let them therefore fear God, and speak that which is convenient^f. Surely they who devour the possessions of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames. God hath *thus* commanded you concerning your children. A male shall have as much as the share of two females^g: but if they be females *only, and above two in number*, they shall have two third parts of what *the deceased* shall leave^h; and if there be *but one*, she shall have the halfⁱ. And the parents of *the deceased* shall have each of them a sixth part of what he shall leave, if he have a child: but if he have no child, and his parents be his heirs, then his mother shall have the third part^j.

And

^a *Examine the orphans, &c.*] i. e. Try whether they be well grounded in the principles of religion, and have sufficient prudence for the management of their affairs. Under this expression is also comprehended the duty of a curator's instructing his pupils in those respects.

^b *Until they attain the age of marriages*] Or age of maturity, which is generally reckoned to be fifteen; a decision supported by a tradition of their prophet; though *Abu Hanifah* thinks eighteen the proper age¹.

^c *Because they grow up*] i. e. Because they will shortly be of age, to receive what belongs to them.

^d *According to what shall be reasonable*] That is, no more than what shall make sufficient recompense for the trouble of their education.

^e *Women ought to have a part of what their parents and kindred leave*] This law was given to abolish a custom of the pagan *Arabs*, who suffered not women or children to have any part of their husband's or father's inheritance; on pretence that they only should inherit who were able to go to war².

^f *Let them speak that which is convenient*] viz. Either to comfort the children, or to assure the dying father they shall be justly dealt by³.

^g *A male shall have as much as the share of two females*] This is the general rule to be followed in the distribution of the estate of the deceased, as may be observed in the following cases⁴.

^h *If there be above two in number, they shall have two third parts, &c.*] Or if there be two and no more, they will have the same share.

ⁱ And the remaining third part, or the remaining moiety of the estate, which is not here expressly disposed of, if the deceased leaves behind him no son, nor a father, goes to the public treasury. It must be observed that Mr. *Selden* is certainly mistaken, when in explaining this passage of the *Korân*, he says, that where there is a son and an only daughter, each of them will have a moiety⁵: for the daughter can have a moiety but in one case only, that is, where there is no son; for if there be a son, she can have but a third, according to the abovementioned rule.

^j *His mother shall have the third part*] And his father consequently the other two thirds⁶.

¹ *Al BEIDAWI*,
al leges Ebraeor. l. i. c. i.

² *Idem.* ³ *Idem.* ⁴ *V. Prelim. Disc. §. VI.*

⁵ *SELDEN, de Success.*

⁶ *Al BEIDAWI.*

And if he have brethren, his mother shall have a sixth part, after the legacies^a which he shall bequeath, and his debts *be paid*. Ye know not whether your parents or your children be of greater use unto you. *This is* an ordinance from God, and God is knowing and wise. Moreover ye may claim half of what your wives shall leave, if they have no issue; but if they have issue, then ye shall have the fourth part of what they shall leave, after the legacies which they shall bequeath, and the debts *be paid*. They also shall have the fourth part of what ye shall leave, in case ye have no issue; but if ye have issue, then they shall have the eighth part of what ye shall leave, after the legacies which ye shall bequeath, and your debts *be paid*. And if a man or woman's *substance* be inherited by a distant relation^b, and he or *she* have a brother or sister; each of them two shall have a sixth part of *the estate*^c. But if there be more than this *number*, they shall be *equal* sharers in a third part, after *payment of* the legacies which shall be bequeathed, and the debts, without prejudice to *the heirs*. *This is* an ordinance from God: and God is knowing and gracious. These are the statutes of God. And whoso obeyeth God and his apostle, God shall lead him into gardens wherein rivers flow, they shall continue therein for ever; and this shall be great happiness. But whoso disobeyeth God, and his apostle, and transgresseth his statutes, God shall cast him into *hell fire*; he shall remain therein for ever, and he shall suffer a shameful punishment. If any of your women be guilty of whoredom^d, produce four witnesses from among you against them, and if they bear witness *against them*, imprison them in *separate* apartments until death release them, or God affordeth them a way to *escape*^e. And if two of you commit the like *wickedness*^f, punish them both^g: but if they repent and amend, let them both alone;

^a *The legacies.*] By *legacies* in this and the following passages are chiefly meant those bequeathed to pious uses; for the *Mohammedans* approve not of a person's giving away his substance from his family and near relations on any other account.

^b For this may happen by contract, or on some other special occasion.

^c *Each of them shall have a sixth part, &c.*] Here, and in the next case, the brother and sister are made equal sharers, which is an exception to the general rule, of giving a male twice as much as a female; and the reason is said to be, because of the smallness of the portions, which deserve not such exactness of distribution; for in other cases the rule holds between brother and sister, as well as other relations¹.

^d *Whoredom*] Either adultery or fornication.

^e *Imprison them—till death release them, &c.*] Their punishment in the beginning of *Mohammedism* was to be immured till they died, but afterwards this cruel doom was mitigated, and they might avoid it by undergoing the punishment ordained in its stead by the *Sunnah*; according to which the maidens are to be scourged

with a hundred stripes, and to be banished for a full year; and the married women to be stoned².

^f *And if two of you commit the like wickedness, &c.*] The commentators are not agreed whether the text speaks of fornication or sodomy. *Al Zamakhshari*, and, from him, *al Beidawi* suppose the former is here meant: but *Jallalo'ddin* is of opinion that the crime intended in this passage must be committed between two men, and not between a man and a woman; not only because the pronouns are in the masculine gender, but because both are ordered to suffer the same slight punishment, and are both allowed the same repentance and indulgence; and especially for that a different and much severer punishment is appointed for the women in the preceding words. *Abu'l Kâfir*, *Hebatallah* takes simple fornication to be the crime intended, and that this passage is abrogated by that of the 24th chapter, where the man and the woman who shall be guilty of fornication are ordered to be scourged with a hundred stripes each.

^g *Punish them both.*] The original is, *Do them some hurt or damage*: by which some understand that

¹ See this chap. near the end.

² JALLALO'DDIN.

lone; for God is easy to be reconciled and merciful. Verily repentance *will be accepted* with God, from those who do evil ignorantly, and then repent speedily; unto them will God be turned: for God is knowing and wise. But no repentance *shall be accepted* from those who do evil until *the time* when death presenteth it self unto one of them, *and be faith*, Verily I repent now; nor unto those who die unbelievers: for them have we prepared a grievous punishment. O true believers, it is not lawful for you to be heirs of women against their will^a; nor to hinder them *from marrying others*^b, that ye may take away part of what ye have given them *in dowry*; unless they have been guilty of a manifest crime^c: but converse kindly with them. And if ye hate them, it may happen that ye may hate a thing wherein God hath placed much good. If ye be desirous to exchange a wife for *another wife*^d, and ye have already given one of them a talent^e; take not away any thing therefrom^f: will ye take it by slandering *her*, and *doing her* manifest injustice? And how can ye take it, since the one of you hath gone in unto the other, and they have received from you a firm covenant? Marry not women, whom your fathers have had to wife; (except what is already past:) for this is uncleanness, and an abomination, and an evil way. Ye are forbidden *to marry* your mothers, and your daughters, and your sisters, and your aunts both on the fathers and on the mothers side, and your brothers daughters, and your sisters daughters, and your mothers who have given you suck, and your foster-sisters, and your wives mothers, and your daughters-in-law which are under your tuition, *born* of your wives unto whom ye have gone in, (but if ye have not gone in unto them, it shall be no sin in you *to marry them*;) and the wives of your sons who *proceed* out of your loins; and ye are also forbidden to take to wife two sisters^g; except what is already past: for God is gracious and merciful. * Ye V: are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves^h. This is ordained you from God.

that they are only to reproach them in publicⁱ, or strike them on the head with their slippers^j, (a great indignity in the east) though some imagine they may be scourged^k.

^a It is not lawful for you to be heirs of women against their will.] It was customary among the pagan Arabs, when a man died, for one of his relations to claim a right to his widow, which he asserted by throwing his garment over her; and then he either married her himself, if he thought fit, on assigning her the same dowry that her former husband had done, or kept her dowry and married her to another, or else refused to let her marry unless she redeemed herself by quitting what she might claim of her husband's goods^l. This unjust custom is abolished by this passage.

^b Nor to hinder them from marrying others.] Some say these words are directed to husbands who

used to imprison their wives without any just cause, and out of covetousness, merely to make them relinquish their dowry or their inheritance^m.

^c A manifest crime.] Such as disobedience, ill behaviour, immodesty, and the likeⁿ.

^d If ye be desirous to exchange a wife for another wife, &c.] That is, by divorcing one, and marrying another.

^e A talent] i. e. Ever so large a dowry.

^f See chap. 2. p. 27.

^g Ye are forbidden to take to wife two sisters.] The same was also prohibited by the Levitical law^o.

^h Ye are forbidden to take to wife free women who are married, except those women whom ye shall possess as slaves.] According to this passage it is not lawful to marry a free woman that is already married, be she a Mohammedan or not, unless she

¹ JALLALO'DDIN, YAHYA, ABUL KASEM HEBATALLAH, AL BEIDAWI. ² JALLALO'DDIN, AL BEIDAWI. ³ AL BEIDAWI. ⁴ Idem. ⁵ Idem. ⁶ Idem. ⁷ Levit. xviii. 18.

God. Whatever is beside this, is allowed you; that ye may with your substance provide *wives* for your selves, acting that which is right, and avoiding whoredom. And for the advantage which ye receive from them, give them their reward^a, according to what is ordained: but it shall be no crime in you to make any other agreement among your selves^b, after the ordinance *shall be complied with*; for God is knowing and wise. Whofo among you hath not means sufficient that he may marry free women, who are believers, *let him marry* with such of your maid-servants whom your right hands possess, as are true believers; for God well knoweth your faith. Ye are the one from the other^c: therefore marry them with the consent of their masters; and give them their dower according to justice; *such as are* modest, not guilty of whoredom, nor entertaining lovers. And when they are married, if they be guilty of adultery, they shall suffer half the punishment which is appointed for the free women^d. This is allowed unto him among you, who feareth to sin by marrying free women; but if ye abstain from marrying slaves, it will be better for you; God is gracious and merciful. God is willing to declare *these things* unto you and to direct you according to the ordinances of those who have gone before you^e, and to be merciful unto you. God is knowing and wise. God desireth to be gracious unto you; but they who follow *their lusts*^f, desire that ye should turn aside from the truth with great deviation. God is minded to make *his religion* light unto you: for man was created weak^g. O true believers, consume not your wealth among your selves in vanity^h; unless there be merchandizing among you by mutual consent: neither slay your selvesⁱ; for

she be legally parted from her husband by divorce; but it is lawful to marry those who are slaves, or taken in war, after they shall have gone through the proper purifications, tho' their husbands be living. Yet, according to the decision of *Abu Hanisfab*, it is not lawful to marry such whose husbands shall be taken, or in actual slavery with them¹.

^a Give them their reward;] That is, assign them their dower.

^b It shall be no crime in you to make any other agreement among your selves, &c.] That is, either to increase the dower, or to abate some part or even the whole of it.

^c Ye are one from the others;] Being alike descended from *Adam*, and of the same faith².

^d The slaves, if guilty of adultery, shall suffer half the punishment of the free women.] The reason of this is because they are not presumed to have had so good education. A slave therefore, in such a case, is to have fifty stripes, and to be banished for half a year; but she shall not be stoned, because it is a punishment which cannot be inflicted by halves³.

^e Of those who have been before you;] viz. Of

the prophets, and other holy and prudent men of former ages⁴.

^f They who follow their lusts, &c.] Some commentators suppose that these words have a particular regard to the *Magians*, who formerly were frequently guilty of incestuous marriages, their prophet *Zerdusht* having allowed them to take their mothers and sisters to wife; and also to the *Jews*, who likewise might marry within some of the degrees here prohibited⁵.

^g For man was created weak;] Being unable to refrain from women, and too subject to be led away by carnal appetites⁶.

^h Consume not your wealth in vanity;] That is, employ it not in things prohibited by God; such as usury, extortion, rapine, gaming, and the like⁷.

ⁱ Neither slay your selves;] Literally, slay not your souls; i. e. slays *Jallalo'ddin*, by committing mortal sins, or such crimes as will destroy them. Others however are of opinion that self-murder, which the gentile *Indians* did, and still do, often practise in honour of their idols, or else the taking away the life of any true believer, is hereby forbidden⁸.

¹ *Al BEIDAWI.*

² *Idem.*

³ *Idem.*

⁴ *JALLALO'DDIN.*

Al BEIDAWI.

⁵ *Al BEIDAWI.*

⁶ *Idem, JALLALO'DDIN.*

⁷ *Idem.*

⁸ *Al BEIDAWI.*

for God is merciful towards you: and whoever doth this maliciously^a and wickedly, he will surely cast him to be broiled in *hell* fire; and this is easy with God. If ye turn aside from the grievous sins^b, of those which ye are forbidden to commit, we will cleanse you from your *smaller* faults; and will introduce you into *paradise* with an honourable entry. Covet not that which God hath bestowed on some of you preferably to others^c. Unto the men *shall be given* a portion, of what they shall have gained, and unto the women *shall be given* a portion, of what they shall have gained^d: therefore ask God of his bounty; for God is omniscient. We have appointed unto every one kindred, to inherit part of what their parents and relations shall leave at their deaths. And unto those with whom your right hands have made an alliance, give their part of the inheritance^e; for God is witness of all things. Men shall have the pre-eminence above women, because of those *advantages* wherein God hath caused the one of them to excel the other^f, and for that which they expend of their substance in maintaining their wives. The honest women are obedient, careful in the absence of their husbands^g, for that God preserveth them, by committing them to the care and protection of the men. But those, whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments^h, and chastise themⁱ. But if they shall be obedient unto you, seek not an occasion of quarrel against them; for God is high and great. And if ye

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^a See Wisdom xvi. 14. in the vulgate.

^b *Grievous sins.*] These sins *al Beidâwi*, from a tradition of *Mohammed*, reckons to be seven (equalling in number the sins called deadly by *Christians*) that is to say, idolatry, murder, falsely accusing modest women of adultery, wasting the substance of orphans, taking of usury, desertion in a religious expedition, and disobedience to parents. But *Ebn Abbâs* says they amount to near seven hundred; and others suppose that idolatry only, of different kinds, in worshipping idols or any creature, either in opposition to, or jointly with the true God, is here intended; that sin being generally esteemed by *Mohammedans*, and in a few lines after declared by the *Korân* it self, to be the only one which God will not pardon¹.

^c *Covet not that which God hath bestowed on some of you preferably to others;*] Such as honour, power, riches, and other worldly advantages. Some however understand this of the distribution of inheritances according to the preceding determinations, whereby some have a larger share than others².

^d *Unto the men shall be given a portion of what they shall have gained, &c.*] That is, they shall be blessed according to their deserts; and ought therefore, instead of displeasing God by envying of others, to endeavour to merit his favour by

good works, and to apply to him by prayer.

^e *Unto those with whom ye have made an alliance, give their part, &c.*] A precept conformable to an old custom of the *Arabs*, that where persons mutually entered into a strict friendship or confederacy, the surviving friend should have a sixth part of the deceased's estate. But this was afterwards abrogated, according to *Jallâl'uddin* and *al Zamakhshari*, at least as to infidels. The passage may likewise be understood of a private contract, whereby the survivor is to inherit a certain part of the substance of him that dies first³.

^f *Because of those advantages wherein God hath caused the one to excel the others;*] Such as superior understanding and strength, and the other privileges of the male sex, which enjoys the dignities in church and state, goes to war in defence of God's true religion, and claims a double share of their deceased ancestors estates⁴.

^g *Careful in the absence of their husbands;*] Both to preserve their husband's substance from loss or waste, and themselves from all degrees of immorality⁵.

^h *Remove them into separate apartments;*] That is, banish them from your bed.

ⁱ *And chastise them.*] By this passage the *Mohammedans* are in plain terms allowed to beat their wives, in case of stubborn disobedience; but not in a violent or dangerous manner⁶.

¹ *Idem.* See before, chap. 2. p. 11.

² *Idem.* ³ *Idem,* JALLALO'DDIN.

⁴ *Idem,* JALLALO'DDIN.

⁵ *V. AL BEIDAWI.*

⁶ *AL BEIDAWI.*

fear a breach between the *husband and wife*, send a judge^a out of his family, and a judge out of her family: if they shall desire a reconciliation, God will cause them to agree; for God is knowing and wise. Serve God, and associate no creature with him; and *shew* kindness unto parents, and relations, and orphans, and the poor, and *your* neighbour who is of kin to you^b, and also *your* neighbour who is a stranger, and to *your* familiar companion, and the traveller, and *the captives* whom your right hands shall possess; for God loveth not the proud or vainglorious, who are covetous, and recommend covetousness unto men, and conceal that which God of his bounty hath given them^c; (we have prepared a shameful punishment for the unbelievers;) and who bestow their wealth in *charity* to be observed of men, and believe not in God, nor in the last day; and whoever hath SATAN for a companion, an evil companion *hath he*! And what *harm would befall* them if they should believe in God, and the last day, and give alms out of that which God hath bestowed on them? since God knoweth them *who do this*. Verily God will not wrong *any one even* the weight of an ant^d: and if it be a good action, he will double it, and will recompense it in his sight with a great reward. How *will it be with the unbelievers* when we shall bring a witness out of each nation *against itself*, and shall bring thee, O MOHAMMED, a witness against these people^e? In that day they who have not believed, and have rebelled against the apostle of God, shall wish the earth was levelled with them; and they shall not be able to hide any matter from God. O true believers, come not to prayers when ye are drunk^f, until ye understand what ye say; nor when ye are polluted by emission of seed, unless ye be travelling on the road, until ye wash yourselves. But if ye be sick, or on a journey, or any of you come from eating nature, or have touched women, and find no water; take fine clean sand and rub your faces and your hands *therewith*^g; for God is merciful and inclined

^a *Send a judge, &c.*] i. e. Let the magistrate first send two arbitrators or mediators, one on each side; to compose the difference, and prevent, if possible, the ill consequences of an open rupture.

^b *Your neighbour who is of kin to you;*] Either of your own nation or religion.

^c *And conceal that which God of his bounty hath given them;*] Whether it be wealth, knowledge, or any other talent whereby they may help their neighbour.

^d *God will not wrong any one the weight of an ant;*] Either by diminishing the recompense due to his good actions, or too severely punishing his sins. On the contrary, he will reward the former in the next life, far above their deserts. The Arabic word *dharran*, which is translated *an ant*, signifies a very small sort of that insect, and is used to denote a thing that is exceeding small, as a *mite*.

^e *When we shall bring a witness out of each na-*

tion, &c.] When the prophet who was sent to each nation in particular, shall on the last day be produced to give evidence against such of them as refused to believe on him, or observed not the laws which he brought.

^f *Against these people;*] That is, the Arabians, to whom Mohammed was, as he pretended, more peculiarly sent¹.

^g *Come not to prayers when ye are drunk, &c.*] It is related, that before the prohibition of wine, Abdurrahman Ben Auf made an entertainment, to which he invited several of the apostle's companions; and after they had eat and drank plentifully, the hour of evening prayer being come, one of the company rose up to pray, but being overcome with liquor, made a shameful blunder in reciting a passage of the *Koran*; whereupon to prevent the danger of any such indecency for the future, this passage was revealed².

^h *Take sand and rub your faces and your hands therewith.*] See the *Prelim. Disc.* § IV.

¹ See before, l. 2. p. 17.

² AL-BEIDAWI.

clined to forgive. Hast thou not observed those unto whom part of the scripture^a was delivered? they fell error, and desire that ye may wander from the right way; but God well knoweth your enemies. God is a sufficient patron, and God is a sufficient helper. Of the Jews there are some who pervert words from their places^b; and say, We have heard, and have disobeyed; and do thou hear without understanding our meaning^c; and look upon us^d: perplexing with their tongues, and reviling the true religion. But if they had said, We have heard, and do obey; and do thou hear, and regard us^e: certainly it were better for them, and more right. But God hath cursed them by reason of their infidelity; therefore a few of them only shall believe. O ye to whom the scriptures have been given, believe in the revelation which we have sent down, confirming that which is with you; before we deface your countenances, and render them as the back parts thereof^f; or curse them, as we cursed those who transgressed on the sabbath day^g; and the command of God was fulfilled. Surely God will not pardon the giving him an equal^h; but will pardon any other sin, except that, to whom he pleasethⁱ: and whoso giveth a companion unto God, hath devised a great wickedness. Hast thou not observed those who justify themselves^k? But God justifieth whomsoever he pleaseth, nor shall they be wronged a hair^l. Behold, how they imagine a lie against God; and therein is iniquity sufficiently manifest. Hast thou not considered those to whom part of the scripture hath been given? They believe in false gods and idols^m, and say of those who believe not,

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These

^a Those unto whom part of the scripture was delivered;] Meaning the Jews, and particularly their Rabbins

^b Who pervert words from their places;] That is, (according to the commentators,) who change the true sense of the pentateuch by dislocating passages, or by wresting the words according to their own fancies and lusts¹. But Mohammed seems chiefly to intend here the Jews bantering of him in their addresses, by making use of equivocal words, seeming to bear a good sense in Arabic, but spoken by them in derision according to their acceptation in Hebrew; an instance of which he gives in the following words.

^c Without understanding;] Literally, without being made to hear, or apprehend what we say.

^d Look upon us;] The original word is *Ra'ina*, which being a term of reproach in Hebrew, Mohammed forbade their using to him².

^e And regard us.] In Arabic, *Ondorna*; which having no ill equivocal meaning, the prophet ordered them to use instead of the former.

^f And render them as the back parts thereof;] That is, perfectly plain, without eyes, nose, or mouth. The original however may also be trans-

lated, and turn them behind, by wringing their necks backward.

^g Those who transgressed on the sabbath day;] And were therefore changed into apes³.

^h The giving him an equal;] That is, idolatry of all kinds.

ⁱ To whom he pleaseth;] viz. To those who repent⁴.

^k Those who justify themselves;] i. e. The Christians and Jews, who called themselves the children of God, and his beloved people⁵.

^l A hair.] The original word signifies a little skin in the cleft of a date-stone, and is used to express a thing of no value.

^m In false gods and idols;] The Arabic is, in *Jibt* and *Taghut*. The former is supposed to have been the proper name of some idol; but it seems rather to signify any false deity in general. The latter we have explained already⁶.

It is said that this passage was revealed on the following occasion. *Hoyai Ebn Akhrab* and *Caab Ebn al Ahras*⁷, two chief men among the Jews, with several others of that religion, went to Mecca, and offered to enter into a confederacy with the *Korish*, and to join their forces against Mohammed.

¹ Idem, JALLALO'DDIN. ² See before, c. 2. p. 14. ³ See before, c. 2. p. 9. ⁴ Al BEIDAWI.

⁵ Idem, JALLALO'DDIN. See c. 5. not far from the beginning. ⁶ See p. 31. note ^b. ⁷ See before; p. 45. note ^c.

These are more rightly directed in the way of *truth*, than they who believe on MOHAMMED. Those are *the men* whom God hath cursed; and unto him whom God shall curse, thou shalt surely find no helper. Shall they have a part of the kingdom^a, since even then they would not bestow the *smallest matter*^b on men? Do they envy *other* men that which God of his bounty hath given them^c? We formerly gave unto the family of ABRAHAM a book of *revelations* and wisdom; and we gave them a great kingdom^d. There is of them who believeth on him^e; and there is of them who turneth aside from him: but the raging fire of hell is a sufficient *punishment*. Verily those who disbelieve our signs, we will surely cast to be broiled in *hell fire*; so often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the *sharper* torment; for God is mighty and wise. But those who believe and do that which is right, we will bring into gardens watered by rivers, therein shall they remain for ever, and there shall they enjoy wives free from all impurity; and we will lead them into perpetual shades. Moreover God commandeth you to restore what ye are trusted with, to the owners^f; and when ye judge between men, that ye judge according to equity: and surely an excellent *virtue* it is to which God exhorteth you; for God *both* heareth and seeth. O true believers, obey God, and obey the apostle, and those who are in authority among you; and if ye differ in any thing, refer it unto God^g and the apostle, if ye believe in God, and the last day: this is better, and a fairer *method* of determination. Hast thou not observed those who pretend they believe in what hath been revealed unto thee, and what

hammed. But the *Koreish*, entertaining some jealousy of them, told them, that the *Jews* pretended to have a written revelation from heaven, as well as *Mohammed*, and their doctrines and worship approached much nearer to what he taught, than the religion of their tribe; wherefore, said they, if you would satisfy us that you are sincere in the matter, do as we do, and worship our gods. Which proposal, if the story be true, these *Jews* complied with, out of their inveterate hatred to *Mohammed*¹.

^a *Shall they have a part of the kingdom, &c.*] For the *Jews* gave out that they should be restored to their ancient power and grandeur²; depending, it is to be presumed, on the victorious *Messiah* whom they expected.

^b *The smallest matter*:] The original word properly signifies a small dent on the back of a date-stone; and is commonly used to express a thing of little or no value.

^c *Do they envy other men that which God of his bounty hath given them?*] viz. The spiritual gifts of prophecy, and divine revelations; and the temporal blessings of victory and success, bestowed on *Mohammed* and his followers.

^d *We gave them a great kingdom.*] Wherefore God will doubtless shew equal favour to this prophet, (a descendant also of *Abraham*;) and those who believe on him³.

^e *Who believeth on him*:] Namely, on *Mohammed*.

^f *God commandeth you to return what ye are intrusted with, to the owners*:] This passage, it is said, was revealed on the day of the taking of *Mecca*, the primary design of it being to direct *Mohammed* to return the keys of the *Caaba* to *Othmân Ebn Telba Ebn Abdaldâr*, who had then the honour to be keeper of that holy place⁴, and not to deliver them to his uncle *al Abbâ*, who having already the custody of the well *Zamzem*, would fain have had also that of the *Caaba*. The prophet obeying the divine order, *Othmân* was so affected with the justice of the action, notwithstanding he had at first refused him entrance, that he immediately embraced *Mohammedism*; whereupon the guardianship of the *Caaba* was confirmed to this *Othmân* and his heirs for ever¹.

^g *Unto God*:] i. e. To the decision of the *Korân*.

¹ *Al BIDA'WI.*

² *Idem.*

³ *Idem.*

⁴ See *FRIDEAUX's Life of Mahom.* p. 2.

^a *Al BIDA'WI.* See *D'HERBEL. Bibl. Orient.* p. 220, 221.

what hath been revealed before thee? They desire to go to judgment before TAGHUT^a; although they have been commanded not to believe in him; and SATAN desireth to seduce them into a wide error. And when it is said unto them, Come unto *the book* which God hath sent down, and to the apostle; thou seest the ungodly turn aside from thee, with *great* aversion. But how *will they behave* when a misfortune shall befall them, for that which their hands have sent before them? Then will they come unto thee, and swear by God, *saying*, If we intended any other, than to do good, and to reconcile the *parties*^b. God knoweth what is in the hearts of these *men*; therefore let them alone, and admonish them, and speak unto them a word which may affect their souls. We have not sent any apostle, but that he might be obeyed by the permission of God: but if they, after they have injured their own souls^c, come unto thee, and ask pardon of God, and the apostle ask pardon for them, they shall surely find God easy to be reconciled and merciful. And by thy LORD they will not *perfectly* believe, until they make thee judge of their controversies; and shall not afterwards find in their own minds any hardship in what thou shalt determine, but shall acquiesce *therein* with *entire* submission. And if we had commanded them, *saying*, Slay yourselves, or depart from your houses^d; they would not have done it, except a few of them. And if they had done what they were admonished, it would certainly have been better for them, and more efficacious for confirming *their faith*; and we should then have surely given them in our sight an *exceeding* great reward, and we should have directed them in the right way. Whoever obeyeth God and the apostle, they *shall be* with those unto whom God hath been gracious, of the prophets, and the sincere, and the martyrs, and the righteous; and these are the most excellent company. This is bounty from God; and God is sufficiently knowing. O true believers, take your *necessary* precaution^e *against your enemies*,

^a *They desire to go to judgment before Taghut;]* That is, before the tribunals of infidels. This passage was occasioned by the following remarkable accident. A certain Jew having a dispute with a wicked Mobammedan, the latter appealed to the judgment of Caab Ebn al Afbraf, a principal Jew, and the former to Mobammed. But at length they agreed to refer the matter to the prophet singly, who giving it in favour of the Jew, the Mobammedan refused to acquiesce in his sentence, but would needs have it re-heard by Omar, afterwards Kbalif. When they came to him, the Jew told him that Mobammed had already decided the affair in his favour, but that the other would not submit to his determination; and the Mobammedan confessing this to be true, Omar bid them stay a little, and fetching his sword, struck off the obstinate Moslem's head, saying aloud, *This is the reward of him who refuseth to submit to the judgment of God and his apostle*. And from this action Omar had the surname of

al Faruk, which alludes both to his separating that knave's head from his body, and to his distinguishing between truth and falsehood¹. The name of Taghut² therefore in this place seems to be given to Caab Ebn al Afbraf.

^b *They will swear they intended no other than to do good, &c.]* For this was the excuse of the friends of the Mobammedan whom Omar slew, when they came to demand satisfaction for his blood³.

^c *After they have injured their own souls;]* viz. By acting wickedly, and appealing to the judgment of infidels.

^d *Slay yourselves, or depart from your houses;]* Some understand these words of their venturing their lives in a religious expedition; and others; of their undergoing the same punishments which the Israelites did, for their idolatry in worshipping the golden calf⁴.

^e *Take your precaution;]* i. e. Be vigilant, and provide yourselves with arms and necessities.

¹ JALLALO'DDIN, *Al BEIDAWI*. See D'HERBEL. *Bibl. Orient.* p. 688, and OCKLEY's *Hist. of the Sarat.* v. 1. p. 365. ² See before, p. 31. ³ *Al BEIDAWI*. ⁴ *Idem*. See before, p. 7.

enemies, and either go forth to war in separate parties, or go forth all together in a body. There is of you who tarrieth behind^a; and if a misfortune befall you, he saith, Verily God hath been gracious unto me, that I was not present with them: but if success attend you from God, he will say, (as if there was no friendship between you and him^b;) Would to God I had been with them, for I should have acquired great merit. Let them therefore fight for the religion of God, who part with the present life in exchange for that which is to come^c; for whosoever fighteth for the religion of God, whether he be slain, or be victorious^d, we will surely give him a great reward. And what ails you, that ye fight not for God's true religion, and in defence of the weak among men, women, and children^e, who say, O LORD, bring us forth from this city, whose inhabitants are wicked; grant us from before thee a protector, and grant us from before thee a defender^f. They who believe fight for the religion of God; but they who believe not fight for the religion of TAGHUT^g. Fight therefore against the friends of SATAN, for the stratagem of SATAN is weak. Hast thou not observed those unto whom it was said, With-hold your hands from war, and be constant at prayers, and pay the legal alms^h? But when war is commanded them, behold, a part of them fear men as they should fear God, or with a greater fear, and say, O LORD, wherefore hast thou commanded us to go to war, and hast not suffered us to wait our approaching endⁱ? Say unto them. The provision of this life is but small; but the future shall be better for him who feareth God; and ye shall not be in the least injured at the day of judgment. Wheresoever ye be, death will overtake you, although ye be in lofty towers. If good befall them, they say, This is from God; but if evil befall them, they say, This is from thee, O MOHAMMED^k: say, All is from God; and what aileth these people, that they are

^a Who tarrieth behind, &c.] Mohammed here upbraids the hypocritical Moslems, who for want of faith and constancy in their religion were backward in going to war for its defence.

^b As if there was no friendship between you and him;] i. e. As one who attendeth not to the public, but his own private interest. Or else these may be the words of the hypocritical Mohammedan himself, insinuating that he staid not behind the rest of the army by his own fault, but was left by Mohammed, who chose to let the others share in his good fortune, preferably to him¹.

^c Who part with the present life in exchange for that which is to come;] By venturing their lives and fortunes in defence of the faith.

^d Whether he be slain, or be victorious.] For no man ought to quit the field, till he either fall a martyr, or gain some advantage for the cause².

^e In defence of the weak, &c.] viz. Those believers who staid behind at Mecca, being detained there either forcibly by the idolaters, or for want of means to fly for refuge to Medina. Al Beidawi observes that children are mentioned

here to shew the inhumanity of the Koreish, who persecuted even that tender age.

^f O LORD bring us forth from this city, and grant us from thee a protector, &c.] This petition, the commentators say, was heard. For God afforded several of them an opportunity and means of escaping, and delivered the rest at the taking of Mecca by Mohammed, who left Otâb Ebn Osâid governor of the city: and under his care and protection those who had suffered for their religion, became the most considerable men in the place.

^g Taghut.] See before, p. 31.

^h Hast thou not observed those unto whom it was said, With-hold your hands from war, &c.] These were some of Mohammed's followers, who readily performed the duties of their religion, so long as they were commanded nothing that might endanger their lives.

ⁱ Our approaching end.] That is, a natural death.

^k If evil befall them, they say, This is from thee.] As the Jews in particular, who pretended that their land was grown barren, and provisions scarce, since Mohammed came to Medina³.

¹ Al BEIDAWI.

² Idem.

³ Idem.

are so far from understanding what is said unto them? Whatever good befallcth thee, O man it is from God; and whatever evil befallcth thee, it is from thy self^a. We have sent thee an apostle unto men, and God is a sufficient witness thereof. Whoever obeyeth the apostle, obeyeth God; and whoever turneth back, we have not sent thee to be a keeper over them^b. They say, Obedience: yet when they go forth from thee, part of them meditate by night a matter different from what thou speakest; but God shall write down what they meditate by night: therefore let them alone, and trust in God, for God is a sufficient protector. Do they not attentively consider the KORAN? if it had been from any besides God, they would certainly have found therein many contradictions. When any news cometh unto them, either of security or fear, they immediately divulge it; but if they told it to the apostle and to those who are in authority among them, such of them would understand the truth of the matter, as inform themselves thereof from the apostle and his chiefs. And if the favour of God and his mercy had not been upon you, ye had followed the devil, except a few of you. Fight therefore for the religion of God, and oblige not any to what is difficult^c, except thy self; however excite the faithful to war, perhaps God will restrain the courage of the unbelievers; for God is stronger than they, and more able to punish. He who intercedeth between men with a good intercession^d shall have a portion thereof; and he who intercedeth with an evil intercession shall have a portion thereof; for God overlooketh all things. When ye are saluted with a salutation, salute the person with a better salutation^e, or at least return the same; for God taketh an account of all things. God! there is no God but he; he will surely gather you together on the day of resurrection; there is no doubt of it: and who is more true than God in what he saith? Why are ye divided concerning the ungodly into two parties^f; since God hath overturned them for what they have

^a Whatever evil befallth thee, it is from thy self;] These words are not to be understood as contradictory to the preceding, That all proceeds from God; since the evil which befalls mankind, tho' ordered by God, is yet the consequence of their own wicked actions.

^b We have not sent thee to be a keeper over them;] Or, to take an account of their actions; for this is God's part.

^c If God's mercy had not been upon you, ye had followed the devil, except a few of you:] That is, if God had not sent his apostle with the Koran to instruct you in your duty, ye had continued in idolatry and been doomed to destruction; except only those who, by God's favour, and their superior understanding, should have true notions of the divinity; such, for example, as Zeid Ebn Amru Ebn Nufail¹, and Waraka Ebn Nawfal², who left idols, and acknowledged but one God, before the mission of Mohammed³.

^d Oblige not any to what is difficult, except thy self;] It is said this passage was revealed when the Mohammedans refused to follow their prophet

to the lesser expedition of Bedr, so that he was obliged to set out with no more than 70⁴. Some copies vary in this place, and instead of *la tokallafo*, in the second person singular, read *la nukallafo*, in the first person plural, *We do not oblige*, &c. The meaning being, that the prophet only was under an indispensable necessity of obeying God's commands, however difficult, but others might chuse, tho' at their peril.

^e With a good intercession;] i. e. To maintain the right of a believer, or to prevent his being wronged.

^f Salute the person with a better salutation;] By adding something farther. As when one salutes another; by this form, *Peace be upon thee*, he ought not only to return the salutation, but to add, *and the mercy of God, and his blessing*.

^g Why are ye divided concerning the ungodly into two parties? This passage was revealed, according to some, when certain of Mohammed's followers, pretending not to like Medina, desired leave to go elsewhere, and having obtained it, went

¹ V. Millium, de Mohammedismo ante Mob. p. 311. BEIDAWI.

⁴ See before, ch. 3. p. 56.

² See the Prelim. Disc. p. 43.

³ Al

have committed? Will ye direct him whom God hath led astray; since for him whom God shall lead astray, thou shalt find no *true* path? They desire that ye should become infidels, as they are infidels, and that ye should be equally *wicked with themselves*. Therefore take not friends from among them, until they fly *their country* for the religion of God; and if they turn back *from the faith*, take them, and kill them where-ever ye find them; and take no friend from among them, nor any helper, except those who go unto a people who are in alliance with you¹, or those who come unto you, their hearts forbidding them either to fight against you, or to fight against their own people. And if God pleased he would have permitted them to have prevailed against you, and they would have fought against you. But if they depart from you, and fight not against you, and offer you peace, God doth not allow you to *take or kill* them. Ye shall find others who are desirous to enter into a confidence with you, and *at the same time* to preserve a confidence with their own people²; so often as they return to sedition, they shall be subverted therein; and if they depart not from you, and offer you peace, and restrain their hands *from warring against you*, take them and kill them wheresoever ye find them; over these have we granted you a manifest power. It is not *lawful* for a believer to kill a believer, unless *it happen* by mistake³; and whoso killeth a believer by mistake, *the penalty shall be* the freeing of a believer from slavery, and a fine to be paid to the family of *the deceased*⁴, unless they remit it as alms: and if *the slain person* be of a people at enmity with you, and be a true believer, *the penalty shall be* the freeing of a believer⁵; but if he be of a people in confederacy with you, a fine to be paid to his family, and the freeing of a believer. And he who findeth not *wherewith to do this*, shall fast two months consecutively, *as a penance enjoined from God*; and God is knowing and wise. But whoso killeth a believer designedly, his reward shall be hell; he shall remain therein *for ever*⁶; and God shall be angry with him,

went farther and farther, till they joined the idolaters; or, as others say, on occasion of some deserters at the battle of *Obad*; concerning whom the *Moslems* were divided in opinion whether they should be slain as infidels, or not.

¹ *A people who are in alliance with you;*] The people here meant, say some, were the tribe of *Khozâab*, or, according to others, the *Aslamians*, whose chief named *Helâl Ebn Owaimar*, agreed with *Mohammed*, when he set out against *Mecca*, to stand neuter; or, as others rather think, *Banu Be'r Ebn Zeid*¹.

² *Whose hearts forbid them to fight either against you, or their own people:*] These, it is said, were the tribe of *Modaj*, who came in to *Mohammed*, but would not be obliged to assist him in war.

³ *Who desire to enter into a confidence with you, &c.*] The persons hinted at here, were the tribes of *Asad* and *Ghasfân*, or, as some say, *Banu Abdaldâr*, who came to *Medina* and pretended to

embrace *Mohammedism*, that they might be trusted by the *Moslems*, but when they returned, fell back to their old idolatry³.

⁴ *Unless it be by mistake;*] That is, by accident and without design. This passage was revealed to decide the case of *Ayâsh Ebn Abi Râbia*, the brother, by the mother's side, of *Abu Jahl*, who meeting *Hareth Ebn Zeid* on the road, and not knowing that he had embraced *Mohammedism*, slew him⁴.

⁵ *And a fine to be paid to the family of the deceased;*] Which fine is to be distributed according to the laws of inheritances given in the beginning of this chapter⁵.

⁶ *The freeing of a true believer;*] And no fine shall be paid, because in such case his relations, being infidels and at open war with the *Moslems*, have no right to inherit what he leaves.

⁷ *He shall remain therein for ever;*] That is, unless he repent. Others however understand not

¹ *Al BEIDAWI, JALLALO'DDIN.*
² *Idem.*

³ *Al BEIDAWI.*

⁴ *Idem.*

⁵ *Idem.*

him, and shall curse him, and shall prepare for him a great punishment. O true believers, when ye are on a march in defence of the true religion, justly discern *such as ye shall happen to meet*, and say not unto him who saluteth you, 'Thou art not a true believer'; seeking the accidental goods of the present life^b; for with God is much spoil. Such have ye formerly been; but God hath been gracious unto you^c; therefore make a just discernment, for God is well acquainted with that which ye do. Those believers who sit still *at home*, not having any hurt^d, and those who employ their fortunes and their persons for the religion of God, shall not be held equal. God hath preferred those who employ their fortunes and their persons *in that cause*, to a degree of honour above those who sit at home: God hath indeed promised every one paradise, but God hath preferred those who fight *for the faith* before those who sit still, *by adding unto them a great reward, by degrees of honour conferred on them from him, and by granting them forgiveness, and mercy*; for God is indulgent and merciful. Moreover unto those whom the angels put to death, having injured their own souls^e, the angels said, Of what religion were ye? they answered, We were weak in the earth^f. The angels replied, Was not God's earth wide enough, that ye might fly therein to a place of refuge^g? Therefore their habitation shall be hell; and an evil journey shall it be thither: except the weak among men, and women, and children, who were not able to find means, and were not directed in the way; these peradventure God will pardon, for God is ready to forgive and gracious. Whosoever flieth from his country for the sake of God's true religion, shall find in the earth many forced to do the same, and plenty of provisions. And whoever departeth from his house, and flieth unto God and his apostle, if death overtake him *in the way*^h,
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not here an eternity of damnation, (for it is the general doctrine of the Mobammedans that none who profess that faith shall continue in hell for ever) but only a long space of time¹.

¹ Say not unto him who saluteth you, 'Thou art not a true believer'; On pretence that he only seems to be a Moslem, that he might escape from you. The commentators mention more instances than one, of persons slain and plundered by Mohammed's men under this pretext, notwithstanding they declared themselves Moslems by repeating the usual form of words, and saluting them; for which reason this passage was revealed, to prevent such rash judgments for the future.

^b Seeking the accidental goods of this life;] That is, being willing to judge him an infidel, only that ye may kill and plunder him.

^c Such were ye formerly, &c.] viz. At your first profession of Islamism, before ye had given any demonstrations of your sincerity and zeal therein.

^d Not having any hurt;] i. e. Not being disabled from going to war by sickness, or other just impediment. It is said that when the pas-

sage was first revealed, there was no such exception therein, which occasioned Ebn Omm Mac- thum, on his hearing it repeated, to object, *And what if I should be blind?* Whereupon Mobammed, falling into a kind of trance, which was succeeded by strong agitations, pretended he had received the divine direction to add these words to the text².

^e Those whom the angels put to death, &c.] These were certain inhabitants of Mecca, who held with the hare and ran with the hounds, for tho' they embraced Mohammedism, yet they would not leave that city to join the prophet, as the rest of the Moslems did, but on the contrary, went out with the idolaters, and were therefore slain with them at the battle of Bedr³.

^f We were weak in the earth;] Being unable to fly, and compelled to follow the infidels to war.

^g Was not God's earth wide enough, that ye might fly to a place of refuge?] As they did who fled to Ethiopia and to Medina.

^h If death overtake him in the way;] This passage was revealed, says al Beidawi, on account of Jendab Ebn Demra. This person being sick, was, in his flight, carried by his sons on a couch,

and

¹ Al BEIDAWI.

² Idem.

³ Idem, JALLALO'DDIN.

God will be obliged to reward him; for God is gracious and merciful. When ye march to war in the earth, it shall be no crime in you if ye shorten your prayers, in case ye fear the infidels may attack you; for the infidels are your open enemy. But when thou, O prophet, shalt be among them, and shalt pray with them, let a party of them arise to prayer with thee, and let them take their arms; and when they shall have worshipped, let them stand behind you^a, and let another party come that hath not prayed, and let them pray with thee, and let them be cautious and take their arms. The unbelievers would that ye should neglect your arms and your baggage while ye pray, that they might turn upon you at once. It shall be no crime in you, if ye be incommoded by rain, or be sick, that ye lay down your arms; but take your necessary precaution^b: God hath prepared for the unbelievers an ignominious punishment. And when ye shall have ended your prayer, remember God, standing, and sitting, and lying on your sides^c. But when ye are secure from danger, complete your prayers; for prayer is commanded the faithful, and appointed to be said at the stated times. Be not negligent in seeking out the unbelieving people, though ye suffer some inconvenience; for they also shall suffer, as ye suffer, and ye hope for a reward from God which they cannot hope for; and God is knowing and wise^d. We have sent down unto thee the book of the Koran with truth, that thou mayest judge between men through that wisdom which God sheweth thee therein; and be not an advocate for the fraudulent^e; but ask pardon of God for thy wrong intention, since God is indulgent and merciful. Dispute not for those who deceive one another, for God loveth not him who is a deceiver or unjust^f. Such conceal themselves from men, but they conceal not themselves from God; for he is with them when they imagine by night a saying which pleaseth him not^g, and God comprehendeth what they do. Behold, ye are they who have disputed for them in this present life; but

and before he arrived at Medina, perceiving his end approached, he clapped his right hand on his left, and solemnly plighting his faith to God and his apostle, died.

^a And let them stand behind you;] To defend those who are at prayers, and to face the enemy.

^b Take your necessary precaution;] By keeping this guard.

^c Standing, and sitting, and lying on your sides;] That is, in such posture as ye shall be able¹.

^d Be not negligent in seeking out the unbelievers, &c.] This verse was revealed on occasion of the unwillingness of Mohammed's men to accompany him in the lesser expedition of Badr².

^e And be not an advocate for the fraudulent, &c.] Tima Ebn Qaisak of the sons of Dhusfar, one of Mohammed's companions, stole a coat of mail from his neighbour Kirâda Ebn al Nomân, in a bag of meal; and hid it at a Jew's, named Zaid Ebn al Samin: Tima being suspected, the coat of mail was demanded of him, but he denying he knew any thing of it, they followed the track of the meal, which had ran out thro'

a hole in the bag, to the Jew's house, and there seized it, accusing him of the theft; but he producing witnesses of his own religion that he had it of Tima, the sons of Dhusfar came to Mohammed, and desired him to defend his companion's reputation, and condemn the Jew; which he having some thoughts of doing, this passage was revealed, reprehending him for his rash intention, and commanding him to judge not according to his own prejudice and opinion, but according to the merit of the case³.

^f For God loveth not a deceiver or unjust person.] Al Beidâwi, as an instance of the divine justice, adds, that Tima, after the fact above mentioned, fled to Mecca, and returned to idolatry; and there undermining the wall of a house, in order to commit a robbery, the wall fell in upon him and crushed him to death.

^g When they imagine by night a saying which pleaseth him not;] That is, when they secretly contrive means, by false evidence or otherwise, to lay their crimes on innocent persons.

¹ See before, ch. 3. p. 58.

² Al BEIDAWI.

³ Idem, JALLALO'DDIN, YAHYA.

but who shall dispute with God for them on the day of resurrection, or who will become their patron; yet he who doth evil, or injureth his own soul, and afterwards asketh pardon of God, shall find God gracious and merciful. Whoso committeth wickedness, committeth it against his own soul: God is knowing and wise. And whoso committeth a sin or iniquity, and afterwards layeth it on the innocent, he shall surely bear the guilt of calumny and manifest injustice. If the indulgence and mercy of God had not been upon thee, surely a part of them had studied to seduce thee; but they shall seduce themselves only, and shall not hurt thee at all. God hath sent down unto thee the book of the KORAN and wisdom, and hath taught thee that which thou knewest not^b; for the favour of God hath been great towards thee. There is no good in the multitude of their private discourses, unless in the discourse of him who recommendeth alms, or that which is right, or agreement amongst men: whoever doth this out of a desire to please God, we will surely give him a great reward. But whoso separateth himself from the apostle, after true direction hath been manifested unto him, and followeth any other way, than that of the true believers, we will cause him to obtain that to which he is inclined^c, and will cast him to be burned in hell; and an unhappy journey shall it be thither. Verily God will not pardon the giving him a companion, but he will pardon any crime besides that, unto whom he pleaseth: and he who giveth a companion unto God, is surely led aside into a wide mistake: the infidels invoke beside him only female deities^d; and only invoke rebellious SATAN. God cursed him; and he said, Verily I will take of thy servants a part cut off from the rest^e, and I will seduce them, and will insinuate vain desires into them, and I will command them and they shall cut off the ears of cattle^f; and I will command them and they shall change God's creature^g. But whoever taketh SATAN for his patron, besides God^h, shall surely perish with a manifest destruction. He maketh them promises, and insinuateth into them vain desires; yet SATAN maketh them only deceitful promises. The receptacle of these shall be hell, they shall find no refuge from it. But they who believe, and do good works, we will surely lead them into gardens, through

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^a A part of them had studied to seduce thee;] Meaning the sons of Dhafar.

^b And hath taught thee that which thou knewest not;] By instructing thee in the knowledge of right and wrong, and the rules of justice.

^c We will cause him to obtain that towards which he is inclined;] viz. Error, and false notions of religion.

^d The infidels invoke beside him only female deities;] Namely, *Alât*, *al Uzza*, and *Menât*, the idols of the *Muscans*; or the angels, whom they called the daughters of God.

^e A part cut off from the rest;] Or, as the original may be translated, a part destined or predestined to be seduced by me.

^f And they shall cut off the ears of cattle;] Which was done out of superstition by the old

pagan Arabs. See more of this custom in the notes to the 5th chapter.

^g And they shall change God's creature;] Either by maiming it, or putting it to uses not designed by the Creator. *Al Beidâwi* supposes the text to intend not only the superstitious amputations of the ears and other parts of cattle, but the castration of slaves, the marking their bodies with figures, by pricking and dyeing them with woad or indigo, (as the Arabs did and still do) the sharpening their teeth by filing; and also sodomy, and the unnatural amours between those of the female sex, the worship of the sun, moon, and other parts of nature, and the like.

^h Besides God;] i. e. By leaving the service of God, and doing the works of the devil.

through which rivers flow, they shall continue therein for ever, according to the true promise of God; and who is more true than God in what he saith? It shall not be according to your desires, nor according to the desires of those who have received the scriptures*. Whoso doth evil, shall be rewarded for it; and shall not find any patron or helper, beside God; but whoso doth good works, whether he be male or female, and is a true believer; they shall be admitted into paradise, and shall not in the least be unjustly dealt with. Who is better in point of religion, than he who resigneth himself unto God, and is a worker of righteousness, and followeth the law of ABRAHAM the orthodox? since God took ABRAHAM for his friend: and to God *belongeth* whatsoever is in heaven and on earth; God comprehendeth all things. They will consult thee concerning women*; Answer, God instructeth you concerning them*, and that which is read unto you in the book of the KORAN concerning female orphans, to whom ye give not that which is ordained them, neither will ye marry them*, and concerning weak infants*, and that ye observe justice towards orphans: whatever good ye do, God knoweth it. If a woman fear ill usage, or aversion from her husband, it shall be no crime in them if they agree the matter amicably between themselves*; for a reconciliation is better than a separation. Mens souls are naturally

* *It shall not be according to your desires, nor according to the desires of those who have received the scriptures;*] That is, the promises of God are not to be gained by acting after your own fancies; nor yet after the fancies of the *Jews* or *Christians*, but by obeying the commands of God. This passage, they say, was revealed on a dispute which arose between those of the three religions, each preferring his own, and condemning the others. Some however suppose the persons here spoken to in the second person, were not the *Mohammedans*, but the idolaters*.

* *Since God took Abraham for his friend;*] Therefore the *Mohammedans* usually call that patriarch, as the scripture also does, *Khalil Allah*, the Friend of God, and simply *al Khalil*; and they tell the following story: That Abraham in a time of dearth sent to a friend of his in Egypt for a supply of corn; but the friend denied him, saying in his excuse, 'That tho' there was a famine in their country also, yet had it been for Abraham's own family, he would have sent what he desired, but he knew he wanted it only to entertain his guests and give away to the poor, according to his usual hospitality. The servants whom Abraham had sent on this message, being ashamed to return empty, to conceal the matter from their neighbours, filled their sacks with fine white sand, which in the east pretty much resembles meal. Abraham being informed by his servants, on their return, of their ill success, the concern he was under threw him into a sleep; and in the mean time Sarah, knowing nothing

of what had happened, opening one of the sacks, found good flower in it, and immediately set out about making of bread. Abraham awaking and smelling the new bread, asked her whence she had the flower? *Why*, says she, *from your friend in Egypt*; Nay, replied the Patriarch, *it must have come from no other than my friend God Almighty**.

* *They will consult thee concerning women;*] i.e. As to the share they are to have in the distribution of the inheritances of their deceased relations; for it seems the *Arabs* were not satisfied with *Mahammed's* decision in this point, against the old customs.

* *God instructeth you concerning them, &c.*] i.e. He hath already made his will known unto you, by revealing the passages concerning inheritances in the beginning of this chapter.

* *Neither will ye marry with them;*] Or the words may be rendred in the affirmative, and whom ye desire to marry. For the pagan *Arabs* used to wrong their female orphans in both instances; obliging them to marry against their inclinations, if they were beautiful or rich; or else not suffering them to marry at all, that they might keep what belonged to them*.

* *And concerning weak infants;*] That is, male children of tender years, to whom the *Arabs*, in the time of paganism, used to allow no share in the distribution of their parents estate*.

* *If they agree the matter between themselves;*] viz. By the wife's remitting part of her dowry or other dues.

* *Al BEIDAWI, JALLALU'DDIN, YAHYA.*

* *Al BEIDAWI. See D'HERBEL. Bibl. Orient. p. 14. & MORGAN'S Mahometism explained, V. 1. p. 132.*

* *Al BEIDAWI.* * *See before, p. 61. not. c.*

ly inclined to covetousness^a: but if ye be kind towards women, and fear to wrong them, God is well acquainted with what ye do. Ye can by no means carry your selves equally between women in all respects, although ye study to do it; therefore turn not from a wife with all manner of aversion^b, nor leave her like one in suspense^c: if ye agree, and fear to abuse your wives, God is gracious and merciful; but if they separate, God will satisfy them both of his abundance^d; for God is extensive and wise, and unto God belongeth whatsoever is in heaven and on earth. We have already commanded those unto whom the scriptures were given before you, and we command you also, saying, Fear God; but if ye disbelieve, unto God belongeth whatsoever is in heaven and on earth; and God is self-sufficient, and to be praised; for unto God belongeth whatsoever is in heaven and on earth, and God is a sufficient protector. If he pleaseth he will take you away, O men, and will produce others^e in your stead; for God is able to do this. Who so desireth the reward of this world, verily with God is the reward of this world, and also of that which is to come; God both heareth and seeth. O true believers, observe justice when ye bear witness before God, although it be against your selves, or your parents, or relations; whether the party be rich, or whether he be poor; for God is more worthy than them both: therefore follow not your own lust in bearing testimony, so that ye swerve from justice. And whether ye wrest your evidence, or decline giving it, God is well acquainted with that which ye do. O true believers, believe in God and his apostle, and the book which he hath caused to descend unto his apostle, and the book which he hath formerly sent down^f. And whosoever believeth not in God, and his angels, and his scriptures, and his apostles, and the last day, he surely erreth in a wide mistake. Moreover they who believed, and afterwards became infidels; and then believed again, and after that disbelieved, and increased in infidelity^g, God will by no means forgive them, nor direct them into

^a *Mens souls are naturally inclined to covetousness;*] So that the woman, on the one side, is unwilling to part with any of her right, and the husband, on the other, cares not to retain one he has no affection for; or, if he should retain her, she can scarce expect he will use her in all respects as he ought¹.

^b *Turn not from a wife with all manner of aversion;*] i. e. Tho' you cannot use her equally well with a beloved wife, yet observe some measures of justice towards her; for if a man is not able perfectly to perform his duty, he ought not, for that reason, intirely to neglect it².

^c *Nor leave her like one in suspense;*] Or like one that neither has a husband, nor is divorced and at liberty to marry elsewhere.

^d *God will satisfy them both, &c.]* That is, either will bless them with a better and more advantageous match, or with peace and tranquillity of mind³.

^e *God is self-sufficient;*] Wanting the service of no creature.

^f *And will produce others, &c.]* i. e. Either another race of men, or a different species of creatures.

^g *Believe in God and his apostle, &c.]* It is said that Abdallah Ebn Salâm and his companions told Mahammed, that they believed in him; and his Korân, and in Moses, and the pentateuch, and in Ezra, but no farther; whereupon this passage was revealed, declaring that a partial faith is little better than none at all, and that a true believer must believe in all God's prophets and revelations without exception⁴.

^h *They who believed and afterwards became infidels; and then believed again, and after that disbelieved, and again increased in infidelity;*] These were the Jews, who first believed in Moses, and afterwards fell into idolatry by worshipping the golden calf; and tho' they repented of that, yet in after ages rejected the prophets who were sent to them, and particularly Jesus the son of Mary, and now filled up the measure of their unbelief by rejecting of Mahammed⁵.

¹ Al BEIDAWI.

² Idem.

³ Idem.

⁴ Idem.

⁵ Idem.

into the *right* way. Declare unto the ungodly^a that they shall suffer a painful punishment. They who take the unbelievers for their protectors, besides the faithful, do they seek for power with them? since all power belongeth unto God. And he hath already revealed unto you, in the book of *the KORAN*^b, the following passage, When ye shall hear the signs of God, they shall not be believed, but they shall be laughed to scorn. Therefore sit not with them *who believe not*, until they engage in different discourse; for *if ye do ye will certainly become* like unto them. God will surely gather the ungodly and the unbelievers together in hell. They who wait to observe what befalleth you, if victory be granted you from God, say, Were we not with you^c? But if any advantage happen to the infidels, they say unto them, Were we not superior to you^d, and have we not defended you against the believers? God shall judge between you on the day of resurrection; and God will not grant the unbelievers means to prevail over the faithful. The hypocrites act deceitfully with God, but he will deceive them; and when they stand up to pray, they stand carelessly, affecting to be seen of men, and remember not God, unless a little^e, wavering between *faith and infidelity*, and adhering neither unto these nor unto those^f; and for him whom God shall lead astray, thou shalt find no true path. O true believers, take not the unbelievers for your protectors, besides the faithful. Will ye furnish God with an evident argument of *impiety* against you? Moreover the hypocrites shall be in the lowest bottom of *hell fire*^g, and thou shalt not find any to help them *thence*. But they who repent and amend, and adhere firmly unto God, and approve the sincerity of their religion to God, they shall be *numbered* with the faithful; and God will surely give the faithful a great reward. And how should God go about to punish you, if ye be thankful and believe? for God is grateful and wise. * God loveth not the speaking ill of any one in public, unless he who is injured call for assistance; and God heareth and knoweth: whether ye publish a good *action*, or conceal it, or forgive evil, verily God is gracious and powerful. They who believe not in God, and his apostles, and would make a distinction between God and his apostles^h, and say, We believe in some of the prophets and reject others of them, and seek to take a middle way in this matter; these are really unbelievers: and we have prepared for the unbelievers an ignominious punishment. But they who believe in God and his apostles, and make no distinction between any of them, unto those will we surely give their reward; and God is gracious

^a Declare unto the ungodly, &c.] Mohammed here means those who hypocritically pretended to believe in him but really did not, and by their treachery did great mischief to his party¹.

^b In the Koran; Chap. 6.

^c Were we not with you? i. e. Did we not assist you? therefore give us a part of the spoil².

^d Were we not superior to you? Would not our army have cut you off, if it had not been for our saint assistance, or rather desertion, of

the Moslems, and our disheartning them³?

^e Unless a little.] That is, with the tongue, and not with the heart.

^f Adhering neither unto these nor unto those.] Halting between two opinions, and being staunch friends neither to the Moslems, nor the infidels.

^g The hypocrites shall be in the lowest bottom of hell fire.] See the Preliminary Discourse § IV. p. 92.

^h See chap. 2. p. 34. not. 6.

cious and merciful. They who have received the scriptures^a will demand of thee, that thou cause a book to descend unto them from heaven: they formerly asked of MOSES a greater thing than this; for they said, Shew us God visibly^b. Wherefore a storm of fire from heaven destroyed them, because of their iniquity. Then they took the calf for their God^c, after that evident proofs of the divine unity had come unto them: but we forgave them that, and gave MOSES a manifest power to punish them^d. And we lifted the mountain of SINAI over them^e, when we exacted from them their covenant; and said unto them, Enter the gate of the city worshipping^f. We also said unto them, Transgress not on the sabbath day. And we received from them a firm covenant, that they would observe these things. Therefore for that^g they have made void their covenant, and have not believed in the signs of God, and have slain the prophets unjustly, and have said, Our hearts are uncircumcised; (but God hath sealed them up, because of their unbelief; therefore they shall not believe, except a few of them;) and for that they have not believed on JESUS, and have spoken against MARY a grievous calumny^h; and have said, Verily we have slain CHRIST JESUS the son of MARY, the apostle of God; yet they slew him not, neither crucified him, but he was represented by one in his likenessⁱ; and verily they who disagreed concerning him^k, were in a doubt as to this matter, and had no sure knowledge thereof, but followed only an uncertain opinion. They did not really kill him; but God took him up unto himself: and God is mighty and wise. And there shall not be one of those who have received the scriptures, who shall not believe in him, before his death^l; and on the day of resurrection he shall be a witness against them.

^a They who have received the scriptures, &c.] That is, the Jews; who demanded of Mohammed, as a proof of his mission, that they might see a book of revelations descend to him from heaven, or that he would produce one written in a celestial character, like the two tables of Moses.

^b Shew us God visibly, &c.] See chap. 2. p. 7. This story seems to be an addition to what Moses says of the seventy elders, who went up to the mountain with him, and with Aaron, Nadab, and Abihu, and saw the God of Israel¹.

^c See chap. 2. p. 6.

^d See *ibid.* p. 7. not. a.

^e See *ibid.* p. 9.

^f See *ibid.* p. 7.

^g Therefore for that, &c.] There being nothing in the following words of this sentence, to answer to the causal *for that*, Jallal'eddin supposes something to be understood to complete the sense, as, *therefore we have cursed them*, or the like.

^h And have spoken against Mary a grievous calumny;] By accusing her of fornication².

ⁱ Yet they slew him not, &c.] See chap. 3. p. 42. and the notes there.

^k Who disagreed concerning him;] For some maintained that he was justly and really crucified; some insisted that it was not Jesus, who suffered, but another who resembled him in the face, pretending the other parts of his body, by their unlikeness, plainly discovered the imposition; some said he was taken up into heaven; and others, that his manhood only suffered, and that his godhead ascended into heaven³.

^l There shall not be one of those who have received the scriptures, who shall not believe in him, before his death;] This passage is expounded two ways.

Some, referring the relative *his*, to the first antecedent, take the meaning to be, that no Jew or Christian shall die, before he believes in Jesus: for they say, that when one of either of those religions is ready to breathe his last, and sees the angel of death before him, he shall then believe in that prophet as he ought, though his faith will not then be of any avail. According to a tradition of Hejâj, when a Jew is

¹ Exod. xxiv. 9, 10, 11.
Jesu.

³ Al BRIDAWL.

² See the Kor. ch. 19. and that virulent book intitled Toldoth

them^a. Because of the iniquity of those who judaize, we have forbidden them good things, which had been *formerly* allowed them^b; and because they shut out many from the way of God, and have taken usury, which was forbidden them *by the law*, and devoured men's substance vainly: we have prepared for such of them as are unbelievers a painful punishment. But those among them who are well grounded in knowledge^c, and the faithful, who believe in that which hath been sent down unto thee, and that which hath been sent down unto the prophets before thee, and who observe the stated times of prayer, and give alms, and believe in God and the last day; unto these will we give a great reward. Verily we have revealed *our will* unto thee, as we have revealed it unto NOAH and the prophets who succeeded him; and as we revealed it unto ABRAHAM, and ISMAEL, and ISAAC, and JACOB, and the tribes, and unto JESUS, and JOB, and JONAS, and AARON, and SOLOMON; and *we have given thee the KORAN*, as we gave the psalms unto DAVID: *some apostles have we sent*, whom we have formerly mentioned unto thee, and *other apostles have we sent*, whom we have not mentioned unto thee; and God spake unto MOSES, discoursing with him; apostles declaring good tidings, and denouncing threats, lest men should have an argument of *excuse* against God, after the apostles had been sent unto them; God is mighty and wise. God is witness of that revelation which he hath sent down unto thee; he sent it down with his *special knowledge*: the angels also are witnesses *thereof*; but God is a sufficient witness. They who believe not, and turn aside others from the way of God, have erred in a wide mistake. Verily those who believe not, and act unjustly, God will by no means forgive, neither will he direct them into *any other way*, than the way of hell; they shall remain therein for ever: and this is easy with God. O men, now is the apostle come unto you, with truth from your LORD; believe therefore, *it will be better for you*. But if ye disbelieve, verily unto God *belongeth* whatsoever is in heaven and on earth; and God is knowing and wise. O ye who have received the scriptures, exceed not the just bounds in your religion^d, neither say of God *any other* than the truth. Verily CHRIST JESUS the son of MARY is the apostle of God, and his Word, which he con-

is expiring, the angels will strike him on the back and face, and say to him, *O thou enemy of God, Jesus was sent as a prophet unto thee, and thou didst not believe on him; to which he will answer, I now believe him to be the servant of God: and to a dying Christian they will say, Jesus was sent as a prophet unto thee, and thou hast imagined him to be God, or the Son of God; whereupon he will believe him to be the servant of God only, and his apostle.*

Others, taking the abovementioned relative to refer to Jesus, suppose the intent of the passage to be, that all Jews and Christians in general, shall have a right faith in that prophet before his death, that is, when he descends from heaven and returns into the world, where he is

to kill *Antichrist*, and to establish the Mahomedan religion, and a most perfect tranquillity and security on earth¹.

^a He shall be a witness against them;] i. e. Against the Jews, for rejecting him; and against the Christians, for calling him God, and the Son of God².

^b See chap. 3. p. 42 and 47, and the notes there.

^c Those among them who are well grounded in knowledge;] as Abdallah Ebn Salâm, and his companions³.

^d Exceed not the just bounds in your religion;] Either by rejecting and contemning of Jesus, as the Jews do; or raising him to an equality with God, as do the Christians⁴.

¹ TALALAO'DDIN, YAHYA, AL ZAMAKHSHARI, and AL BEIDAWI. See the Prelim. Disc. § 4. p. 81. ² AL BEIDAWI. ³ Idem. ⁴ Idem.

conveyed into MARY, and a spirit proceeding from him. Believe therefore in God, and his apostles, and say not, *There are three Gods*^a; forbear *this*; it will be better for you. God is but one God. Far be it from him that he should have a son! unto him *belongeth* whatsoever is in heaven and on earth; and God is a sufficient protector. CHRIST doth not proudly disdain to be a servant unto God; neither the angels who approach near to *his presence*: and whoso disdaineth his service, and is puffed up with pride, God will gather them all to himself, *on the last day*. Unto those who believe, and do that which is right, he shall give their rewards, and shall *superabundantly* add unto them of his liberality: but those who are disdainful and proud, he will punish with a grievous punishment; and they shall not find any to protect or to help them, besides God. O men, now is an evident proof come unto you from your LORD, and we have sent down unto you manifest light^b. They who believe in God and firmly adhere to him, he will lead them into mercy from him, and abundance; and he will direct them in the right way to himself^c. They will consult thee for *thy decision in certain cases*; say unto them, God giveth you *these* determinations, concerning the more remote degrees of kindred^d. If a man die without issue, and have a sister; she shall have the half of what he shall leave^e: and he shall be heir to her^f, in case she have no issue. But if there be two sisters, they shall have *between them* two third parts of what he shall leave; and if there be *several*, both brothers and sisters, a male shall have as much as the portion of two females. God declareth unto you *these precepts*, lest ye err: and God knoweth all things.

^a Say not, *there are three Gods*;] Namely, God, Jesus, and Mary¹. For the eastern writers mention a sect of *Christians*, which held the Trinity to be composed of those three²; but it is allowed that this heresy has been long since extinct³. The passage however is equally levelled against the Holy Trinity, according to the doctrine of the orthodox *Christians*, who, as *Al Beidawi* acknowledges, believe the divine nature to consist of three persons, the Father, the Son, and the Holy Ghost; by the Father, understanding God's essence, by the Son, his

knowledge, and by the Holy Ghost, his life.

^b An evident proof and manifest light;] That is, Mohammed and his Koran.

^c In the right way to him;] viz. Into the religion of *Islam*, in this world, and the way to paradise in the next⁴.

^d See the beginning of this chapter, p. 62.

^e She shall have the half of what he shall leave;] And the other half will go to the public treasury.

^f And he shall be heir to her;] That is, he shall inherit her whole substance.

¹ *Al Beidawi*, JALLALO'DDIN, YAHYA. *the Prelim. Disc.* §. II. p. 35.

² ELMACIN. p. 227. EUTYCH. p. 120. See

³ AHMED BEN ABD'AL HALIM. ⁴ *Al Beidawi*.

CHAP. V.

Intituled, The Table^a; revealed at MEDINA.

In the name of the most merciful GOD.

O True believers, perform your contracts. Ye are allowed to eat the brute cattle^b, other than what ye are commanded to abstain from; except the game which ye are allowed at other times, but not while ye are on pilgrimage to Mecca; God ordaineth that which he pleaseth. O true believers, violate not the holy rites of God^c, nor the sacred month^d, nor the offering, nor the ornaments hung thereon^e, nor those who are travelling to the holy house, seeking favour from their LORD, and to please him. But when ye shall have finished your pilgrimage; then hunt. And let not the malice of some, in that they hindered you from entering the sacred temple^f, provoke you to transgress, by taking revenge on them in the sacred months. Assist one another according to justice and piety, but assist not one another in injustice and malice: therefore fear God; for God is severe in punishing. Ye are forbidden to eat that which dieth of it self, and blood, and swine's flesh, and that on which the name of any besides God, hath been invocated^g; and that which hath been strangled, or killed by a blow, or by a fall, or by the horns of another beast, and that which hath been eaten by a wild beast^h, except what ye shall kill your selvesⁱ; and that which hath been sacrificed unto idols^j. It is likewise unlawful for you to make division by casting lots with arrows^k. This is an impiety. On this day^l, wo be unto those who have apostatized from their religion;

^a This title is taken from the *Table*, which, towards the end of the chapter, is fabled to have been let down from heaven to Jesus. It is sometimes also called the chapter of *Contracts*, which word occurs in the first verse.

^b *The brute cattle, &c.*] As camels, oxen, and sheep; and also wild cows, antelopes, &c.¹; but not swine, nor what is taken in hunting during the pilgrimage.

^c *The holy rites of God;*] i. e. The ceremonies used in the pilgrimage of Mecca.

^d See the *Prelim. Disc.* §. VII.

^e *Nor the offering, nor the ornaments hung thereon;*] The offering here meant, is the sheep led to Mecca, to be there sacrificed; about the neck of which they use to hang garlands, green boughs, or some other ornament, that it may be distinguished as a thing sacred².

^f *In that they hindered you from entering the sacred temple;*] In the expedition of AlHodeibiya³.

^g *On which the name of any besides God hath been invocated;*] For the idolatrous Arabs used, in killing any animal for food, to consecrate it, as it were, to their idols, by saying, In the name of Allât, or al Uzza⁴.

^h *Which hath been eaten by a wild beast;*] Or by a creature trained up to hunting⁵.

ⁱ *Except what ye shall kill your selves;*] That is, unless ye come up time enough to find life in the animal, and to cut its throat.

^j *Idols.*] The word also signifies certain stones, which the pagan Arabs used to set up near their houses, and on which they superstitiously slew animals, in honour of their gods⁶.

^k See *Prelim. Disc.* §. V.

^l *On this day, &c.*] This passage, it is said, was revealed on Friday evening, being the day of the pilgrims visiting mount Arafat, the last time Mahammed visited the temple of Mecca, therefore called the Pilgrimage of valediction⁷.

¹ JALLALO'DDIN, *Al BEIDAWI*.

Disc. §. II. p. 52.

² See the *Prelim. Disc.* §. IV.

³ See *ib.* 2. p. 20.

⁴ *Al BEIDAWI*.

⁵ *Idem.*

⁶ See the *Prelim.*

⁷ *Idem.* See

PAID. List of Mahom. p. 99.

ligion; therefore fear not them, but fear me. This day have I perfected your religion for you^a, and have compleated my mercy upon you^a; and I have chosen for you ISLAM, to be your religion. But whosoever shall be driven by necessity through hunger, to eat of what we have forbidden, not designing to sin, surely God will be indulgent and merciful unto him. They will ask thee what is allowed them as lawful to eat? Answer, Such things as are good are allowed you; and what ye shall teach animals of prey to catch^d, training them up for hunting after the manner of dogs, and teaching them according to the skill which God hath taught you. Eat therefore of that which they shall catch for you; and commemorate the name of God thereon^e; and fear God, for God is swift in taking an account. This day are ye allowed to eat such things as are good, and the food of those to whom the scriptures were given^f is also allowed as lawful unto you; and your food is allowed as lawful unto them. And ye are also allowed to marry free women that are believers, and also free women of those who have received the scriptures before you, when ye shall have assigned them their dower; living chastly with them, neither committing fornication, nor taking them for concubines. Whoever shall renounce the faith, his work shall be vain, and in the next life he shall be of those who perish. O true believers, when ye prepare your selves to pray, wash your faces, and your hands unto the elbows; and rub your heads, and your feet unto the ancles; and if ye be polluted by having lain with a woman, wash your selves all over. But if ye be sick, or on a journey, or any of you cometh from the privy, or if ye have touched women, and ye find no water, take fine clean sand, and rub your faces and your hands therewith; God would not put a difficulty upon you; but he desireth to purify you, and to compleat his favour upon you, that ye may give thanks. Remember the favour of God towards you, and his covenant which he hath made with you, when ye said, We have heard, and will obey^g. Therefore fear God, for God knoweth the innermost parts of the breasts of men. O true believers, observe justice when ye appear as witnesses before God, and let not hatred towards any induce you to do wrong: but act justly; this will approach nearer unto piety; and fear God, for God is fully acquainted with what ye do. God hath promised unto those who believe, and do that which is right, that they shall receive pardon and a great reward. But they who believe not, and accuse our signs of falsehood, they shall be the companions of hell. O true believers, remember God's favour towards you, when certain men designed to stretch forth their hands against you, but he restrained their hands from hurting you^h; therefore fear God, and in God let the faithful trust. God

M 2

formerly

^a This day have I perfected your religion for you;] And therefore the commentators say, that after this time, no positive or negative precept was given¹.

^b And have compleated my mercy upon you;] By having given you a true and perfect religion; or, by the taking of Mecca, and the destruction of idolatry.

^c Such things as are good;] Not such as are filthy, or unwholesome.

^d Animals of prey;] Whether beasts or birds.

^e And commemorate the name of God thereon;] Either when ye let go the hound, hawk, or other animal, after the game; or when ye kill it.

^f Viz. Slain or dressed by Jews or Christians.

^g We have heard and will obey;] These words are the form used at the inauguration of a prince; and Mohammed here intends the oath of fidelity which his followers had taken to him at al Akaba².

^h When certain men designed to stretch forth their hands against you, but he restrained them;] The com-

formerly accepted the covenant of the children of ISRAEL, and we appointed out of them twelve leaders: and God said, Verily I am with you^a: if ye observe prayer, and give alms, and believe in my apostles, and assist them, and lend unto God on good usury^b, I will surely expiate your evil deeds from you, and I will lead you into gardens, wherein rivers flow: but he among you who disbelieveth after this, erreth from the strait path. Wherefore because they have broken their covenant, we have cursed them, and hardened their hearts; they dislocate the words of the *pentateuch* from their places, and have forgotten part of what they were admonished; and thou wilt not cease to discover deceitful practices among them, except a few of them. But forgive them^c, and pardon them, for God loveth the beneficent. And from those who say, We are Christians, we have received their covenant; but they have forgotten part of what they were admonished; wherefore we have raised up enmity and hatred among them, till the day of resurrection; and God will then surely declare unto them what they have been doing. O ye who have received the scriptures, now is our apostle come unto you, to make manifest unto you many things which ye concealed in the scriptures^d; and to pass over many

commentators tell several stories as the occasion of this passage. One says, that *Mohammed* and some of his followers being at *Osfân* (a place not far from *Mecca*, in the way to *Medina*) and performing their noon devotions, a company of idolaters, who were in view, repented they had not taken that opportunity of attacking them, and therefore waited till the hour of evening prayer, intending to fall upon them then: but God defeated their design, by revealing the verse of fear. Another relates, that the prophet going to the tribe of *Koreidba* (who were Jews) to levy a fine for the blood of two *Mosems*, who had been killed by mistake, by *Amru Ebn Ommeia al Dimri*, they desired him to sit down and eat with them, and they would pay the fine; *Mohammed* complying with their request, while he was sitting, they laid a design against his life, one *Amru Ebn Jabâsh* undertaking to throw a mill-stone upon him; but God withheld his hand, and *Gabriel* immediately descended to acquaint the prophet with their treachery, upon which he rose up and went his way. A third story is, that *Mohammed* having hung up his arms on a tree, under which he was resting himself, and his companions being dispersed some distance from him, an Arab of the desert came up to him, and drew his sword, saying, *Who hindereth me from killing thee?* To which *Mohammed* answered, God: and *Gabriel* beating the sword out of the Arab's hand, *Mohammed* took it up, and asked him the same question, *Who hindereth me from killing thee?* the Arab re-

plied, *No body*; and immediately professed *Mohammedism*¹. *Alâfeda*² tells the same story, with some variation of circumstances.

^a God appointed them twelve leaders, and said, *Verily I am with you*, &c.] After the *Israelites* had escaped from *Pharaoh*, God ordered them to go against *Jericho*, which was then inhabited by giants, of the race of the *Canaanites*, promising to give it into their hands; and *Moses*, by the divine direction, appointed a prince or captain over each tribe, to lead them in that expedition³, and when they came to the borders of the land of *Canaan*, sent the captains as spies to get information of the state of the country, injoining them secrecy; but they being terrified at the prodigious size and strength of the inhabitants, disheartened the people by publicly telling what they had seen, except only *Caleb* the son of *Yisassna* (*Jepbunneh*) and *Joshua* the son of *Nun*⁴.

^b And lend unto God on good usury;] By contributing towards this holy war.

^c Forgive them, and pardon them;] That is, if they repent and believe, or submit to pay tribute. Some however think these words are abrogated by the verse of the sword⁵.

^d To make manifest unto you many things which ye concealed in the scriptures;] Such as the verse of stoning adulterers⁶, the description of *Mohammed*, and *Christ's* prophecy of him by the name of *Abmed*⁷.

^e And to pass over many things;] i. e. Those which it was not necessary to restore.

¹ *Al BEIDAWI*
See *Numb.* xiii. and xiv.

² *Vit. Moh.* p. 73.
¹ *Al BEIDAWI*.

³ See *Numb.* i. 4, 5.
⁶ See *Chap.* 3, p. 37.

⁴ *Al BEIDAWI*.
⁷ *Al BEIDAWI*.

many things. Now is light and a perspicuous book of revelations come unto you from God. Thereby will God direct him who shall follow his good pleasure, into the paths of peace; and shall lead them out of darkness into light, by his will, and shall direct them in the right way. They are infidels, who say, Verily God is CHRIST the son of MARY. Say unto them, And who could obtain any thing from God *to the contrary*, if he pleased to destroy CHRIST the son of MARY, and his mother, and all those who are on the earth? For unto God *belongeth* the kingdom of heaven and earth, and whatsoever is *contained* between them; he createth what he pleaseth, and God is almighty. The Jews and the Christians say, We are the children of God, and his beloved. Answer, Why therefore doth he punish you for your sins? Nay, but ye are men, of those whom he hath created. He forgiveth whom he pleaseth, and punisheth whom he pleaseth; and unto God *belongeth* the kingdom of heaven and earth, and of what is *contained* between them both; and unto him shall *all things* return. O ye who have received the scriptures, now is our apostle come unto you, declaring unto you *the true religion*, during the cessation of apostles^a, lest ye should say, There came unto us no bearer of good tidings, nor any warner: but now is a bearer of good tidings, and a warner come unto you; and God is almighty. *Call to mind* when MOSES said unto his people, O my people, remember the favour of God towards you, since he hath appointed prophets among you, and constituted you kings^b, and bestowed on you what he hath given to no *other nation* in the world^c. O my people, enter the holy land, which God hath decreed you, and turn not your backs, lest ye be subverted and perish. They answered, O MOSES, verily there are a gigantic people in the land^d; and we will by no means enter it, until they depart thence; but if they depart thence, then will we enter *therein*. And two men^e of those who feared God, unto whom God had been gracious, said, Enter ye upon them *suddenly* by the gate of the city; and when ye shall have entered the same, ye shall surely be victorious: therefore trust in God, if ye are true believers. They replied, O MOSES, we will never enter *the land*, while they remain therein: go therefore thou, and thy LORD, and fight; for we will sit here. MOSES said, O LORD, surely I am not master of any except my self, and my brother; therefore make a distinction between us and the ungodly people. God answered, Verily the land shall be forbidden them forty years; *during which time* they shall wander like men *astonished* in the earth^f; there-

^a During the cessation of apostles;] The Arabic word *al Fatra* signifies the intermediate space of time between two prophets, during which no new revelation or dispensation was given; as the interval between Moses and Jesus, and between Jesus and Mohammed, at the expiration of which last, Mohammed pretended to be sent.

^b And constituted you kings;] This was fulfilled either by God's giving them a kingdom, and a long series of princes; or by his having made them kings or masters of themselves, by delivering them from the Egyptian bondage.

^c And bestowed on you what he hath given to no

other nation;] Having divided the red sea for you, and guided you by a cloud, and fed you with quails and manna, &c.¹

^d A gigantic people;] The largest of these giants, the commentators say, was Og the son of Anak; concerning whose enormous stature, his escaping the flood, and the manner of his being slain by Moses, the Mohammedans relate several absurd fables².

^e Two men;] Namely, Caleb, and Joshua.

^f The land shall be forbidden them forty years; *during which time* they shall wander in the earth like men

therefore be not thou sollicitous for the ungodly people. Relate also unto them the history of the two sons of ADAM^a, with truth. When they offered *their offering*^b, and it was accepted from one of them^c, and was not accepted from the other, CAIN said to his brother, I will certainly kill thee. ABEL answered, God only accepteth *the offering* of the pious; if thou stretchest forth thy hand against me, to slay me, I will not stretch forth my hand against thee, to slay thee; for I fear God the LORD of all creatures^d. I choose that thou shouldest bear my iniquity and thine own iniquity; and that thou become a companion of *hell fire*; for that is the reward of the unjust^e. But his soul suffered him to slay his brother, and he slew him^f; wherefore he became of *the number* of those who perish. And God sent a raven, which scratched the earth, to shew him how he should hide the shame of his brother^g, and he said, Wo is me! am I unable to be like this raven, that I may hide my brother's shame? and he became *one* of those who repent. Wherefore we commanded the children of ISRAEL, that he who slayeth a soul, without *adjoining thereto the murder of another soul*, or *without committing wickedness* in

men astonished.] The commentators pretend that the *Israelites*, while they thus wandered in the desert, were kept within the compass of about eighteen (or as some say twenty seven) miles; and that tho' they travelled from morning to night, yet they constantly found themselves the next day at the place from whence they set out¹.

^a *The two sons of Adam;* viz. Cain and Abel, whom the *Mohammedans* call *Kâbil* and *Hâbil*.

^b *When they offered their offering.*] The occasion of their making this offering is thus related, according to the common tradition in the east². Each of them being born with a twin-sister, when they were grown up, Adam, by God's direction, ordered Cain to marry Abel's twin-sister, and that Abel should marry Cain's; (for it being the common opinion that marriages ought not to be had in the nearest degrees of consanguinity, since they must necessarily marry their sisters, it seemed reasonable to suppose they ought to take those of the remoter degree) but this Cain refusing to agree to, because his own sister was the handsomest, Adam ordered them to make their offerings to God, thereby referring the dispute to his determination³. The commentators say Cain's offering was a sheaf of the very worst of his corn, but Abel's a fat lamb, of the best of his flock.

^c *And it was accepted from one of them;*] Namely from Abel; whose sacrifice God declared his acceptance of in a visible manner, by causing fire

to descend from heaven and consume it, without touching that of Cain⁴.

^d *I will not stretch forth my hand against thee;*] To enhance Abel's patience, *al Beidawi* tells us, that he was the stronger of the two, and could easily have prevailed against his brother.

^e The conversation between the two brothers is related somewhat to the same purpose in the *Jerusalem Targum* and that of *Jonathan ben Uzziel*.

^f *And he slew him;*] Some say he knocked out his brains with a stone⁵; and pretend that as Cain was considering which way he should effect the murder, the devil appeared to him in a humane shape, and shewed him how to do it, by crushing the head of a bird between two stones⁶.

^g *God sent a raven which scratched the earth, and shewed him how to hide his brother's shame;*] i. e. His dead corps. For Cain, having committed this fratricide, became exceedingly troubled in his mind, and carried the dead body about on his shoulders for a considerable time, not knowing where to conceal it, till it stank horribly; and then God taught him to bury it by the example of a raven, who having killed another raven in his presence, dug a pit with his claws and beak, and buried him therein⁷. For this circumstance of the raven *Mohammed* was beholden to the *Jews*, who tell the same story, except only that they make the raven to appear to Adam, and that he thereupon buried his son⁸.

¹ *Al Beidawi*, JALLALOD'DIN. ² *V. Abū'lfarag*, p. 6, 7. *EUTYCH. annal.* p. 15, 16. and *D'Herbelot*, *Bibl. Orient. Art. Cabil*. ³ *Al Beidawi*. ⁴ *Idem*, JALLALOD'DIN. ⁵ *V. EUTYCH. ubi supra*. ⁶ *V. D'Herbelot, ubi sup*. ⁷ *JALLALOD'DIN, Al Beidawi*. ⁸ *V. R. ELIEZER, Pirke, c. 20*.

in the earth^a, *shall be* as if he had slain all mankind^b: but he who saveth a soul alive, *shall be* as if he had saved the lives of all mankind. Our apostles formerly came unto them, with evident *miracles*; then were many of them, after this, transgressors on the earth. But the recompense of those who fight against God and his apostle, and study to act corruptly in the earth, *shall be*, that they shall be slain, or crucified, or have their hands and their feet cut off on the opposite *sides*, or be banished the land^c. This shall be their disgrace in this world, and in the next world they shall suffer a grievous punishment; except those who shall repent, before ye prevail against them; for know that God *is* inclined to forgive, and merciful. O true believers, fear God, and earnestly desire a near conjunction with him, and fight for his religion, that ye may be happy. Moreover they who believe not, although they had whatever *is* in the earth, and as much more withal, that they might therewith redeem themselves from punishment on the day of resurrection; it shall not be accepted from them, but they shall suffer a painful punishment. They shall desire to go forth from the fire, but they shall not go forth from it, and their punishment shall be permanent. If a man or a woman steal, cut off their hands^d, in retribution for that which they have committed; *this is* an exemplary punishment appointed by God; and God is mighty and wise. But whoever shall repent after his iniquity, and amend, verily God will be turned unto him^e, for God *is* inclined to forgive, and merciful. Dost thou not know that the kingdom of heaven and earth is God's? He punisheth whom he pleaseth, and he pardoneth whom he pleaseth; for God is almighty. O apostle, let not them grieve thee, who hasten to infidelity^f, *either* of those who say, We believe, with their mouths, but whose hearts believe not^g; or of the Jews, who hearken to a lie, and hearken to other people^h; *who* come not unto thee: they pervert the words of the law

^a *Without committing wickedness on the earth;*] Such as idolatry, or robbing on the high-way¹.

^b *Shall be as if he had slain all mankind;*] Having broken the commandment which forbids the shedding of blood.

^c The lawyers are not agreed as to the applying of these punishments. But the commentators suppose, that they who commit murder only, are to be put to death in the ordinary way; those who murder and rob too, to be crucified; those who rob without committing murder, to have their right hand and their left foot cut off; and they who assault persons and put them in fear, to be banished². It is also a doubt whether they who are to be crucified shall be crucified alive, or be first put to death, or whether they shall hang on the cross till they die³.

^d *Cut off their hands;*] But this punishment, according to the *Sonna*, is not to be inflicted, unless the value of the thing stolen amount to four *dinars*, or about forty shillings. For the first offence the criminal is to lose his right hand, which is to be cut off at the wrist; for the se-

cond offence, his left foot, at the ankle; for the third, his left hand; for the fourth, his right foot; and if he continue to offend, he shall be scourged at the discretion of the judge⁴.

^e *But whoever shall repent and amend, God will be turned unto him, &c.*] That is, God will not punish him for it hereafter; but his repentance does not supersede the execution of the law here, nor excuse him from making restitution. Yet, according to *al Sâdîr*, he shall not be punished if the party wronged forgive him before he be carried before a magistrate⁵.

^f *Who hasten to infidelity;*] i. e. Who take the first opportunity to throw off the mask, and to join the unbelievers.

^g *Who say, We believe, with their mouths, &c.*] viz. The hypocritical *Mohammedans*.

^h *Who hearken to a lie, and hearken to other people;*] These words are capable of two senses; and may either mean that they attended to the lies and forgeries of their *Rabbins*, neglecting the remonstrances of *Mohammed*; or else, that they

¹ *Al BEIDAWI.* ² *Idem, JALLALO'DDIN.* ³ *Al BEIDAWI.* ⁴ *JALLALO'DDIN, Al BEIDAWI.*
⁵ *Idem.*

law from their true places^a, and say, If this be brought unto you, receive it; but if it be not brought unto you, beware of receiving ought else^b; and in behalf of him whom God shall resolve to seduce, thou shalt not prevail with God at all. They whose hearts God shall not please to cleanse, shall suffer shame in this world, and a grievous punishment in the next: who hearken to a lie, and eat that which is forbidden^c. But if they come unto thee for judgment, either judge between them, or leave them^d; and if thou leave them, they shall not hurt thee at all. But if thou undertake to judge, judge between them with equity; for God loveth those who observe justice. And how will they submit to thy decision, since they have the law, containing the judgment of God^e? Then will they turn their backs, after this^f; but those are not true believers^g. We have surely sent down the law, containing direction, and light: thereby did the prophets, who professed the true religion, judge these who Judaized; and the doctors and priests also judged by the book of God, which had been committed to their custody; and they were witnesses thereof^h. Therefore fear not men, but fear me; neither sell my signs for a small price. And whoso judgeth not according to what God hath revealed, they are infidels. We have therein commanded them, that they should give life for lifeⁱ, and eye for

they came to hear *Mohammed* as spies only, that they might report what he said to their companions, and represent him as a liar^a.

^a See Ch. 4. p. 67. Note b.

^b *If it be brought unto you, receive it; but if it be not brought unto you, beware of receiving ought else;*] That is, if what *Mohammed* tells you, agrees with scripture, as corrupted and dislocated by us, then you may accept it as the word of God, but if not, reject it. These words, it is said, relate to the sentence pronounced by that prophet, on an adulterer and an adulteress², both persons of some figure among the *Jews*. For they, it seems, tho' they referred the matter to *Mohammed*, yet directed the persons who carried the criminals before him, that if he ordered them to be scourged, and to have their faces blackened (by way of ignominy) they should acquiesce in his determination, but in case he condemned them to be stoned, they should not. And *Mohammed* pronouncing the latter sentence against them, they refused to execute it, till *Ebn Sûriya* (a *Jew*) who was called upon to decide the matter, acknowledged the law to be so. Whereupon they were stoned at the door of the mosque³.

^c *And eat that which is forbidden;*] Some understand this of unlawful meats; but others of taking or devouring, as it is expressed, of usury and bribes⁴.

^d *Either judge between them, or leave them;*] i. e. Take thy choice, whether thou wilt determine their differences or not. Hence *al Shâfi* was of opinion that a judge was not obliged to decide causes between *Jews* or *Christians*, tho'

if one or both of them be tributaries, or under the protection of the *Mohammedans*, they are obliged: this verse not regarding them. *Abu Hanîfa* however thought that the magistrates were obliged to judge all cases which were submitted to them⁵.

^e *And how will they submit to thy decision, since they have the law, &c.*] In the following passage *Mohammed* endeavours to answer the objections of the *Jews* and *Christians*, who insisted that they ought to be judged, the former by the law of *Moses*, and the latter by the gospel. He allows that the law was the proper rule of judging till the coming of *Jesus Christ*, after which the gospel was the rule; but pretends that both are set aside by the revelation of the *Korân*, which is so far from being contradictory to either of the former, that it is more full and explicit; declaring several points which had been stifled, or corrupted therein, and requiring a rigorous execution of the precepts in both, which had been too remissly observed, or rather neglected, by the latter professors of those religions.

^f *Then will they turn their backs after this;*] That is, notwithstanding their outward submission, they will not abide by thy sentence, tho' conformable to the law, if it contradict their own false and loose decisions.

^g *These are not true believers;*] As gainsaying the doctrine of the books which they acknowledge for scripture.

^h *And they were witnesses thereof;*] That is, vigilant, to prevent any corruptions therein.

ⁱ *Life;*] The original word is *faul*.

¹ *Al BEIDAWI.*

² See ch. 3. p. 37. not. c.

³ *Al BEIDAWI.*

⁴ *Idem.*

⁵ *Idem.*

for eye, and nose for nose, and ear for ear, and tooth for tooth; and *that* wounds *should also be punished by retaliation*^a: but whoever should remit it as alms, it *should be accepted as an atonement for him*. And whoso judgeth not according to what God hath revealed, they are unjust. We also caused JESUS the son of MARY to follow the footsteps of *the prophets*, confirming the law which *was sent down* before him; and we gave him the gospel, containing direction and light; confirming also the law which *was given* before it, and a direction and admonition unto those who fear God: that they who have received the gospel might judge according to what God hath revealed therein: and whoso judgeth not according to what God hath revealed, they are transgressors. We have also sent down unto thee the book of *the KORAN* with truth, confirming that scripture which *was revealed* before it; and preserving the same safe *from corruption*. Judge therefore between them according to that which God hath revealed; and follow not their desires, *by swerving* from the truth which hath come unto thee. Unto every of you have we given a law, and an open path; and if God had pleased, he had surely made you one people^b; but *he hath thought fit to give you different laws*, that he might try you in that which he hath given you *respectively*. Therefore strive to excel each other in good works: unto God shall ye all return, and *then* will he declare unto you that concerning which ye have disagreed. Wherefore *do thou, O prophet*, judge between them according to that which God hath revealed, and follow not their desires; but beware of them, lest they cause thee to err^c from part of those *precepts* which God hath sent down unto thee; and if they turn back^d, know that God is pleased to punish them for some of their crimes; for a great number of men are transgressors. Do they therefore desire the judgment of *the time of ignorance*^e? but who is better than God, to judge between people who reason aright? O true believers, take not the Jews, or Christians for *your* friends; they are friends the one to the other; but whoso among you taketh them for *his* friends, he is surely one of them: verily God directeth not unjust people. Thou shalt see those in whose hearts there is an infirmity, to hasten unto them, saying, We fear lest some adversity befall us^f; but it is easy for God to give victory, or a

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^a See Exod. xxi. 24, &c.

^b *He had made you one people*;] i. e. He had given you the same laws, which should have continued in force thro' all ages, without being abolished or changed by new dispensations; or he could have forced you all to embrace the Mohammedan religion¹.

^c *And follow not their desires, but beware of them, lest they cause thee to err, &c.*] It is related, that certain of the Jewish priests came to Mohammed with a design to intrap him; and having first represented to him, that if they acknowledged him for a prophet, the rest of the Jews would certainly follow their example, made this proposal; that if he would give judgment for them in a controversy of moment which they pretended to have with their own

people, and which was agreed to be referred to his decision, they would believe on him: but this Mohammed absolutely refused to comply with².

^d *If they turn back*;] Or refuse to be judged by the Koran.

^e *The judgment of the time of ignorance*;] That is, to be judged according to the customs of paganism, which indulge the passions and vicious appetites of mankind; for this, it seems, was demanded by the Jewish tribes of Koreidba and al Nadir³.

^f *We fear lest some adversity befall us*;] These were the words of Ebn Obba, who, when Obadab Ebn al Samat publicly renounced the friendship of the infidels, and professed that he took God

¹ Idem.

² Idem.

³ Idem.

command from him^a, that they may repent of that which they concealed in their minds. And they who believe will say, Are these *the men* who have sworn by God, with a most firm oath, that they surely *beld* with you^b? their works are become vain, and they are of those who perish. O true believers, whoever of you apostatizeth from his religion, God will certainly bring *other* people to supply his place^c, whom he will love, and who will love him; *who shall be* humble towards the believers, *but* severe to the unbelievers: they shall fight for the religion of God, and shall not fear the obloquy of the detracter. This is the bounty of God, he bestoweth it on whom he pleaseth: God is extensive and wise. Verily your protector is God, and his apostle, and those who believe, who observe the stated times of prayer, and give alms, and who bow down to worship. And whoso taketh God, and his apostle, and the believers for his friends, *they are* the party of God, and they *shall be* victorious. O true believers, take not such of those to whom the scriptures were delivered before you, or of the infidels, for your friends, who make a laughing-stock, and a jest of your religion^d; but fear God, if ye be true believers; *nor those who*, when ye call to prayer, make a laughing-stock and a jest of it,

God and his apostle for his patrons, said that he was a man apprehensive of the fickleness of fortune, and therefore would not throw off his old friends, who might be of service to him hereafter¹.

^a A command from him:] To extirpate and banish the Jews; or to detect and punish the hypocrites.

^b Are these the men who have sworn, &c.] These words may be spoken by the Mohammedans either to one another, or to the Jews; since these hypocrites had given their oaths to both².

^c Whoever of you apostatizeth from his religion, God will certainly bring others to supply his place, &c.] This is one of those accidents which, it is pretended, were foretold by the Korân long before they came to pass. For in the latter days of Mohammed, and after his death, considerable numbers of the Arabs quitted his religion, and returned to Paganism, Judaism, or Christianity. Al Baidawi reckons them up in the following order. 1. Three companies of Banu Modlaj, seduced by Dhu'lhamâr al Afsas al Ansi, who set up for a prophet in Yaman, and grew very powerful there³. 2. Banu Hameisa, who followed the famous false prophet Moiselama⁴. 3. Banu Afsad, who acknowledged Tolaiha Ebn Kbiwa'ila, another pretender to divine revelation⁵, for their prophet. All these fell off in Mohammed's life time. The following, except only the last, apostatized in the reign of Abu Becr. 4. Certain of the tribe of Fezârab, headed by Oneyma Ebn Hofsin. 5. Some of the tribe of Ghafsan,

whose leader was Kerrab Ebn Selma. 6. Banu Sakeim, who followed al Fajâb Ebn Abd Tafil. 7. Banu Yarbu, whose captain was Malek Ebn Nowairab Ebn Kais. 8. Part of the tribe of Tamim, the proselytes of Sajâj the daughter of al Mondhar, who gave herself out for a prophetess⁶. 9. The tribe of Kendab, led by al Afsâb Ebn Kais. 10. Banu Becr Ebn al Wayel in the province of Babrein, headed by al Hasan Ebn Zeid. And, 11. Some of the tribe of Ghafsan, who, with their prince Jabalah Ebn al Agham, renounced Mohammedism in the time of Omar, and returned to their former profession of Christianity⁷.

But as to the persons who fulfilled the other part of this prophecy, by supplying the loss of so many renegates, the commentators are not agreed. Some will have them to be the inhabitants of Yaman, and others the Persians; the authority of Mohammed himself being vouched for both opinions. Others, however, suppose them to be 2000 of the tribe of al Nakbb (who dwelt in Yaman) 5000 of those of Kendab and Bajlah, and 3000 of unknown descent, who were present at the famous battle of Kadeisa⁸, fought in the Khalifat of Omar, and which put an end to the Persian empire⁹.

^d Take not these for your friends who make a laughing-stock of your religion.] This passage was primarily intended to forbid the Moslems entering into a friendship with two hypocrites named Refâa Ebn Zeid, and Soweid Ebn al Hareth, who

¹ Idem.² Idem.³ See the Prelim. Diss. §. VIII.⁴ See ib.⁵ See ib.⁶ See ib. ⁷ See ib. §. I. p. 11.⁸ V. D'HERBEL. Bibl. Orient. p. 226.⁹ Al BEIDAWI.

it^a, this *they do*, because they are people who do not understand. Say, O ye who have received the scriptures, do ye reject us for any other reason than because we believe in God, and that *revelation* which hath been sent down unto us, and that which was formerly sent down, and for that the greater part of you are transgressors? Say, Shall I denounce unto you a worse *thing* than this, as to the reward *which ye are to expect* with God? He whom God hath cursed, and with whom he hath been angry, having changed *some* of them into apes and swine^b, and *who* worship TAGHUT^c, they are in the worse condition, and err more *widely* from the straitness of the path. When they came unto you, they said, We believe: yet they entred *into your company* with infidelity, and went forth from you with the same; but God well knew what they concealed. Thou shalt see many of them hastening unto iniquity and malice, and to eat things forbidden^d; and woe *unto them* for what they have done. Unless *their* doctors and priests forbid them uttering wickedness, and eating things forbidden; woe *unto them* for what they shall have committed. The Jews say, The hand of God is tied up^e. Their hands shall be tied up^f, and they shall be cursed for that which they have said. Nay, his hands are both stretched forth; he bestoweth as he pleaseth: that which hath been sent down unto thee from thy LORD^g shall increase the transgression and infidelity of many of them; and we have put enmity and hatred between them, until the day of resurrection. So often as they shall kindle a fire for war, God shall extinguish it^h; and they shall set their minds to act corruptly in the earth, but God loveth not the corrupt doers!

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tho' they had embraced *Mohammedism*, yet ridiculed it on all occasions, and were notwithstanding greatly beloved among the prophet's followers.

^a Nor those who when ye call to prayer, make a jest of it;] These words were added on occasion of a certain *Christian*, who hearing the *Muadabbîn*, or cryer, in calling to prayers, repeat this part of the usual form, *I profess that Mohammed is the apostle of God*, said aloud, *May God burn the liar*: but a few nights after his own house was accidentally set on fire by a servant, and himself and his family perished in the flames¹.

^b Having changed some of them into apes and swine;] The former were the *Jews of Ailab*, who broke the sabbath²; and the latter those who believed not in the miracle of the *Table* which was let down from heaven to *Jesus*³. Some, however, imagine that the *Jews of Ailab* only are meant in this place, pretending that the young men among them, were metamorphosed into apes, and the old men into swine⁴.

^c See chap. 2. p. 31.

^d See before, p. 88.

^e God's hand is tied up;] That is, he is become niggardly and close-fisted. These were

the words of *Phineas Ebn Azura* (another indecent expression of whom, almost to the same purpose, is mentioned elsewhere⁵) when the *Jews* were much impoverished by a dearth, which the commentators will have to be a judgment on them for their rejecting of *Mohammed*; and the other *Jews* who heard him, instead of reproving him, expressed their approbation of what he had said⁶.

^f Their hands shall be tied up;] i.e. They shall be punished with want and avarice. The words may also allude to the manner wherein the reprobates shall appear at the last day, having their right hands tied up to their necks⁷; which is the proper signification of the *Arabic* word.

^g Viz. The *Korân*.

^h So often as they kindle fire for war, God shall extinguish it;] Either by raising feuds and quarrels among themselves, or by granting the victory to the *Moslems*. *Al Beidawi* adds, that on the *Jews* neglecting the true observance of their law, and corrupting their religion, God has successively delivered them into the hands, first of *Babyl Nasr* or *Nebuchadnezzar*, then of *Titus* the *Roman*, and afterwards of the *Persians*, and has now at last subjected them to the *Mohammedans*,

¹ Idem.
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² See chap. 2. p. 9.
³ Chap. 3. p. 57.

³ See towards the end of this chapter.

⁶ *Al Beidawi*.

⁴ *Al Beidawi*.
⁷ See the Prelim. Diss. §. IV. p. 89.

Moreover, if they who have received the scriptures believe, and fear God, we will surely expiate their sins from them, and we will lead them into gardens of pleasure; and if they observe the law, and the gospel, and *the other scriptures* which have been sent down unto them from their LORD, they shall surely eat of good things both from above them, and from under their feet^a. Among them there are people who act uprightly; but how evil is that which many of them do work! O apostle, publish *the whole* of that which hath been sent down unto thee from thy LORD: for if thou do not, thou dost not in effect publish any part thereof^b; and God will defend thee against wicked men^c; for God directeth not the unbelieving people. Say, O ye who have received the scriptures, ye are not grounded on any thing, until ye observe the law and the gospel, and that which hath been sent down unto you from your LORD. That which hath been sent down unto thee from thy LORD shall surely increase the transgression and infidelity of many of them: but be not thou solicitous for the unbelieving people. Verily they who believe, and those who judaize, and the Sabians, and the Christians, whoever of them believeth in God and the last day, and doth that which is right, *there shall come* no fear on them, neither shall they be grieved^d. We formerly accepted the covenant of the children of ISRAEL, and sent apostles unto them. So often as an apostle came unto them with that which their souls desired not, they accused some of them of imposture, and some of them they killed: and they imagined that there should be no punishment for those crimes, and they became blind, and deaf^e. Then was God turned unto them^f; afterwards many of them again became blind and deaf; but God saw what they did. They are surely infidels, who say, Verily God is CHRIST the son of MARY; since CHRIST said, O children of ISRAEL, serve God, my LORD and your LORD; whoever shall give a companion unto God, God shall exclude him from paradise, and his habitation shall be hell fire; and the ungodly shall have none to help them. They are certainly infidels, who say, God is the third of three^g: for there is no God, besides one God; and if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers. Will they not therefore be turned unto God, and ask pardon of him? since God is gracious and merciful. CHRIST the son of MARY is no more than an apostle; other apostles have preceded him; and his mother was a woman of veracity^h: they

^a *They shall eat of the good things both from above them, and from under their feet;*] That is, they shall enjoy the blessings both of heaven and earth.

^b *If thou publish not the whole, thou dost not, in effect, publish any part thereof;*] That is, if thou do not complete the publication of all thy revelations without exception, thou dost not answer the end for which they were revealed; because the concealing of any part, renders the system of religion which God has thought fit to publish to mankind by thy ministry, lame and imperfectⁱ.

^c *God will defend thee, &c.*] Until this verse was revealed, Mohammed entertained a guard of

armed men for his security; but on his receiving this assurance of God's protection, he immediately dismissed them^j.

^d See chap. 2. p. 8.

^e *And they became blind and deaf;*] Shutting their eyes and ears against conviction and the remonstrances of the law; as when they worshipped the calf.

^f *Then was God turned unto them;*] i. e. Upon their repentance.

^g See Chap. 4. p. 81.

^h *His mother was a woman of veracity;*] Never pretending to partake of the divine nature, or to be the mother of God.

ⁱ AL BEIDAWI, JALLALO'DDIN.

^j *Iidem.*

^k JALLALO'DDIN.

they both eat food^a. Behold, how we declare unto them the signs of God's unity; and then behold, how they turn aside from the truth. Say unto them, Will ye worship, besides God, that which can cause you neither harm nor profit? God is he who heareth and seeth. Say, O ye who have received the scriptures, exceed not the just bounds in your religion^b, by speaking beside the truth; neither follow the desires of people who have heretofore erred, and who have seduced many, and have gone astray from the strait path. Those among the children of ISRAEL who believed not, were cursed by the tongue of DAVID, and of JESUS the son of MARY^c. This befel them because they were rebellious and transgressed: they forbade not one another the wickedness which they committed; and wo unto them for what they committed. Thou shalt see many of them take for their friends, those who believe not. Wo unto them for what their souls have sent before them^d, for that God is incensed against them, and they shall remain in torment for ever. But, if they had believed in God, and the prophet, and that which hath been revealed unto him, they had not taken them for their friends; but many of them are evil doers. Thou shalt surely find the most violent of all men in enmity against the true believers, to be the Jews, and the idolaters: and thou shalt surely find those among them to be the most inclinable to entertain friendship for the true believers, who say, We are Christians. This cometh to pass, because there are priests and monks among them; and because they are not elated with pride^e: * And when VII. they hear that which hath been sent down to the apostle read unto them, thou shalt see their eyes overflow with tears, because of the truth which they perceive therein^f, saying, O LORD, we believe; write us down therefore with those who bear witness to the truth: and what should binder us from believing in God, and the truth which hath come unto us, and from earnestly desiring that our LORD would introduce us into paradise with the righteous people? There-

^a They both eat food:] Being obliged to support their lives by the same means, and being subject to the same necessities and infirmities as the rest of mankind, and therefore no Gods¹.

^b See chap. 4. p. 80. But here the words are principally directed to the Christians.

^c Neither follow the desires of people who have heretofore erred, &c.] That is, of their prelates and predecessors, who erred in ascribing divinity to Christ, before the mission of Mohammed².

^d See before, p. 91. not. b.

^e See chap. 2. p. 12. not. h.

^f And are not elated with pride:] Having not that high conceit of themselves, as the Jews have; but being humble and well disposed to receive the truth; qualities, says al Beidawi, which are to be commended even in infidels.

^g And when they hear that which hath been sent down to the apostle, read unto them, their eyes overflow with tears, &c.] The persons directly in-

tended in this passage, were, either Asbama, king of Ethiopia, and several bishops and priests, who, being assembled for that purpose, heard Jaafar Ebn Abi Taleb, who fled to that country in the first flight³, read the 29th and 30th, and afterwards the 18th, and 19th chapters of the Koran; on hearing of which the king and the rest of the company burst into tears, and confessed what was delivered therein to be conformable to truth; that prince himself, in particular, becoming a profelyte to Mohammedism⁴: or else, thirty, or as others say, seventy persons, sent ambassadors to Mohammed by the same king of Ethiopia, to whom the prophet himself read the thirty sixth chapter, intitled Y. S. Whereupon they began to weep, saying, How like is this to that which was revealed unto Jesus! and immediately professed themselves Moslems⁵.

¹ Idem, Al BEIDAWI.

² Idem.

³ See the Prelim. Disc. p. 44, 45.

⁴ Al BEIDAWI, Al THALABI. V. ABULFED. vit. Mab. p. 25, &c. MARRACC. Prodr. ad refut. Alcor. part. 1. p. 45.

⁵ Al BEIDAWI, JALLALODDIN. V. MARRACC. ubi sup.

Therefore hath God rewarded them, for what they have said, with gardens through which rivers flow; they shall continue therein *for ever*; and this is the reward of the righteous. But they who believe not, and accuse our signs of falsehood, *they shall be* the companions of hell. O true believers, forbid not the good things which God hath allowed you^a; but transgress not, for God loveth not the transgressors. And eat of what God hath given you for food *that which is* lawful and good: and fear God, in whom ye believe. God will not punish you for an inconsiderate word in your oaths^b; but he will punish you for what ye solemnly swear *with deliberation*. And the expiation of such an *inconsiderate oath* shall be the feeding of ten poor men with such moderate food as ye feed your own families withal; or to cloath them^c; or to free the neck of a true believer from captivity: but he who shall not find *where-with to perform one of these three things*, shall fast three days^d. This is the expiation of your oaths, when ye swear *inadvertently*. Therefore keep your oaths. Thus God declareth unto you his signs, that ye may give thanks. O true believers; surely wine, and lots^e, and images^f, and divining arrows^g are an abomination of the work of SATAN; therefore avoid them, that ye may prosper. SATAN seeketh to sow dissension and hatred among you, by means of wine and lots, and to divert you from remembring God, and from prayer: will ye not therefore abstain from them? Obey God, and obey the apostle, and take heed to your selves: but if ye turn back, know that the duty of our apostle is only to preach publicly^h. In those who believe and do good works; it is no sin that they have tasted wine or gaming before they were forbidden; if they fear God, and believe, and do good works, and shall for the future fear God, and believe, and shall persevere to fear him, and to do goodⁱ; for God loveth those who do good. O true believers, God will surely prove you in offering you plenty of game, which ye may take with your hands or your lances,

^a Forbid not the good things which God hath allowed you;] These words were revealed, when certain of Mohammed's companions agreed to oblige themselves to continual fasting and watching, and to abstain from women, eating flesh, sleeping on beds, and other lawful enjoyments of life, in imitation of some self-denying Christians; but this the prophet disapproved, declaring, that he would have no monks in his religion¹.

^b See chap. 2. p. 26.

^c The commentators give us the different opinions of the doctors, as to the quantity of food and cloaths to be given in this case; which I think scarce worth transcribing.

^d Shall fast three days;] That is, three days together, says Abu Hanifa. But this is not observed in practice, being neither explicitly commanded in the Koran, nor ordered in the Sunna².

^e Wine and lots;] That is, all inebriating liquors, and games of chance. See the Prelim. Disc.

§. V. and chap. 2. p. 25.

^f Images;] Al Beidawi and some other commentators expound this of idols; but others, with more probability, of the carved pieces, or men, with which the pagan Arabs played at chess, being little figures of men, elephants, horses and dromedaries; and this is supposed to be the only thing which Mohammed disliked in that game: for which reason the Sunnites play with plain pieces of wood, or ivory; but the Persians and Indians, who are not so scrupulous, still make use of the carved ones³.

^g See the Prelim. Discourse, §. V.

^h See ibid. §. II. p. 48, &c.

ⁱ The commentators endeavour to excuse the tautology of this passage, by supposing the threefold repetition of *fearing* and *believing*, refer either to the three parts of time, past, present and future, or to the threefold duty of man, towards God, himself, and his neighbour, &c⁴.

lances^a, that God may know who feareth him in secret; but whoever transgresseth after this, shall suffer a grievous punishment. O true believers, kill no game while ye are on pilgrimage^b; whosoever among you shall kill any designedly, shall restore the like of what he shall have killed, in domestic animals^c, according to the determination of two just persons among you, to be brought as an offering to the CAABA; or in attonement thereof shall feed the poor; or instead thereof shall fast, that he may taste the heinousness of his deed. God hath forgiven what is past, but whoever returneth to transgress, God will take vengeance on him; for God is mighty and able to avenge. It is lawful for you to fish in the sea^d, and to eat *what ye shall catch*, as a provision for you and for those who travel; but it is unlawful for you to hunt by land, while ye are performing the rites of pilgrimage^e; therefore fear God, before whom ye shall be assembled *at the last day*. God hath appointed the CAABA, the holy house, an establishment^f for mankind; and *hath ordained* the sacred month^g, and the offering, and the ornaments hung *thereon*^h. This *hath he done* that ye might know that God knoweth whatsoever is in heaven and on earth, and that God is omniscient. Know that God is severe in punishing, and that God is *also* ready to forgive and merciful. The duty of our apostle is to preach onlyⁱ; and God knoweth that which ye discover, and that which ye conceal. Say, Evil and good shall not be equally esteemed of, though the abundance of evil pleaseth thee^k; therefore fear God, O ye of understanding-

^a God will prove you, in offering you plenty of game, &c.] This temptation or trial was at al Hodeibia, where Mohammed's men, who had attended him thither with an intent to perform a pilgrimage to the Caaba, and had initiated themselves with the usual rites, were surrounded by so great a number of birds and beasts, that they impeded their march; from which unusual accident, some of them concluded that God had allowed them to be taken; but this passage was to convince them of the contrary¹.

^b While ye are on pilgrimage:] Literally, while ye are Mohrim, or have actually initiated your selves as pilgrims, by putting on the garment worn at that solemnity. Hunting and fowling are hereby absolutely forbidden to persons in this state; tho' they are allowed to kill certain kinds of noxious animals².

^c Shall restore the like in domestic animals, &c.] That is, he shall bring an offering to the temple of Mecca, to be slain there and distributed among the poor, of some domestic or tame animal; equal in value to what he shall have killed; as a sheep, for example, in lieu of an antelope, a pigeon for a partridge, &c. And of this value two prudent persons were to be judges. If the offender was not able to do this, he was to give a certain quantity of food to one or more

poor men; or, if he could not afford that, to fast a proportionable number of days³.

^d This, [says Jallalo'ddin; is to be understood of fish that live altogether in the sea, and not of those that live in the sea and on land both, as crabs, &c. The Turks, who are Hanafites, never eat this sort of fish; but the sect of 'Ans Ebn Malet, and perhaps some others, make no scruple of it.

^e See above note^b.

^f An establishment:] That is, the place where the practice of their religious ceremonies is chiefly established; where those who are under any apprehension of danger may find a sure asylum, and the merchant certain gain, &c.⁴

^g The sacred month:] Al Beidawi understands this of the month of Du'l-hajja, wherein the ceremonies of the pilgrimage are performed; but Jallalo'ddin supposes all the four sacred months are here intended⁵.

^h See before, p. 82.

ⁱ See the Prelim. Discourse, §. II. p. 48.

^k Evil and good shall not be equally esteemed, tho' the abundance of evil pleaseth thee:] For judgment is to be made of things not from their plenty or scarcity, but from their intrinsic good or bad qualities⁶.

¹ Idem, JALLALO'DDIN.

² See the Prelim. Disc. §. V.

³ JALLALO'DDIN, Al BEIDAWI.

⁴ Idem.

⁵ See the Prelim. Disc. §. VII.

⁶ Al BEIDAWI.

standing, that ye may be happy. O true believers, inquire not concerning things, which, if they be declared unto you, may give you pain^a; but if ye ask concerning them when the KORAN is sent down, they will be declared unto you: God pardoneth you as to these matters; for God is ready to forgive, and gracious. People who have been before you formerly enquired concerning them; and afterwards disbelieved therein. God hath not ordained any thing concerning BAHIRA, nor SAIBA, nor WASILA, nor HAMI^b; but the unbelievers have invented a lie against God: and the greater part of them do not understand. And when it was said unto them, Come unto that which God hath revealed, and to the apostle; they answered, That religion which we found our fathers to follow is sufficient for us. What, though their fathers knew nothing, and were not rightly directed? O true believers, take care of your souls. He who erreth shall not hurt you, while ye are rightly directed^c: unto God shall ye all return, and he will tell you that which ye have done. O true believers, let witnesses be taken between you, when death approaches any of you, at the time of making the testament; let there be two witnesses, just men, from among you^d; or two others of a different tribe or faith from your selves^e; if ye be journeying in the earth, and the accident of death befall you. Ye shall shut them both up, after the afternoon prayer^f, and they shall swear by God, if ye doubt them, and they shall say, We will not sell our evidence for a bribe, although the person concerned be one who is related to us, neither will we conceal the testimony of God, for then should we certainly

^a *Inquire not concerning things which if they be declared unto you may give you pain, &c.*] The *A-rabs* continually teasing their prophet with questions, which probably he was not always prepared to answer, they are here ordered to wait, till God should think fit to declare his pleasure, by some farther revelation: and, to abate their curiosity, they are told, at the same time, that very likely the answers would not be agreeable to their inclinations. *Al Beidâwi* says, that when the pilgrimage was first commanded, *Sorâka Ebn Malec* asked *Mohammed* whether they were obliged to perform it every year. To this question the prophet at first turned a deaf ear; but being asked it a second, and a third time, he at last said, *No: but if I had said, yes, it would have become a duty, and if it were a duty, ye would not be able to perform it: therefore give me no trouble as to things wherein I give you none*: whereupon this passage was revealed.

^b *God hath not ordained any thing concerning Bahira, nor Sâiba, nor Wasila, nor Hâmi, &c.*] These were the names given by the pagan *A-rabs* to certain camels or sheep which were turned loose to feed, and exempted from common services, in some particular cases; having their ears slit, or some other mark, that they might be known; and this they did in honour of their

gods¹. Which superstitions are here declared to be no ordinances of God, but the inventions of foolish men.

^c *He who erreth shall not hurt you, &c.*] This was revealed when the infidels reproached those who embraced *Mohammedism* and renounced their old idolatry, that by so doing they arraigned the wisdom of their forefathers².

^d *Two just men from among you;*] That is, of your kindred, or religion.

^e *Or two others of a different tribe or faith;*] They who interpret these words of persons of another religion, say they are abrogated, and that the testimony of such ought not to be received against a *Moslem*³.

^f *Ye shall shut them both up after the afternoon prayer, &c.*] In case there was any doubt, the witnesses were to be kept apart from company, lest they should be corrupted, till they gave their evidence, which they generally did when the afternoon prayer was over; because that was the time of people's assembling in public, or, say some, because the guardian angels then relieve each other, so that there would be four angels to witnesses against them if they gave false evidence. But others suppose they might be examined after the hour of any other prayer, when there was a sufficient assembly⁴.

^a See the Prelim. Disc. §. V.

^b *Al BEIDAWI.*

^c *Idem.*

^d *Idem.*

tainly be of *the number* of the wicked. But if it appear that both have been guilty of iniquity, two others shall stand up in their place, of those who have convicted them of *falsehood*, the two nearest *in blood*, and they shall swear by GOD, *saying*, Verily our testimony is more true than the testimony of these two, neither have we prevaricated; for *then* should we become of *the number* of the unjust. ^aThis will be easier, that *men* may give testimony according to the plain intention thereof, or fear least a *different* oath be given, after their oath. Therefore fear GOD, and hearken; for GOD directeth not the unjust people ^a. On a *certain day* ^b shall GOD assemble the apostles, and shall say unto them, What answer was returned you, *when ye preached unto the people to whom ye were sent*? They shall answer, We have no knowledge, but thou art the knower of secrets ^c. When GOD shall say, O JESUS son of MARY, remember my favour towards thee, and towards thy mother; when I strengthened thee with the holy spirit ^d, that thou shouldest speak unto men in the cradle, and when thou wast grown up ^e; and when I taught thee the scripture, and wisdom, and the law, and the gospel; and when thou didst create of clay as it were the figure of a bird, by my permission, and didst breathe thereon, and it became a bird by my permission; and thou didst heal one blind from his birth, and the leper, by my permission; and when thou didst bring forth the dead *from their graves*, by my permission ^f; and when I with-held the children of ISRAEL from *killing* thee ^g, when thou hadst come unto them with evident *miracles*, and such of them as believed not, said, This is nothing but manifest sorcery. And when I commanded the apostles of JESUS *saying*, Believe in me, and in my messenger; they answered, We do believe; O

^a The occasion of the preceding passage is said to have been this. *Tamim al Dâri* and *Addi Ebn Yazid*, both *Christians*, took a journey into Syria to trade, in company with *Bodeil*, the freed-man of *Amru Ebn al As*, who was a *Moslem*. When they came to *Damascus*, *Bodeil* fell sick, and died; having first wrote down a list of his effects on a piece of paper, which he hid in his baggage, without acquainting his companions with it, and desired them only to deliver what he had to his friends of the tribe of *Sabm*. The survivors however searching among his goods, found a vessel of silver of considerable weight, and inlaid with gold, which they concealed, and on their return, delivered the rest to the deceased's relations; who finding the list of *Bodeil's* writing, demanded the vessel of silver of them, but they denied it; and the affair being brought before *Mohammed*, these words, *viz. O true believers take witnesses*, &c. were revealed, and he ordered them to be sworn at the pulpit in the mosque, just as afternoon prayer was over, and on their making oath that they knew nothing of the plate demanded, dismissed them. But afterwards the vessel being found in

their hands, the *Sabmites*, suspecting it was *Bodeil's*, charged them with it, and they confessed it was his, but insisted that they had bought it of him, and that they had not produced it, because they had no proof of the bargain. Upon this they went again before *Mohammed*, to whom these words, *And if it appear*, &c. were revealed; and thereupon *Amru Ebn al As* and *al Motalleb Ebn Abi Refâa*, both of the tribe of *Sabm*, stood up, and were sworn against them; and judgment was given accordingly ¹.

^b On a *certain day*;] That is, on the day of judgment.

^c *We have no knowledge*, &c.] That is, We are ignorant whether our proselytes were sincere, or whether they apostatized after our deaths; but thou well knowest not only what answer they gave us, but the secrets of their hearts, and whether they have since continued firm in their religion or not.

^d See chap. 2. p. 12.

^e See chap. 3. p. 41.

^f See *ibid*.

^g See *ibid*. p. 42.

lieve; and do thou bear witness that we are resigned *unto thee*. Remember when the apostles said, O JESUS son of MARY, is thy LORD able to cause a table to descend unto us from heaven^a? He answered, Fear God, if ye be true believers. They said, We desire to eat thereof, and that our hearts may rest at ease, and that we may know that thou hast told us the truth, and that we may be witnesses thereof. JESUS the son of MARY said, O God our LORD, cause a table to descend unto us from heaven, that *the day of its descent* may become a festival day^b unto us, unto the first of us, and unto the last of us, and a sign from thee; and do thou provide food for us, for thou art the best provider. God said, Verily I will cause it to descend unto you; but whoever among you shall disbelieve hereafter, I will surely punish him with a punishment, wherewith I will not punish any other creature. And when God shall say *unto Jesus, at the last day*, O JESUS son of MARY, hast thou said unto men, Take me and my mother for two gods, beside God? He shall answer, Praise be unto thee! it is not for me to say that which I ought not; if I had said so, thou wouldest surely have known it: thou knowest what is in me, but I know not what is in thee; for thou art the knower of secrets. I have not spoken to them *any other* than what thou didst command me; *namely*, Worship God, my LORD and your LORD: and I was a witness of *their actions* while I staid among them; but since thou hast taken me to thy self,

^a *Is thy LORD able to cause a table to descend unto us from heaven, &c.*] This miracle is thus related by the commentators. *Jesus* having, at the request of his followers, asked it of God, a red table immediately descended, in their sight, between two clouds, and was set before them; whereupon he rose up, and having made the ablution, prayed, and then took off the cloth which covered the table, saying, *In the name of God, the best provider of food*. What the provisions were, with which this table was furnished, is a matter wherein the expositors are not agreed. One will have them to be nine cakes of bread, and nine fishes; another, bread and flesh; another, all sorts of food except flesh; another, all sorts of food, except bread and flesh; another, all except bread and fish; another, one fish which had the taste of all manner of food; and another, fruits of paradise: but the most received tradition is; that when the table was uncovered, there appeared a fish ready drest, without scales or prickly fins, dropping with fat, having salt placed at its head, and vinegar at its tail, and round it all sorts of herbs, except leeks, and five loaves of bread, on one of which there were olives, on the second honey, on the third butter, on the fourth cheese, and on the fifth dried flesh. They add, that *Jesus*, at the request of the apostles, shewed them another miracle, by restoring the fish to life, and causing its scales and fins to re-

turn to it; at which the standers by being affrighted, he caused it to become as it was before: that one thousand three hundred men and women, all afflicted with bodily infirmities or poverty, eat of these provisions, and were satisfied; the fish remaining whole as it was at first: that then the table flew up to heaven in the sight of all; and every one who had partaken of this food, were delivered from their infirmities and misfortunes: and that it continued to descend for forty days together, at dinner time, and stood on the ground till the sun declined, and was then taken up into the clouds. Some of the *Mohammedan* writers are of opinion that this table did not really descend, but that it was only a parable; but most think the words of the *Koran* are plain to the contrary. A further tradition is, that several men were changed into swine for disbelieving this miracle, and attributing it to magic art; or, as others pretend, for stealing some of the victuals from off it¹. Several other fabulous circumstances are also told, which are scarce worth transcribing².

^b *A festival day*:] Some say the table descended on a Sunday, which was the reason of the *Christians* observing that day as sacred. Others pretend this day is still kept among them as a very great festival; and it seems as if the story had its rise from an imperfect notion of *Christ's* last supper, and the institution of the Eucharist.

¹ *Idem*, AL THALABI.

² V. MARRACC. in *Alc.* p. 238, &c.

self^a, thou hast been the watcher over them ; for thou art witness of all things. If thou punish them, they are surely thy servants ; and if thou forgive them, thou art mighty and wise. God will say, This day shall their veracity be of advantage unto those who speak truth ; they shall have gardens wherein rivers flow, they shall remain therein for ever : God hath been well-pleased in them, and they have been well-pleased in him. This *shall be* great felicity. Unto God *belongeth* the kingdom of heaven and of earth, and of whatever therein is ; and he is almighty.

^a *Since thou hast taken me to thy self ;*] Or, *since thou hast caused me to die* : but as it is a dispute among the Mohammedans whether Christ actually died or not, before his assumption ¹, and the original may be translated either way, I have chosen the former expression, which leaves the matter undecided.

¹ See chap. 3. p. 43.

CHAP. VI.

Intituled, Cattle^a; revealed at Mecca^b.

In the name of the most merciful God.

PRaise be unto God, who hath created the heavens and the earth; and hath ordained the darkness and the light ; nevertheless they who believe not in the LORD, equalize *other gods with him*. It is he who hath created you of clay ; and then decreed the term of *your lives* ; and the prefixed term is with him : yet do ye doubt *thereof*. He is God in heaven and in earth ; he knoweth what ye keep secret, and what ye publish, and knoweth what ye deserve. There came not unto them any sign, of the signs of their LORD, but they retired from the same ; and they have gainsaid the truth, after that it hath come unto them : but a message shall come unto them, concerning that which they have mocked at^d. Do they not consider how many generations we have destroyed before them ? We had established them in the earth in a manner wherein we have not established you^e; we sent the heaven to rain abundantly upon

O 2

on

^a This chapter is so intituled, because some superstitious customs of the *Meccans*, as to certain cattle, are therein incidentally mentioned.

^b Except only six verses, or, say others, three verses, which are taken notice of in the notes.

^c *And then decreed the term of their lives ; and the prefixed term is with him.*] By the last term some understand the time of the resurrection. Others think that by the first term is intended the space between creation and death, and by the latter, that between death and the resurrection.

^d *A message shall come unto them, &c.]* That

is, they shall be convinced of the truth which they have made a jest of, when they see the punishment which they shall suffer for so doing, both in this world and the next ; or when they shall see the glorious success of *Mohammedism*.

^e *We had established them in the earth, as we have not established you, &c.]* i. e. We had blessed them with greater power, and length of prosperity than we have granted you, O men of *Mecca* ¹. *Mohammed* seems here to mean the ancient and potent tribes of *Ad*, and *Thamud*, &c. ².

¹ *Al'BRIDAWI.*

² See the Prelim. Disc. §. I. p. 6, &c.

on them, and we gave *them* rivers which flowed under *their* feet: yet we destroyed them in their sins, and raised up other generations after them. Although we had caused to descend unto thee a book *written* on paper, and they had handled it with their hands, the unbelievers had surely said, This is no other than manifest sorcery. They said, Unless an angel be sent down unto him, *we will not believe*. But if we had sent down an angel, verily the matter had been decreed ^a, and they should not have been born with, *by having time granted them to repent*. And if we had appointed an angel for our messenger, we should have sent him *in the form of a man* ^b, and have clothed him before them, as they are clothed. Other apostles have been laughed to scorn, before thee, but *the judgment* which they made a jest of, encompassed those who laughed them to scorn. Say, Go through the earth, and behold what hath been the end of those, who accused *our prophets* of imposture. Say, Unto whom *belongeth* whatsoever is in heaven and earth? Say, Unto God. He hath prescribed unto himself mercy. He will surely gather you together on the day of resurrection; there is no doubt of it. They who destroy their own souls *are those who will not believe*. Unto him *is owing* whatsoever happeneth by night or by day; *it is* he who heareth and knoweth. Say, Shall I take any other protector than God, the creator of heaven and earth, who feedeth *all* and is not fed *by any*? Say, Verily I am commanded to be the first who professeth ISLAM ^c, and *it was said unto me*, Thou shalt by no means be *one* of the idolaters. Say, Verily I fear, if I should rebel against my LORD, the punishment of the great day: from whomsoever it shall be averted on that day, God will have been merciful unto him; this *will be* manifest salvation. If God afflict thee with any hurt: there is none who can take it off *from thee*, except himself; but if he cause good to befall thee, he is almighty; he is the supreme LORD over his servants; and he *is* wise and knowing. Say, What thing is the strongest in bearing testimony ^d? Say, God; *he is* witness between me and you. And this KORAN was revealed unto me, that I should admonish you thereby, and *also* those unto whom it shall reach. Do ye really profess that there are other gods together with God? Say, I do not profess *this*. Say, Verily he is one God; and I am guiltless of what ye associate *with him*. They unto whom we have given the scripture know *our apostle*, even as they know their own children ^e; but they who destroy their own souls, will not believe. Who is more unjust than he who inventeth a lie against God,

^a *Verily the matter had been decreed, &c.*] That is to say, As they would not have believed, even if an angel had descended to them from heaven, God has shewn his mercy in not complying with their demands; for if he had, they would have suffered immediate condemnation, and would have been allowed no time for repentance.

^b *We should have sent him in the form of a man;*] As Gabriel generally appeared to Mohammed; who, tho' a prophet, was not able to bear the sight of him when he appeared in his proper form, much less would others be able to

support it.

^c *The first who professeth Islām;*] That is, the first of my nation ¹.

^d *What thing is the strongest in bearing testimony, &c.*] This passage was revealed when the Koreish told Mohammed that they had asked the Jews and Christians concerning him, who assured them they found no mention or description of him in their books of scripture, Therefore said they, *who bears witness to thee, that thou art the apostle of God* ²?

^e See chap. 2. p. 18.

¹ AL BRIDAWI:

² Idem, JALLALO'DDIN.

GOD^a, or chargeth his signs with imposture? Surely the unjust shall not prosper. And on the day of *resurrection* we will assemble them all; then will we say unto those who associated *others with God*, Where are your companions^b, whom ye imagined *to be those of God*? But they shall have no other excuse, than that they shall say, By GOD our LORD, we have not been idolaters. Behold, how they lye against themselves, and what they have *blasphemously* imagined *to be the companion of God* lieth from them^c. There is of them who hearkeneth unto thee *when thou readeſt the KORAN*^d; but we have caſt vails over their hearts, that they ſhould not underſtand it, and a deafneſs in their ears: and though they ſhould ſee all *kinds of ſigns*, they will not believe therein; and *their infidelity will arrive to that height* that they will even come unto thee, to diſpute with thee. The unbelievers will ſay, This is nothing but ſilly fables of ancient *times*. And they will forbid *others* from *believing therein*, and will retire aſar off from it; but they will deſtroy their own ſouls only, and they are not ſenſible *thereof*. If thou didſt ſee, when they ſhall be ſet over the fire of *hell*! and they ſhall ſay, Would to GOD we might be ſent back *into the world*; we would not charge the ſigns of our LORD with imposture, and we would become true believers: nay, but that is become manifeſt unto them, which they formerly concealed^e; and though they ſhould be ſent back *into the world*, they would ſurely return to that which was forbidden them; and they are ſurely liars. And they ſaid, There is no *other life* than our preſent life; neither ſhall we be raiſed again. But if thou couldſt ſee, when they ſhall be ſet before their LORD^f! He ſhall ſay unto them, Is not this in truth *come to paſs*? They ſhall answer, Yea, by our LORD. GOD ſhall ſay, Taſte therefore the puniſhment *due unto you*, for that ye have diſbelieved: They are loſt who reject as a falſhood the meeting of GOD *in the next life*, until the hour^g cometh ſuddenly upon them. Then will they ſay, Alas! for that we have behaved our ſelves negligently in *our life time*; and they ſhall carry their burthens on their backs^h; will it not be evil which they ſhall be loaden with?

^a *Who inventeth a lie againſt GOD*:] Saying the angels are the daughters of GOD, and interceſſors for us with him, &c.¹.

^b *Your companions*:] i. e. Your idols and falſe gods.

^c *And what they have blaſphemouſly imagined lieth from them*:] That is, their imaginary deities prove to be nothing, and diſappear like vain fantoms and chimæras.

^d The perſons here meant were Abu Soſiân, al Walîd, al Nodâr, Oſba, Abu Jabl, and their comrades, who went to hear Mohammeſ repeat ſome of the *Korân*; and Nodâr being asked what he ſaid, answered, with an oath, that he knew not, only that he moved his tongue, and told a parcel of fooliſh ſtories, as he had done to them².

^e *That is become manifeſt unto them which they formerly concealed*:] viz. Their hypocrify and

vile actions; nor does their promiſe proceed from any ſincere intention of amendment, but from the anguiſh and miſery of their condition³.

^f *When they ſhall be ſet before their LORD*, &c.] viz. In order for judgment.

^g *The hour*,]. The laſt day is here called the *Hour*, as it is in ſcripture⁴; and the preceding expreſſion of *meeting GOD* on that day is alſo agreeable to the ſame⁵.

^h *They ſhall carry their burthens on their backs*, &c.] When an infidel comes forth from his grave, ſays Jallâl'ddin, his works ſhall be repreſented to him under the uglieſt form that ever he beheld, having a moſt deformed countenance, a filthy ſmell, and a diſagreeable voice; ſo that he ſhall cry out, GOD defend me from thee,

¹ AL BRIDAWI.
iv. 17.

² Idem.

³ Idem.

⁴ 1 *John* v. 25, &c.

⁵ 1 *Theſſ.*

with? This present life is no other than a play and a vain amusement; but surely the future mansion *shall be* better for those who fear God: will they not therefore understand? Now we know that what they speak grieveth thee: yet they do not accuse thee of falsehood; but the ungodly contradict the signs of God^a. And apostles before thee have been accounted liars: but they patiently bore their being accounted liars, and their being vexed, until our help came unto them; for there is none who can change the words of God: and thou hast received some information concerning those who have been *formerly sent from him*^b. If their aversion to *thy admonitions* be grievous unto thee, if thou canst seek out a den *whereby thou mayest penetrate into the inward parts of the earth*, or a ladder *by which thou mayest ascend into heaven*, that thou mayest shew them a sign, *do so, but thy search will be fruitless*; for if God pleased he would bring them all to the *true direction*: 'be not therefore one of the ignorant'. He will give a favourable answer unto those only who shall hearken *with attention*: and God will raise the dead; then unto him shall they return. The *infidels* say, Unless some sign be sent down unto him from his LORD, *we will not believe*: answer, Verily God is able to send down a sign: but the greater part of them know it not^c. There is no kind of beast on earth, nor fowl which flieth with its wings, but *the same is a people like unto you*^e; we have not omitted any thing in the book^d of our *decrees*: then unto their LORD shall they return^e. They who accuse our signs of falsehood, *are deaf and dumb, walking in darkness*: God will lead into error whom he pleaseth, and whom he pleaseth

thee, what art thou, I never saw any thing more detestable? To which the figure will answer, *Why dost thou wonder at my ugliness? I am thy evil works*¹; *thou didst ride upon me, while thou wast in the world, but now wilt I ride upon thee, and thou shalt carry me*. And immediately it shall get upon him; and whatever he shall meet shall terrify him, and say, *Hail, thou enemy of God, thou art he who was meant by* (these words of the Korân) *and they shall carry their burthens, &c.*².

³ *They do not accuse thee of falsehood, but the ungodly contradict the signs of God;* That is, it is not thou but God whom they injure by their impious gainsaying of what has been revealed to thee. It is said that *Abu Fabl* once told *Mohammed*, that they did not accuse him of falsehood, because he was known to be a man of veracity, but only they did not believe the revelations which he brought them; which occasioned this passage³.

⁴ *And thou hast received some information concerning those who have been formerly sent from him;* i. e. Thou hast been acquainted with the stories of several of the preceding prophets; what persecutions they suffered from those to whom they were sent, and in what manner God supported them and punished their enemies, according to

his unalterable promise⁴.

⁵ In this passage *Mohammed* is reproved for his impatience, in not bearing with the obstinacy of his countrymen, and for his indiscreet desire of effecting what God hath not decreed, namely, the conversion and salvation of all men⁵.

⁶ *The greater part of them know it not;* Being both ignorant of God's almighty power, and of the consequence of what they ask, which might prove their utter destruction.

⁷ *A people like unto you;* Being created and preserved by the same omnipotence and providence as ye are.

⁸ *We have not omitted anything in the book, &c.* That is, in the *preserved table*, wherein God's decrees are written, and all things which come to pass in the world, as well the most minute as the more momentous, are exactly registred⁶.

⁹ *Then unto their LORD shall they return;* For, according to the *Mohammedan* belief, the irrational animals will also be restored to life at the resurrection, that they may be brought to judgment, and have vengeance taken on them for the injuries they did one another while in this world⁷.

¹ See MILTON's *Paradise Lost*, book II. v. 737, &c. ² See also *ib.* 3. p. 35. ³ *Al BETDAWL*
⁴ *Idem.* ⁵ *Idem.* ⁶ See the *Prelim. Disc.* §. IV. p. 103. ⁷ See, *ib.* p. 86.

feth he will put in the right way. Say, What think ye? if the punishment of God come upon you, or the hour of the resurrection come upon you, will ye call upon any other than God, if ye speak truth? yea, him shall ye call upon, and he shall free you from that which ye shall ask him to deliver you from, if he pleaseth; and ye shall forget that which ye associated with him^a. We have already sent messengers unto sundry nations before thee, and we afflicted them with trouble and adversity that they might humble themselves: yet when the affliction which we sent came upon them, they did not humble themselves; but their hearts became hardened, and SATAN prepared for them that which they committed. And when they had forgotten that concerning which they had been admonished, we opened unto them the gates of all things^b; until, while they were rejoicing for that which had been given them, we suddenly laid hold on them, and behold, they were seized with despair; and the utmost part of the people which had acted wickedly, was cut off: praise be unto God, the LORD of all creatures! Say, What think ye? if God should take away your hearing and your sight, and should seal up your hearts; What god besides God, will restore them unto you? See how variously we shew forth the signs of God's unity^c; yet do they turn aside from them. Say unto them, What think ye? if the punishment of God come upon you suddenly, or in open view^d; will any perish, except the ungodly people? We send not our messengers otherwise than bearing good tidings and denouncing threats. Whoso therefore shall believe and amend, on them shall no fear come, neither shall they be grieved: but whoso shall accuse our signs of falshood, a punishment shall fall on them, because they have done wickedly. Say, I say not unto you, The treasures of God are in my power: neither do I say, I know the secrets of God: neither do I say unto you, Verily I am an angel: I follow only that which is revealed unto me. Say, Shall the blind and the seeing be held equal? do ye not therefore consider? Preach it unto those who fear that they shall be assembled before their LORD: they shall have no patron nor intercessor, except him; that peradventure they may take heed to themselves. Drive not away those who call upon their LORD morning and evening, desiring to see his face^e; it

^a Ye shall forget that which ye associated with him;] That is, Ye shall then forsake your false gods, when ye shall be effectually convinced that God alone is able to deliver you from eternal punishment. But others rather think that this forgetting will be the effect of the distress and terror which they will then be in¹.

^b We opened unto them the gates of all things;] That is, we gave them all manner of plenty; that since they took no warning by their afflictions, their prosperity might become a snare to them, and they might bring down upon themselves swifter destruction.

^c How variously we shew forth the signs, &c.] Laying them before you in different views; and making use of arguments and motives drawn from various considerations.

^d Suddenly or in open view;] That is, says al Beidawi, either without any previous notice, or after some warning given.

^e Drive not away those who call upon their LORD, &c.] These words were occasioned when the Koreish desired Mohammed not to admit the poor or more inferior people, such as Ammar, Sobit, Khobab, and Salim, into his company, pretending that then they would come and discourse with him; but he refusing to turn away any believers, they insisted at least that he should order them to rise up and withdraw when they came, which he agreed to do. Others say, that the chief men of Mecca expelled all the poor out of their city, bidding them go to Mohammed; which they did, and offered to embrace

it belongeth not unto thee to pass any judgment on them^a, nor doth it belong unto them to pass any judgment on thee: therefore if thou drive them away, thou wilt become *one* of the unjust. Thus have we proved some part of them by other part, that they may say, Are these *the people* among us unto whom God hath been gracious^b? Doth not God most truly know *those who are thankful*? And when they who believe in our signs shall come unto thee, say, Peace be upon you. Your LORD hath prescribed unto himself mercy; so that whoever among you worketh evil through ignorance, and afterwards repenteth, and amendeth; *unto him will he surely be gracious and merciful*. Thus have we distinctly propounded *our signs*, that the path of the wicked might be made known. Say, Verily I am forbidden to worship *the false deities* which ye invoke, besides God. Say, I will not follow your desires; for then should I err, neither should I be *one of those who are rightly directed*. Say, I *behave* according to the plain declaration *which I have received from my LORD*; but ye have forged lies concerning him. That which ye desire should be hastened, is not in my power^c: judgment *belongeth* only unto God; he will determine the truth; and he is the best discerner. Say, If what ye desire should be hastened were in my power, the matter had been determined between me and you^d: but God well knoweth the unjust. With him are the keys of the secret *things*; none knoweth them besides himself: he knoweth that which is on the dry land and in the sea; there falleth no leaf, but he knoweth it; neither *is there* a single grain in the dark parts of the earth, neither a green thing, nor a dry thing, but it is *written* in the perspicuous book^e. It is he who causeth you to sleep by night, and knoweth what ye merit by day; he also awaketh you therein, that the prefixed term of *your lives* may be fulfilled; then unto him shall ye return, and he shall declare unto you that which ye have wrought. He is supreme over his servants, and sendeth the guardian *angels to watch over you*^f, until, when death overtaketh one of you, our messengers^g cause him to die; and they will not neglect *our commands*. Afterwards shall they return unto God, their true LORD: doth not judgment *belong* unto him? he is the most quick in taking an

embrace his religion; but he made some difficulty to receive them, suspecting their motive to be necessity, and not real conviction¹; whereupon this passage was revealed.

^a *It belongeth not unto thee to pass any judgment on them, &c.*] i. e. Rashly to decide whether their intentions be sincere or not; since thou canst not know their heart, and their faith may possibly be more firm than that of those who would persuade thee to discard them.

^b *Thus have we proved some part of them by other part, &c.*] That is to say, the noble by those of mean extraction, and the rich by the poor; in that God chose to call the latter to the faith before the former².

^c *That which ye desire should be hastened, is not*

in my power, &c.] This passage is an answer to the audacious defiance of the infidels, who bid *Mohammed*, if he were a true prophet, to call for a shower of stones from heaven, or some other sudden and miraculous punishment, to destroy them³.

^d *The matter had been determined;*] For I should ere now have destroyed you, out of zeal for God's honour, had it been in my power⁴.

^e *In the perspicuous book;*] i. e. The preserved table, or register of God's decrees.

^f See the Prelim. Disc. Sect. IV. p. 88, 89.

^g *Our messengers;*] That is, the angel of death and his assistants⁵.

¹ *Idem*, JALLALO'DDIN. Prelim. Disc. §. IV. p. 72.

² *Idem*.

³ *AL BEIDAWL*.

⁴ *Idem*.

⁵ See the

an account^a. Say, Who delivereth you from the darkness^b of the land, and of the sea, *when ye call upon him humbly and in private, saying*, Verily if thou deliver us^c from these dangers, we will surely be thankful? Say, God delivereth you from them, and from every grief of mind; yet afterwards ye give him companions^d. Say, He is able to send on you a punishment from above you^e, or from under your feet^f, or to ingage you in dissension, and to make some of you taste the violence of others. Observe how variously we shew forth *our signs*, that peradventure they may understand. This people hath accused the *revelation which thou hast brought* of falshood, although it be the truth. Say, I am not a guardian over you: every prophecy hath its fixed time of *accomplishment*; and ye will hereafter know it. When thou seest those who are ingaged in *cavilling at, or ridiculing* our signs; depart from them, until they be ingaged in some other discourse: and if SATAN cause thee to forget *this precept*, do not sit with the ungodly people, after recollection. They who fear God are not at all accountable for them, but *their duty is* to remember, that they may take heed to themselves^g. Abandon those who make their religion a sport and a jest; and whom the present life hath deceived: and admonish them by the *KORAN*, that a soul becometh liable to destruction for that which it committeth: it shall have no patron nor intercessor besides God; and if it could pay the utmost price of redemption, it would not be accepted from it. They who are delivered over to perdition for that which they have committed, shall have boiling water to drink, and shall suffer a grievous punishment, because they have disbelieved. Say, Shall we call upon that, besides God, which can neither profit us nor hurt us? and shall we turn back on our heels, after that God hath directed us; like him whom the devils have infatuated, wandring amazedly in the earth, *and yet* having companions who call him to the *true direction, saying*, Come unto us? Say, The direction of God is the *true direction*: we are commanded to resign ourselves unto the LORD of all creatures; and *it is also commanded us, saying*, Observe the stated times of prayer, and fear him; for it is he before whom ye shall be assembled. It is he who hath created the heavens and the earth in truth; and whenever he saith *unto a thing*, Be, it is. His word is the truth; and his will be the kingdom on the day whereon the trumpet shall be sounded^h: he knoweth

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what-

^a See the Prelim. Disc. Sect. IV. p. 88, 89.

^b *The darkness;*] That is, the dangers and distresses.

^c *If thou deliver us;*] The *Cusic* copies read it in the third person, *if he deliver us, &c.*

^d *Yet afterwards ye give him companions;*] Returning to your old idolatry.

^e *A punishment from above you;*] That is, by storms from heaven, as he destroyed the unbelieving people of Noab, and of Lot, and the army of Abrahah, the lord of the elephant¹.

^f *Or from under your feet;*] Either by drowning you, as he did Pharaoh and his host, or causing the earth to open and swallow you up,

as happened to *Karab*, or (as the *Mohammedans* name him) *Karun*².

^g *Those who fear God are not accountable for them, &c.*] And therefore need not be troubled at the indecent and impious talk of the infidels; provided they take care not to be infected by them. When the preceding passage was revealed, the *Moslems* told their prophet, that if they were obliged to rise up whenever the idolaters spoke irreverently of the *Korán*, they could never sit quietly in the temple, nor perform their devotions there; whereupon these words were added³.

^h See the Prelim. Disc. Sect. IV. p. 72, and 82, &c.

¹ *Al BEIDAWI.*

² *Idem.*

³ *Idem, JALLALO'DDIN.*

whatever is secret, and whatever is public; he is the wise, the knowing. *Call to mind* when ABRAHAM said unto his father AZER^a, Dost thou take images for gods? Verily I perceive that thou and thy people *are* in a manifest error. And thus did we shew unto ABRAHAM the kingdom of heaven and earth, that he might become *one* of those who firmly believe^c. And when the night overshadowed him, he saw a star, *and* he said, This is my LORD^d; but when it set, he said, I like not gods which set. And when he saw the moon rising, he said, This is my LORD; but when he saw it set, he said, Verily if my LORD direct me not, I shall become *one* of the people who go astray. And when he saw the sun rising, he said, This is my LORD, this is the greatest; but when it set, he said, O my people, verily I am clear of that which ye associate *with* GOD: I direct my face unto him who hath created the heavens and the earth; *I am* orthodox, and am not *one* of the idolaters. And his people disputed with him: *and* he said, Will ye dispute with me concerning GOD? since he hath now directed me, and I fear not that which ye associate *with* him, unless that my LORD willeth a thing; *for* my LORD comprehendeth all things by *his*

^a *Azer*.] This is the name which the *Mohammedans* give to Abraham's father, named in scripture *Terah*. However some of their writers pretend that *Azer* was the son of *Terah*¹, and *D'Herbelot* says that the *Arabs* always distinguish them in their genealogies as different persons; but that because Abraham was the son of *Terah* according to *Moses*, it is therefore supposed [by *European* writers] that *Terah* is the same with the *Azer* of the *Arabs*². How true this observation may be in relation to some authors, I cannot say, but I am sure it cannot be true of all; for several *Arab* and *Turkish* writers expressly make *Azer* and *Terah* the same Person³. *Azer*, in ancient times, was the name of the planet *Mars*, and the month of *March* was so called by the most ancient *Persians*; for the word originally signifying *fire* (as it still does) it was therefore given by them and the *Chaldeans* to that planet⁴, which partaking, as was supposed, of a fiery nature, was acknowledged by the *Chaldeans* and *Assyrians* as a god or planetary deity, whom in old times they worshipped under the form of a pillar: whence *Azer* became a name among the nobility, who esteemed it honourable to be denominated from their gods⁵, and is found in the composition of several *Babylonish* names. For these reasons learned author supposes *Azer* to have been the heathen name of *Terah*, and that the other was

given him on his conversion⁶. *Al Beidawi* confirms this conjecture, saying that *Azer* was the name of the idol which he worshipped. It may be observed that Abraham's father is also called *Zarab* in the *Talmud*, and *Atbar* by *Eusebius*.

^b *Do ye take images for gods* &c.] That *Azer* or *Terah* was an idolater, is allowed on all hands; nor can it be denied, since he is expressly said in scripture to have served strange gods⁷. The eastern authors unanimously agree that he was a statuary, or carver of idols; and he is represented as the first who made images of clay, pictures only having been in use before⁸, and taught that they were to be adored as gods⁹. However we are told his employment was a very honourable one¹⁰, and that he was a great lord, and in high favour with *Nimrod*, whose son-in-law he was¹¹, because he made his idols for him, and was excellent in his art. Some of the *Rabbins* say *Terah* was a priest, and chief of the order¹².

^c *And thus we shewed Abraham the kingdom of heaven and earth, &c.*] That is, we gave him a right apprehension of the government of the world and of the heavenly bodies, that he might know them all to be ruled by GOD, by putting him on making the following reflections,

^d *He saw a star, and he said, This is my LORD, &c.*] Since Abraham's parents were idolaters, it

¹ *Tarikh Montakhab*, apud D'HERBEL. *Bibl. Oriens.* p. 12.

² D'HERBEL. *ibid.*

³ *Al*

BEIDAWI, JALLALO'DDIN, YAHYA, EBN SHOHNAH, MIRAT KAINAT, &c. *V. etiam Pharaon Jehanghiri*, apud HYDE *de rel. vet. Persar.* p. 68.

⁴ HYDE, *ibid.* p. 63.

⁵ *Idem*, *ib.*

p. 64.

⁶ *Idem*, *ibid.* p. 62.

⁷ *Josh.* xxiv. 2, 14.

⁸ EPIPHAN. *adv. Har.* l. 1. p. 7, 8.

⁹ SUIDAS in *Lexico*, voce *Ζεφύχ*.

¹⁰ F. HYDE, *ubi supra*, p. 63.

¹¹ D'HERBEL. *ubi*

sup. ¹² *Shalbel, bakkab*, p. 94.

his knowledge^a: will ye not therefore consider? And how should I fear that which ye associate with God, since ye fear not to have associated with God that concerning which he hath sent down unto you no authority? which therefore of the two parties is the more safe, if ye understand aright? They who believe, and clothe not their faith with injustice^b, they shall enjoy security, and they are rightly directed. And this is our argument wherewith we furnished ABRAHAM that he might make use of it against his people: we exalt unto degrees of wisdom and knowledge whom we please; for thy LORD is wise and knowing. And we gave unto him ISAAC and JACOB; we directed them both: and NOAH had we before directed, and of his posterity^c DAVID and SOLOMON; and JOB^d, and JOSEPH, and MOSES, and AARON: thus do we reward the righteous: and ZACHARIAS, and JOHN, and JESUS, and ELIAS^e; all of them were upright men: and ISMAEL, and ELISHA^f, and JONAS^g, and LOT^h; all these have we favoured above the rest of the world; and also drivers of their fathers,

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and

it seems to be a necessary consequence that himself was one also in his younger years; the scripture not obscurely intimates as muchⁱ; and the Jews themselves acknowledge it^j. At what age he came to the knowledge of the true God and left idolatry, opinions are various. Some Jewish writers tell us, he was then but three years old^k, and the Mohammedans likewise suppose him very young, and that he asked his father and mother several shrewd questions when a child^l. Others however allow him to have been a middle-aged man at that time^m. Maimonides, in particular, and R. Abraham Zacuth think him to have been forty years old, which age is also mentioned in the Koran. But the general opinion of the Mohammedans is, that he was about fifteen or sixteenⁿ. As the religion wherein Abraham was educated, was the Sabian, which consisted chiefly in the worship of the heavenly bodies^o, he is introduced examining their nature and properties, to see whether they had a right to the worship which was paid them or not; and the first which he observed was the planet Venus, or, as others will have it, Jupiter^p. This method of Abraham's attaining to the knowledge of the supreme Creator of all things, is conformable to what Josephus writes, viz. That he drew his notions from the changes which he had observed in the earth and the sea, and in the sun and the moon, and the rest of the celestial bodies; concluding that they were subject to the command of a superior power, to whom alone all honour and

thanks are due^q. The story it self is certainly taken from the Talmud^r. Some of the commentators however suppose this reasoning of Abraham with himself was not the first means of his conversion, but that he used it only by way of argument to convince the idolaters among whom he then lived.

^a I fear not what ye associate with him; unless that my LORD willeth a thing, &c.] That is, I am not afraid of your false gods, which cannot hurt me, except God permitteth it, or is pleased to afflict me himself.

^b Injustice.] By injustice, in this place, the commentators understand idolatry, or open rebellion against God.

^c Of his posterity.] Some refer the relative *his*, to Abraham, the person chiefly spoken of in this passage; some to Noah, the next antecedent, because Jonas and Lot were not (say they) of Abraham's seed: and others suppose the persons named in this and the next verse are to be understood as the descendants of Abraham, and those in the following verse, as those of Noah^s.

^d Job.] The Mohammedans say he was of the race of Esau. See chap. 21, and 38.

^e Elias.] See chap. 37.

^f Elisha.] This prophet was the successor of Elias, and as the commentators will have it, the son of Okhtab; tho' the scripture makes him the son of Shaphat.

^g Jonas.] See chap. 10, 21, and 37.

^h Lot.] See chap. 7, &c.

ⁱ V. Job. xxiv. 2, 14. and HYDE, *ubi sup.* p. 59. ^j JOSEPH. *Ant.* l. i. c. 7. MAIMON. *More Nev.* part 3. c. 29. & *Yad Hazzak.* de Id. c. 1, &c. ^k TANCHUMA, *Talmud, Nedarim*, 32, 1. & *apud* MAIMON. *Yad hazz.* *ubi sup.* ^l V. D'HERBEL. *Bibl. Orient. Art. Abraham.* ^m MAIMON. *ubi sup.* R. ABR. ZACUTH in *Sefar Juchasin*, *Sbalbel. bakkab.* &c. ⁿ V. HYDE, *ubi sup.* p. 60, 61. & HOTTING. *Smegma Orient.* p. 290, &c. ^o GENER. in *Chron.* ^p See the *Prelimi. Disc.* §. I. p. 14. ^q AL BRIDAWI. ^r JOSEPH. *Ant.* l. i. c. 7. ^s R. BECHAI, in *Midrafs.* V. BARTOLOCC. *Bibl. Rabb.* part. 1. p. 640. ^t AL BEID.

and their issue, and their brethren; and we chose them, and directed them into the right way. This is the direction of God, he directeth thereby such of his servants as he pleaseth; but if they had been guilty of idolatry, that which they wrought would have become utterly fruitless unto them. *Those were the persons* unto whom we gave the scripture, and wisdom, and prophecy; but if these^a believe not therein, we will commit the care of them to a people who shall not disbelieve the same. *Those were the persons* whom God hath directed, therefore follow their direction. Say unto the inhabitants of *Mecca*, I ask of you no recompense for preaching the *KORAN*; it is no other than an admonition unto all creatures. They make not a due estimation of God^b, when they say, God hath not sent down unto man any thing at all: Say, Who sent down the book which Moses brought, a light and a direction unto men; which ye transcribe on papers, whereof ye publish some part, and great part whereof ye conceal? and ye have been taught by *MOHAMMED* what ye knew not, neither your fathers. Say, God sent it down: then leave them to amuse themselves with their vain discourse. This book which we have sent down, is blessed; confirming that which was revealed before it; and is delivered unto thee that thou mayest preach it unto the metropolis of *Mecca* and to those who are round about it. And they who believe in the next life, will believe therein, and they will diligently observe their times of prayer. Who is more wicked than he who forgeth a lie concerning God^c? or saith, *This* was revealed unto me; when nothing hath been revealed unto him^d? and who saith, I will produce a revelation like unto that which God hath sent down^e?

If

^a *These;*] That is, the *Koriscs*¹.

^b *They make not a due estimation of God,* &c.] That is, they know him not truly, nor have just notions of his goodness and mercy towards man. The persons here meant, according to some commentators, are the *Jews*, and according to others, the idolaters².

This verse and the two next, as *Jallale'ddin* thinks, were revealed at *Medina*.

^c *God hath not sent down unto man any thing,* &c.] By these words the *Jews* (if they were the persons meant) chiefly intended to deny the *Korân* to be of divine revelation: tho' they might in strictness insist that God never revealed, or sent down, as the *Korân* expresses it, any real composition or material writing from heaven, in the manner that *Mohammed* pretended his revelations were delivered³, if we except only the decalogue; God having left to the inspired pen-men, not only the labour of writing, but the liberty, in a great measure at least, of putting the truths into their own words and manner of expression.

^d *Who is more unjust than he who forgeth a lie*

concerning God, &c.] Falsely pretending to have received revelations from him; as did *Moseilama*, *al Aswad al Ansi*, and others.

^e *Or saith, This was revealed unto me; when nothing hath been revealed unto him;*] As did *Abd'allah Ebn Saad Ebn Abi Sarab*, who for some time was the prophet's amanuensis, and when these words were dictated to him as revealed, viz. *We created man of a purer kind of clay, &c.*⁴, cried out, by way of admiration, *Blessed be God, the best Creator!* and being ordered by *Mohammed* to write these words down also, as part of the inspired passage, began to think himself as great a prophet as his master⁵. Whereupon he took upon himself to corrupt and alter the *Korân* according to his own fancy, and at length apostatizing, was one of the ten who were proscribed at the taking of *Mecca*⁶, and narrowly escaped with life on his recantation, by the interposition of *Othman Ebn Affân*, whose foster-brother he was⁷.

^f *And who saith, I will produce a revelation, &c.]* For some *Arabs*, it seems, had the vanity to

¹ *Idem.*

² *Idem.*

³ See the Prelim. Disc. §. III. p. 64, &c.

⁴ *Korân*, chap. 23.

⁵ *Al BEIDAWI.*

⁶ See the Prelim. Disc. p. 55.

⁷ *V. ABULFED. Vit. Mab. p. 109.*

If thou didst see when the ungodly *are* in the pangs of death, and the angels^a reach out their hands, *saying*, Cast forth your souls; this day shall ye receive an ignominious punishment for that which ye have falsely spoken concerning God; and because ye have proudly rejected his signs. And now are ye come unto us alone^b, as we created you at first^c, and ye have left that which we had bestowed on you, behind your backs; neither do we see with you your intercessors^d, whom ye thought to have been partners *with God* among you: now is *the relation* between you cut off, and what ye imagined hath deceived you^e. God causeth the grain, and the date-stone to put forth: he bringeth forth the living from the dead, and he bringeth forth the dead from the living^f. This is God. Why therefore are ye turned away *from him*? He causeth the morning to appear; and hath ordained the night for rest, and the sun and the moon for the computing of time. This is the disposition of the mighty, the wise God. It is he who hath ordained the stars for you, that ye may be directed thereby in the darkness of the land and of the sea. We have clearly shewn forth *our* signs, unto people who understand. It is he who hath produced you from one soul; and *hath provided for you* a sure receptacle and a repository^g. We have clearly shewn forth *our* signs, unto people who are wise. It is he who sendeth down water from heaven, and we have thereby produced the springing buds of all things, and have thereout produced the green thing, from which we produce the grain growing in rows, and palm-trees from whose branches proceed clusters of dates *hanging* close together; and gardens of grapes, and olives, and pomegranates, *both* like and unlike to one another. Look on their fruits, when they bear fruit, and their growing to maturity. Verily herein are signs, unto people who believe. Yet they have set up the genii^h as partners with God, although he created them: and they have falsely attributed unto him sons and daughtersⁱ, without knowledge. Praise be unto him; and far be that from him which they attribute *unto him*! He is the maker of heaven and earth: how should he have issue since he hath no consort? he hath created all things, and he is omniscient. This is God your LORD; there is no God but he, the creator of all things: therefore serve him; for he taketh care of all things. The sight comprehendeth him not, but he comprehendeth the

to imagine, and gave out, that if they pleased, they could write a book nothing inferior to the *Korân*.

^a See before, p. 104. not. .g.

^b *Alone*;) That is, without your wealth, your children, or your friends, which ye so much depended on in your life time.

^c *As we created you at first*;) i. e. Naked and helpless.

^d *Your intercessors*;) Or false gods,

^e *What ye imagined*, &c.] Concerning the intercession of your idols, or the disbelief of future rewards and punishments.

^f See chap. 3. p. 38.

^g *A sure receptacle and a repository*;) Namely,

in the loins of your fathers, and the wombs of your mothers¹.

^h *Genii*;) This word signifies properly the genus of rational, *invisible* beings, whether angels, devils, or that intermediate species usually called *genii*. Some of the commentators therefore, in this place, understand the angels, whom the pagan *Arabs* worshipped; and others the devils, either because they became their servants by adoring idols at their instigation, or else because, according to the *Magian* system, they looked on the devil as a sort of creator, making him the author and principle of all evil, and God the author of good only².

¹ See the Prelim. Discourse, p. 17, and 39,

the light; he is the gracious^a, the wise. Now have evident demonstrations come unto you from your LORD; who so seeth *them*, the advantage thereof will redound to his own soul: and who so is wilfully blind, the consequence will be to himself. I am not a keeper over you. Thus do we variously explain our signs; that they may say, Thou hast studied diligently^b; and that we may declare them unto people of understanding. Follow that which hath been revealed unto thee from thy LORD; there is no God but he: retire therefore from the idolaters. If God had so pleased, they had not been guilty of idolatry. We have not appointed thee a keeper over them; neither art thou a guardian over them. Revile not the *idols* which they invoke besides God, lest they maliciously revile God, without knowledge. Thus have we prepared for every nation their works: hereafter unto God shall they return, and he shall declare unto them that which they have done. They have sworn by God, by the most solemn oath, that if a sign came unto them, they would certainly believe therein: Say, Verily signs are in the power of God alone; and he permitteeth you not to understand that when they come, they will not believe. And we will turn aside their hearts and their sight *from the truth*, as they believed not therein^c the first time; and we will leave them to wander in their error.

VIII. *And though we had sent down angels unto them; and the dead had spoken unto them, and we had gathered together before them all things in one view^d; they would not have believed, unless God had so pleased: but the greater part of them know it not. Thus have we appointed unto every prophet an enemy; the devils of men, and of genii: who privately suggest the one to the other specious discourses to deceive; but if thy LORD pleased, they would not have done it. Therefore leave them, and that which they have falsely imagined; and let the hearts of those be inclined thereto, who believe not in the life to come; and let them please themselves therein, and let them gain that which they are gaining. Shall I seek after any other judge besides God to judge between us? It is he who hath sent down unto you the book of the *KORAN* distinguishing between good and evil; and they to whom we gave the scripture know that it is sent down from thy LORD, with truth. Be not therefore one of those who doubt thereof. The words of thy LORD are perfect

^a *The gracious;*] Or, as the word may be translated, *the incomprehensible*¹.

^b *That they may say, Thou hast studied diligently;*] That is, Thou hast been instructed by the *Jews* and *Christians* in these matters, and only retail-est to us what thou hast learned of them. For this the infidels objected to *Mohammed*, thinking it impossible for him to discourse on subjects of so high a nature, and in so clear and pertinent a manner, without being well versed in the doctrines and sacred writings of those people.

^c In this passage *Mohammed* endeavours to excuse his inability of working a miracle, as had been demanded of him; declaring that God

did not think fit to comply with their desires; and that if he had so thought fit, yet it had been in vain, because if they were not convinced by the *Korân*, they would not be convinced by the greatest miracle².

^d *Therein;*] i. e. In the *Korân*.

^e *And though we had sent down angels unto them, &c.*] For the *Meccans* required that *Mohammed* should either shew them an angel descending from heaven in their sight, or raise their dead fathers, that they might discourse with them, or prevail on God and his angels to appear to them in a body.

¹ *Idem.*

² *Confer Luke xvi. 31.*

soct, in truth and justice; there is none who can change his words^a: he *both* heareth *and* knoweth. But if thou obey the greater part of them who are in the earth, they will lead thee aside from the path of God: they follow an *uncertain* opinion only^b, and speak nothing but lies; verily thy LORD well knoweth those who go astray from his path, and well knoweth those who are *rightly* directed. Eat of that whereon the name of God hath been commemorated^c; if ye believe in his signs: and why do ye not eat of that whereon the name of God hath been commemorated? since he hath plainly declared unto you what he hath forbidden you; except that which ye be compelled to by necessity eat of: many lead *others* into error, because of their appetites, being void of knowledge; but thy LORD well knoweth *who are* the transgressors. Leave both the outside of iniquity, and the inside thereof^d: for they who commit iniquity shall receive the reward of that which they shall have gained. Eat not therefore of that whereon the name of God hath not been commemorated; for this is certainly wickedness: but the devils will suggest unto their friends, that they dispute with you *concerning this precept*; but if ye obey them, ye *are* surely idolaters. Shall he who hath been dead, and whom we have restored unto life, and unto whom we have ordained a light, whereby he may walk among men, *be* as he whose similitude is in darkness, from whence he shall not come forth^e? Thus was that which the infidels are doing, prepared for them. And thus have we placed in every city chief leaders of the wicked *men* thereof^f, that they may act deceitfully therein; but they shall act deceitfully against their own souls only; and they know it not. And when a sign^g cometh unto them, they say, We will by no means believe until a *revelation* be brought unto us, like unto that which hath been delivered unto the messengers of God^h. God best knoweth whom he will appoint for his messengerⁱ. Vileness in the sight of God shall fall upon those who deal wickedly, and a grievous punishment, for that they have dealt deceitfully. And whomsoever

^a *There is none who can change his words.*] Some interpret this of the immutability of God's decree, and the certainty of his threats and promises; others, of his particular promise to preserve the *Korân* from any such alterations or corruptions as they imagine to have happened to the *Pentateuch* and the *Gospel*¹; and others, of the unalterable duration of the *Mohammedan* law, which they hold is to last till the end of the world, there being no other prophet, law, or dispensation to be expected after it.

^b *They follow an uncertain opinion only;*] Imagining that the true religion was that which their idolatrous ancestors professed.

^c See chap. 2. p. 20. and chap. 5. p. 82.

^d *Leave the outside of iniquity, and the inside thereof;*] That is, Both open and secret sins.

^e The persons primarily intended in this passage, were *Hamza*, *Mohammed's* uncle, and

Abu Jahl; others instead of *Hamza* name *Omar*, or *Ammâr*.

^f *And thus have we placed in every city, chief leaders of the wicked men thereof;*] In the same manner as we have done in *Mecca*.

^g *A sign;*] i. e. Any verse or passage of the *Korân*.

^h *We will not believe until a revelation be brought unto us, &c.*] These were the words of the *Korêish*, who thought there were persons among themselves more worthy of the honour of being God's messenger than *Mohammed*.

ⁱ *God best knoweth whom he will appoint for his messenger;*] Literally, *Where he will place his commission.* God, says *al Raïdâwi*, bestows not the gift of prophecy on any one on account of his nobility or riches, but for their spiritual qualifications; making choice of such of his servants as he pleases, and who he knows will execute their commissions faithfully.

¹ See the *Prelim. Disc.* p. 75. and *Kor.* c. 15.

soever God shall please to direct, he will open his breast to receive the faith of ISLAM: but whomsoever he shall please to lead into error, he will render his breast strait and narrow, as though he were climbing up to heaven^a. Thus doth God inflict a terrible punishment on those who believe not. This is the right way of thy LORD. Now have we plainly declared our signs unto those people who will consider. They shall have a dwelling of peace with their LORD, and he shall be their patron, because of that which they have wrought. *Think on the day whereon God shall gather them all together, and shall say, O company of genii^b, ye have been much concerned with mankind^c; and their friends from among mankind shall say, O LORD, the one of us hath received advantage from the other^d, and we are arrived at our limited term^e which thou hast appointed us. God will say, Hell fire shall be your habitation, therein shall ye remain for ever; unless as God shall please to mitigate your pains^f, for thy LORD is wise and knowing. Thus do we set some of the unjust over others of them, because of that which they have deserved. O company of genii and men, did not messengers from among your selves come unto you^g, rehearsing my signs unto you, and forewarning you of the meeting of this your day? They shall answer, We bear witness against our selves: the present life deceived them: and they shall bear witness against themselves that they were unbelievers. This hath been the method of God, dealing with his creatures, because thy LORD would not destroy the cities in their iniquity, while their inhabitants were careless^h. Every one shall have degrees of recompense of that which they shall do; for thy LORD is not regardless of that which they do, and thy LORD is self-sufficient and indued with mercy. If he pleaseth he can destroy you, and cause such as he pleaseth to succeed you, in like manner as he produced you from the posterity of other people. Verily that which is threatened you, shall surely come to pass; neither*

^a *As though he were climbing up to heaven;]* Or had undertaken the most impossible thing in the world. In like manner shall the heart of such a man be incapable of receiving the truth.

^b *O company of genii;]* That is, of devils¹.

^c *Ye have been much concerned with mankind;]* In tempting and seducing them to sin.

^d *The one of us hath received advantage from the other;]* The advantage which men received from the evil spirits, was their raising and satisfying their lusts and appetites; and that which the latter received in return, was the obedience paid them by the former, &c.².

^e *Our limited term, &c.] viz.* The day of resurrection, which we believed not in the other world.

^f *Unless as God shall please to mitigate your pains;]* The commentators tell us that this alleviation of the pains of the damned, will be when they shall be taken out of the fire to drink the boiling water³, or to suffer the extreme

cold, called *al Zambarir*, which is to be one part of their punishment; but others think the respite which God will grant to some before they are thrown into hell, is here intended⁴. According to the exposition of *Ebn Abbas*, these words may be rendred, *Unless him whom God shall please to deliver thence*⁵.

^g *Did not messengers from among your selves come unto you, &c.]* It is the Mohammedan belief that apostles were sent by God for the conversion both of *genii* and of men; being generally of humane race (as *Mohammed*, in particular, who pretended to have a commission to preach to both kinds); according to this passage, it seems there must have been prophets of the race of *genii* also, though their mission be a secret to us.

^h *While their inhabitants were careless;]* Or considered not their danger; but God first sent some prophet to them to warn them of it, and to invite them to repentance.

¹ *Al BEIDAWI.*

² *Idem, JALLALO'DDIN.*

³ *JALLALO'DDIN.*

⁴ *Al BEIDAWI.*

⁵ *See the Prelim. Diss. §. IV. p. 92, &c.*

ther shall ye cause it to fail. Say unto those of Mecca, O my people, act according to your power; verily I will act according to my duty^a: and hereafter shall ye know whose will be the reward of paradise. The ungodly shall not prosper. Those of Mecca set apart unto God a portion of that which he hath produced of the fruits of the earth, and of cattle; and say, This belongeth unto God, (according to their imagination,) and this unto our companions^b. And that which is destined for their companions cometh not unto God; yet that which is set apart unto God cometh unto their companions^c. How ill do they judge! In like manner have their companions induced many of the idolaters to slay their children^d, that they might bring them to perdition, and that they might render their religion obscure and confused unto them^e. But if God had pleased, they had not done this; therefore leave them, and that which they falsely imagine. They also say, These cattle and fruits of the earth are sacred; none shall eat thereof but who we please^f; (according to their imagination;) and there are cattle whose backs are forbidden to be rode on, or laden with burthens^g; and there are cattle on which they commemorate not the name of God when they slay them^h, devising a lie against him: God shall reward them for that which they falsely devise. And they say, That which is in the bellies of these cattleⁱ, is allowed our males to eat, and is forbidden to our wives: but if it prove abortive, then they are both partakers thereof^k. God shall give them the reward of their attributing these things to him: he is knowing and wise. They are utterly lost who have slain their children foolishly^l, without knowledge^m; and have forbidden that which God hath

^a *Act according to your power; and I will act according to my duty;*] That is, Ye may proceed in your rebellion against God and your malice towards me, and be confirmed in your infidelity; but I will persevere to bear your insults with patience, and to publish those revelations which God has commanded me¹.

^b *Our companions;*] i. e. Our idols. In which sense this word is to be taken thro' the whole passage.

^c *As to this custom of the pagan Arabs, see the Prelim. Disc. §. I. p. 16. To what is there said we may add, that the share set apart for God was employed chiefly in relieving the poor, and strangers; and the share of the idols, for paying their priests, and providing sacrifices for them².*

^d *To slay their children;*] Either by that inhuman custom, which prevailed among those of Kendab and some other tribes, of burying their daughters alive, so soon as they were born, if they apprehended they could not maintain them³; or else by offering them to their idols, at the instigation of those who had the custody of their temples⁴.

^e *And render their religion obscure and confused, &c.]* By corrupting with horrid superstitions that religion which Ismael had left to his posterity⁵.

^f *But who we please;*] That is, Those who serve our idols, and are of the male sex; for the women were not allowed to eat of them⁶.

^g *And there are cattle whose backs are forbidden to be rode on, &c.]* Which they superstitiously exempted from such services, in some particular cases; as they did the Babira, the Sâiba, and the Hâmi⁷.

^h *That which is in the bellies of these cattle;*] That is, the fetus or embryo's of the Babira and the Sâiba, which shall be brought forth alive.

ⁱ *But if it prove abortive, they both partake thereof;*] For if those cattle cast their young, the women might eat thereof as well as the men.

^j *See above, note a.*

^k *Without knowledge;*] Not having a due sense of God's providence.

¹ Al BEIDAWI.

² Idem, JALLÂLU'DDIN.

³ See chap. 81.

⁴ Al BEIDAWI.

⁵ Idem.

⁶ Idem.

⁷ See chap. 5. p. 96. and Prelim. Disc. §. V.

hath given them for food, devising a lie against God. They have erred, and were not rightly directed. He it is who produceth gardens of vines, *both those which are supported on trails of wood, and those which are not supported*, and palm-trees, and the corn affording various food, and olives, and pomegranates, alike and unlike unto one another. Eat of their fruit, when they bear fruit, and pay the due thereof on the day whereon ye shall gather it^b; but be not profuse^c, for God loveth not those who are too profuse. And God hath given you some cattle fit for bearing of burthens, and some fit for slaughter only. Eat of what God hath given you for food; and follow not the steps of SATAN, for he is your declared enemy. Four pair^d of cattle hath God given you; of sheep one pair, and of goats one pair. Say unto them, Hath God forbidden the two males, of sheep and of goats, or the two females; or that which the wombs of the two females contain? Tell me with certainty, if ye speak truth. And of camels hath God given you one pair, and of oxen one pair. Say, Hath he forbidden the two males of these, or the two females; or that which the wombs of the two females contain^e? Were ye present when God commanded you this? And who is more unjust than he who deviseth a lie against God^f, that he may seduce men without understanding? Verily God directeth not unjust people. Say, I find not in that which hath been revealed unto me, any thing forbidden unto the eater, that he eat it not, except it be that which dieth of it self, or blood poured forth^g, or swine's flesh: for this is an abomination: or *that which is prophane*, having been slain in the name of some other than of God. But who-so shall be compelled by necessity to eat of these things, not lusting, nor wilfully transgressing, verily thy Lord will be gracious unto him and merciful: Unto the Jews did we forbid every beast having an undivided hoof; and of bullocks and sheep, we forbade them the fat of both; except that which should be on their backs, or their inwards^h, or which should be intermixed with the boneⁱ. This have we rewarded them with, because of their iniquity; and we are surely speakers of

^a *Supported on trails of wood, and not supported;*] Or, as some chuse to interpret the words, *trees or plants which are planted by the labour of man, and those which grow naturally in the desert; and on mountains.*

^b *And pay the due thereof, &c.*] That is, give alms thereof to the poor. And these alms, as *al Beidawi* observes, were what they used to give before the *Zakat*, or legal alms, was instituted; which was done after *Mohammed* had retired from *Mecca*, where this verse was revealed. Yet some are of another opinion, and for this very reason will have the verse to have been revealed at *Medina*.

^c *Be not profuse;*] i. e. Give not so much thereof in alms, as to leave your own families in want; for charity begins at home.

^d *Four pair;*] Or, literally, eight males and females paired together; that is, four of each sex, and two of every distinct kind.

^e *In this passage Mohammed endeavours to convince the Arabs of their superstitious folly, in making it unlawful, one while, to eat the males of these four kinds of cattle; another while, the females; and at another time, their young.*

^f *Who is more unjust than he who deviseth a lie against God, &c.*] The person particularly intended here, some say, was *Amru Ebn Labai*, king of *Hejaz*, a great introducer of idolatry and superstition among the *Arabs*.

^g *Blood poured forth;*] That is, fluid blood; in opposition to what the *Arabs* suppose to be also blood, but not fluid; as the liver and the spleen.

^h *We forbade them the fat, &c.*] See *Levit. vii. 23.* and *iii. 16.*

ⁱ *Or that which is intermixed with the bone;*] viz. The fat of the rumps or tails of sheep, which are very large in the east; a small one weighing ten or twelve pounds, and some no less than three score.

¹ *Al Beidawi.*

² *Idem. See Prelim. Disc. p. 20, and Pocock. Spec. p. 80.*

³ *Al*

of truth. If they accuse thee of imposture; say, Your LORD is indued with extensive mercy; but his severity shall not be averted from wicked people. The idolaters will say, If God had pleased, we had not been guilty of idolatry, neither our fathers; and *pretend that we have not forbidden them any thing*. Thus did they who were before them accuse the prophets of imposture, until they tasted our severe punishment. Say, Is there with you any certain knowledge of *what ye alledge*, that ye may produce it unto us? Ye follow only a false imagination; and ye only utter lies. Say, Therefore unto God *belongeth* the most evident demonstration; for if he had pleased, he had directed you all. Say, Produce your witnesses, who can bear testimony that God hath forbidden this. But if they bear testimony of *this*, do not thou bear testimony with them, nor do thou follow the desires of those who accuse our signs of falshood, and who believe not in the life to come, and equalize idols with their LORD. Say, Come^a; I will rehearse that which your LORD hath forbidden you; *that is to say*, that ye be not guilty of idolatry, and *that ye shew kindness to your parents*, and that ye murder not your children for fear lest ye be reduced to poverty: we will provide for you and them; and draw not near unto hainous crimes^b, neither openly nor in secret; and slay not the soul which God hath forbidden you to slay, unless for a just cause^c. This hath he enjoined you that ye may understand. And meddle not with the substance of the orphan, otherwise than for the improving thereof, until he attain his age of strength; and use a full measure, and a just balance. We will not impose a task on any soul, beyond its ability. And when ye pronounce judgment observe justice, although it be for or against one who is near of kin, and fulfill the covenant of God. This hath GOD commanded you, that ye may be admonished; and *that ye may know* that this is my right way: therefore follow it, and follow not the paths of others, lest ye be scattered from the path of God. This hath he commanded you that ye may take heed. We gave also unto MOSES the book of the Law; a perfect rule unto him who should do right, and a determination concerning all things needful, and a direction, and mercy; that the children of ISRAEL might believe the meeting of their LORD. And this book which we have now sent down, is blessed; therefore follow it and fear God that ye may obtain mercy: lest ye should say, The scriptures were only sent down unto two people^d before us; and we neglected to peruse them with attention^e: or lest ye should say, If a book of divine revelations had been sent down unto us, we would surely have been better directed than they^f. And now hath a manifest declaration come unto you from your LORD,

Q 2

and

* This and the two following verses *Yallala'd-din* supposes to have been revealed at *Medina*.

^b Hainous crimes;] The original word signifies peculiarly fornication, and avarice.

^c Unless for a just cause;] As for murder, apostasy, or adultery¹.

^d Unto two people;] That is, the Jews and the Christians.

^e And we neglected to peruse them, &c.] Either

because we knew nothing of them, or did not understand the language wherein they were written.

¹ We would surely have been better directed than they;] Because of the acuteness of our wit, the clearness of our understanding, and our facility of learning sciences; as appears from our excelling in history, poetry, and oratory, notwithstanding we are an illiterate people².

and a direction and mercy: and who is more unjust than he who deviseth lies against the signs of God, and turneth aside from them? We will reward those who turn aside from our signs with a grievous punishment, because they have turned aside. Do they wait for *any other* than that the angels should come unto them, *to part their souls from their bodies*; or that thy LORD should come to *punish them*; or that some of the signs of thy LORD should come to *pass, shewing the day of judgment to be at hand*? On the day whereon some of thy LORD's signs shall come to pass, its faith shall not profit a soul which believed not before, or wrought not good in its faith^b. Say, Wait ye for *this day*; we surely do wait for it. They who make a division in their religion^c, and become sectaries, have thou nothing to do with them; their affair *belongeth* only unto God. Hereafter shall he declare unto them that which they have done. He who shall appear with good works, shall receive a tenfold recompense for the same; but he who shall appear with evil works, shall receive only an equal *punishment* for the same; and they shall not be treated unjustly. Say, Verily my LORD hath directed me into a right way, a true religion, the sect of ABRAHAM the orthodox; and he was no idolater. Say, Verily my prayers, and my worship, and my life, and my death are *dedicated* unto God, the LORD of all creatures: he hath no companion. This have I been commanded: I am the first Moslem^d. Say, Shall I desire any other LORD besides God? since he is the LORD of all things; and no soul shall acquire *any merits or demerits* but for itself; and no burthened *soul* shall bear the burthen of another^e. Moreover unto your LORD shall ye return; and he shall declare unto you that concerning which ye *now* dispute. It is he who hath appointed you to succeed *your predecessors* in the earth, and hath raised some of you above others by *various degrees of worldly advantages*, that he might prove you by that which he hath bestowed on you. Thy LORD is swift in punishing; and he is *also* gracious and merciful.

CHAP.

* *Al Beidâwi*, from a tradition of *Mohammed*, says that ten signs will precede the last day; viz. the smoke, the beast of the earth, an eclipse in the east, another in the west, and a third in the peninsula of *Arabia*, the appearance of *Antichrist*, the sun's rising in the west, the eruption of *Gog and Magog*, the descent of *Jesus* on earth, and fire which shall break forth from *Aden*¹.

^b *Its faith shall not profit a soul which believed not, &c.*] For faith in the next life will be of no advantage to those who have not believed in this; nor yet faith in this life, without good works.

^c *They who make a division in their religion;*] That is, who believe in part of it, and disbe-

lieve other part of it; or who form schisms therein. *Mohammed* is reported to have declared, that the *Jews* were divided into seventy one sects, and the *Christians* into seventy two: and that his own followers would be split into seventy three sects; and that all of them would be damned, except only one of each².

^d See before, p. 100.

^e *No burthened soul shall bear the burthen of another;*] This was revealed in answer to the pressing instances of the idolaters, who offered to take the crime upon themselves, if *Mohammed* would conform to their worship³.

¹ See the Prelim. Disc. §. IV. p. 79, &c.

² *Al Beidâwi.* — ³ *Idem.*

CHAP. VII.

Intituled, Al ARAF^a; revealed at MECCA^b.

In the name of the most merciful GOD.

AL. M. S.^c A book hath been sent down unto thee : and therefore let there be no doubt in thy breast concerning it ; that thou mayest preach the same, and *that it may be* an admonition unto the faithful. Follow that which hath been sent down unto you from your LORD ; and follow no guides besides him : how little will ye be warned ! How many cities have we destroyed ; which our vengeance overtook by night^d, or while they were reposing themselves at noon-day^e ! And their supplication, when our punishment came upon them, was no other than that they said, Verily we have been unjust. We will surely call those to an account, unto whom *a prophet* hath been sent ; and we will *also* call those to account who have been sent unto them. And we will declare *their actions* unto them with knowledge ; for we are not absent from them. The weighing of *mens actions* on that day shall be just^f ; and they whose balances laden with their good works shall be heavy, are those who shall be happy ; but they whose balances shall be light, are those who have lost their souls, because they injured our signs. And now have we placed you on the earth, and have provided you food therein : *but* how little are ye thankful ! We created you, and afterwards formed you ; and then said unto the angels, Worship ADAM ; and they all worshipped him, except EBLIS, who was not one of those who worshipped^g. GOD said unto him, What hindered thee from worshipping ADAM, since I had commanded thee ? He answered, I am more excellent than he : thou hast created me of fire, and hast created him of clay. GOD said, Get thee down therefore from paradise ; for it is not *fit* that thou behave thy self proudly therein : get thee hence ; thou shalt be one of the contemptible. He answered, Give me respite until the day of resurrection. GOD said, Verily thou shalt be one of those who are respited^h. The devil said, Because thou hast depraved me, I will lay wait for

^a *Al Arâf* signifies the partition between paradise and hell, which is mentioned in this chapter¹.

^b Some however except five or eight verses, begin at these words, *And ask them concerning the city, &c.*

^c The signification of those letters the more sober *Mohammedans* confess GOD alone knows. Some however imagine they stand for, *Allah, Gabriel, Mohammed, on whom be peace.*

^d *Which our punishment overtook by night ;* As it did the inhabitants of Sodom and Gomorrah, to

whom Lot was sent.

^e *Or while they were reposing themselves at noon ;* As happened to the *Midianites*, to whom *Shoaib* preached.

^f See the Prelim. Disc. Sect. IV. p. 89.

^g See chap. 2. p. 4. &c.

^h *Verily thou shalt be one of those who are respited ;* As the time till which the devil is reprieved, is not particularly expressed, the commentators suppose his request was not wholly granted ; but agree that he shall dye, as well as other creatures, at the second sound of the trumpet².

¹ See the Prel. Disc. §. IV. p. 94.
D'HERBELOT, *Bibl. Orient. Art. Eblis.*

² *Al BEIDAWI.* See the Prelim. Disc. §. IV. p. 83. and

for men in thy strait way; then will I come upon them from before, and from behind, and from their right hands, and from their left^a; and thou shalt not find the greater part of them thankful. God said *unto him*, Get thee hence, despised, and driven far away: verily whoever of them shall follow thee, I will surely fill hell with you all: but *as for thee*, O ADAM, dwell thou and thy wife in paradise; and eat of the fruit thereof where-ever ye will; but approach not this tree, lest ye become of the number of the unjust. And SATAN suggested to them both, that he would discover unto them their nakedness, which was hidden from them; and he said, Your LORD hath not forbidden you this tree, for any other reason but lest ye should become angels, or lest ye become immortal. And he swore unto them, saying, Verily I am one of those who counsel you aright. And he caused them to fall through deceit^b. And when they had tasted of the tree, their nakedness appeared unto them^c; and they began to join together the leaves of paradise^d, to cover themselves. And their LORD called to them, saying, Did I not forbid you this tree; and did I not say unto you, Verily SATAN is your declared enemy? They answered, O LORD, we have dealt unjustly with our own souls; and if thou forgive us not, and be not merciful unto us, we shall surely be of those who perish. God said, Get ye down; the one of you an enemy unto the other; and ye shall have a dwelling place upon earth, and a provision for a season. He said, Therein shall ye live, and therein shall ye die, and from thence shall ye be taken forth at the resurrection. O children of ADAM, we have sent down unto you apparel^e, to conceal your nakedness, and fair garments; but the cloathing of piety is better. This is one of the signs of God; that peradventure ye may consider. O children of ADAM, let not SATAN seduce you, as he expelled your parents out of paradise, by stripping them of their cloathing, that he might shew them their nakedness: verily he seeth you, both he and his companions, whereas ye see not them^f. We have appointed the devils to be the patrons

^a I will come upon them from before, and from behind, and from their right hands, and from their left, &c.] i. e. I will attack them on every side that I shall be able. The other two ways, viz. from above, and from under their feet, are omitted, say the commentators, to shew that the devil's power is limited¹.

^b The Mohammedan gospel of Barnabas tells us, that the sentence which God pronounced on the serpent for introducing the devil into paradise², was, that he should not only be turned out of paradise, but that he should have his legs cut off by the angel Michael, with the sword of God; and that the devil himself, since he had rendered our first parents unclean, was condemned to eat the excrements of them and all their posterity; which two last circumstances I do not remember to have read elsewhere. The words of the manuscript are these: *Y llamé [Dios] a la serpiente, y a Michael, aquel que tiene la espada de Dios, y le dixo: Aquesta sierpe es acelerada,*

echala la primera del parayso, y cortale las piernas, y si quisiere caminar, arrastara la vida por tierra. Y llamó a Satanas, el qual vino riendo, y dixole: Porque tu reprobó has engañado a aquellos, y los has hecho inmundos? Yo quiero que toda inmundicia fuya, y de todos sus hijos, en saliendo de sus cuerpos entre por tu boca, porque en verdad ellos han penitencia, y tu quedarás barto de inmundicia.

^c Their nakedness appeared unto them.] Which they had not perceived before; being cloathed, as some say, with light, or garments of paradise, which fell from them on their disobedience. Yabba imagines their nakedness was hidden by their hair.

^d The leaves of paradise:] Which it is said were fig-leaves³.

^e We have sent down unto you apparel:] Not only proper materials, but also ingenuity of mind and dexterity of hand to make use of them⁴.

^f Wherein ye see not them:] Because of the subtilty of their bodies, and their being void of all colour⁵.

¹ AL BEIDAWI.

² See the notes to chap. II. p. 5.

³ Idem.

⁴ Idem.

⁵ JALLALO'DDIN:

patrons of those who believe not: and when they commit a filthy action, they say, We found our fathers *practising* the same; and God hath commanded us *to do it*. Say, Verily God commandeth not filthy actions. Do ye speak concerning God that which ye know not? Say, My LORD hath commanded me *to observe justice*; therefore set your faces *to pray* at every place of worship, and call upon him, approving unto him the sincerity of *your religion*. As he produced you at first, *so unto him* shall ye return. A part of *mankind* hath he directed; and a part hath been justly led into error, because they have taken the devils for *their* patrons besides God, and imagine that they are *rightly* directed. O children of ADAM, take your decent apparel at every place of worship^a, and eat and drink^b, but be not guilty of excess; for he loveth not those who are guilty of excess. Say, Who hath forbidden the decent apparel of God, which he hath produced for his servants, and the good things *which he hath provided* for food? Say, These things *are* for those who believe, in this present life, *but peculiarly* on the day of resurrection^c. Thus do we distinctly explain *our* signs unto people who understand. Say, Verily my LORD hath forbidden filthy actions, both that which is discovered thereof, and that which is concealed, and also iniquity, and unjust violence; and *bath forbidden* you to associate with God that concerning which he hath sent you down no authority, or to speak of God that which ye know not. Unto every nation *there is* a prefixed term; therefore when their term is expired, they shall not have respite for an hour, neither shall they be anticipated. O children of ADAM, verily apostles from among you shall come unto you, who shall expound my signs unto you: whosoever therefore shall fear God and amend, there shall come no fear on them, neither shall they be grieved. But they who shall accuse our signs of falshood, and shall proudly reject them, they shall be the companions of *bell fire*; they shall remain therein for ever. And who is more unjust than he who deviseth a lie concerning God, or accuseth his signs of imposture? Unto these shall be given their portion of *worldly happiness*, according to *what is written* in the book of God's decrees, until our messengers^d come unto them, and shall cause them to die; saying, *Where are the idols* which ye called upon, besides God? They shall answer, They have disappeared from us. And they shall bear witness

^a *Take your decent apparel at every place of worship, &c.*] This passage was revealed to reprove an immodest custom of the pagan Arabs, who used to encompass the *Caaba* naked, because cloaths, they said, were the signs of their disobedience to God¹. The *Sonna* orders that when a man goes to prayers, he should put on his better apparel, out of respect to the divine majesty before whom he is to appear. But as the *Mohammedans* think it indecent, on the one hand, to come into God's presence in a slovenly manner; so they imagine, on the other, that they ought not to appear before him in habits too rich or sumptuous, and particularly in cloaths adorned

with gold or silver, lest they should seem proud.

^b *And eat and drink.*] The sons of *Amer*, it is said, when they performed the pilgrimage to *Mecca*, used to eat no more than was absolutely necessary, and that not of the more delicious sort of food neither; which abstinence they looked upon as a piece of merit, but they are here told the contrary².

^c *But peculiarly on the day of resurrection;*] Because then the wicked, who also partook of the blessings of this life, will have no share in the enjoyments of the next.

^d *Our Messengers;*] viz The angel of death and his assistants.

¹ *Idem, Al BEIDAWI.*

² *Idem.*

ners against themselves, that they were unbelievers. God shall say unto them at the resurrection, Enter ye with the nations which have preceded you, of genii and of men, into bell fire: so often as one nation shall enter, it shall curse its sister^a; until they shall all have successively entered therein. The latter of them shall say of the former of them, O LORD, these have seduced us; therefore inflict on them a double punishment of the fire of bell. God shall answer, *It shall be doubled unto all^b*; but ye know it not. And the former of them shall say unto the latter of them, Ye have not therefore any favour above us; taste the punishment for that which ye have gained. Verily they who shall charge our signs with falshood, and shall proudly reject them, the gates of heaven shall not be opened unto them^c; neither shall they enter into paradise, until a camel pass through the eye of a needle^d; and thus will we reward the wicked doers. Their couch shall be in hell, and over them shall be coverings of fire; and thus will we reward the unjust. But they who believe, and do that which is right, (we will not load any soul but according to its ability,) they shall be the companions of paradise; they shall remain therein for ever. And we will remove all grudges from their minds^e; rivers shall run at their feet, and they shall say, Praised be God, who hath directed us unto this felicity! for we should not have been rightly directed, if God had not directed us: now are we convinced by demonstration that the apostles of our LORD came unto us with truth. And it shall be proclaimed unto them, This is paradise, whereof ye are made heirs, as a reward for that which ye have wrought. And the inhabitants^f of paradise shall call out to the inhabitants of bell fire, saying, Now have we found that which our LORD promised us, to be true: have ye also found that which your LORD promised you, to be true? They shall answer, Yea. And a cryer^g shall proclaim between them, The curse of GOD shall be on the wicked; who turn men aside from the way of God, and seek to render it crooked, and who deny the life to come. And between the blessed and the damned there shall be a vail; and men shall stand on Al ARAF^h, who shall know every one of them by their marksⁱ; and shall call

^a *It shall curse its sister;*] That is, the nation whose example betrayed them into their idolatry and other wickedness.

^b *It is doubled unto you all;*] Unto those who set the example, because they not only transgressed themselves, but were also the occasion of the others transgression; and unto those who followed them, because of their own infidelity, and their imitating an ill example¹.

^c *The gates of heaven shall not be opened unto them;*] That is, when their souls shall, after death, ascend to heaven, they shall not be admitted, but shall be thrown down into the dungeon under the seventh earth².

^d This expression was probably taken from our Saviour's words in the gospel³; tho' it be proverbial in the east.

^e *And we will remove all grudges from their*

minds;] So that whatever differences or animosities there had been between them in their lifetime, they shall now be forgotten, and give place to sincere love and amity. This *Ali* is said to have hoped would prove true to himself and his inveterate enemies, *Osbmán, Telba, and al Zobeir*⁴.

^f *The inhabitants;*] Literally the companions.

^g This cryer, some say, will be the angel *Israfil*.

^h *And men shall stand on al Arâf;*] *Al Arâf* is the name of the wall or partition which, as *Mohammed* taught, will separate paradise from hell⁵. But as to the persons who are to be placed thereon, the commentators differ, as has been elsewhere observed⁶.

ⁱ *Who shall know every one of them by their marks;*]

¹ *Idem.* ² *JALLALO'DDIN. See the Prelim. Disc. ubi sup. p. 78.* ³ *Matth. xix. 24.* ⁴ *Al BEIDAWI.* ⁵ *See the Prelim. Disc. §. IV. p. 94.* ⁶ *See ibid.*

call unto the inhabitants of paradise, *saying*, Peace be upon you: yet they shall not enter therein, although they earnestly desire it^a. And when they shall turn their eyes towards the companions of *hell* fire, they shall say, O LORD, place us not with the ungodly people! And those who stand on *AL ARAF* shall call unto *certain* men^b, whom they shall know by their marks, and shall say, What hath your gathering of *riches* availed you, and that ye were puffed up with pride? Are these the men on whom ye swore that God would not bestow mercy^c? Enter ye into paradise; *there shall come* no fear on you, neither shall ye be grieved^d. And the inhabitants of *hell* fire shall call unto the inhabitants of paradise, *saying*, Pour upon us some water, or of those *refreshments* which God hath bestowed on you^e. They shall answer, Verily God hath forbidden them unto the unbelievers; who made a laughing-stock and a sport of their religion, and whom the life of the world hath deceived: therefore this day will we forget them, as they did forget the meeting of this day, and for that they denied our signs to be from God. And now have we brought unto those of *MECCA* a book of *divine revelations*: we have explained it with knowledge; a direction and mercy unto people who shall believe. Do they wait for any other than the interpretation thereof? On the day whereon the interpretation thereof shall come, they who had forgotten the same before, shall say, Now are we convinced by demonstration that the messengers of our LORD came unto us with truth: shall we therefore have any intercessors, who will intercede for us? or shall we be sent back into the world, that we may do other works than what we did in our life-time? But now have they lost their souls; and that which they impiously imagined, hath fled from them^f. Verily your LORD is God, who created the heavens and the earth in six days; and then ascended his throne: he causeth the night to cover the day; it succeedeth the same swiftly: he also created the sun and the moon, and the stars, which are absolutely subject unto his command. Is not the whole creation, and the empire thereof, his? Blessed be God, the LORD of all creatures! Call upon your

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marks;] i. e. Who shall distinguish the blessed from the damned by their proper characteristics; such as the whiteness and splendor of the faces of the former, and the blackness of those of the latter¹.

^a Yet they shall not enter therein, although they earnestly desire it;] From this circumstance it seems that their opinion is the most probable, who make this intermediate partition a sort of purgatory for those, who tho' they deserve not to be sent to hell, yet have not merits sufficient to gain them immediate admittance into paradise, and will be tantalized here for a certain time with a bare view of the felicity of that place.

^b Certain men;] That is, the chiefs and ring-leaders of the infidels².

^c On whom ye swore that God would not bestow mercy;] These were the inferior and poorer among the believers, whom they despised in their

life-times as unworthy of God's favour.

^d Enter ye into paradise, &c.] These words are directed, by an apostrophe, to the poor and despised believers above mentioned. Some commentators however imagine these and the next preceding words are to be understood of those who will be confined in *al Arâf*; and that the damned will, in return for their reproachful speech, swear that they shall never enter paradise themselves; whereupon God of his mercy shall order them to be admitted by these words³.

^e Or of that which God hath bestowed on you;] i. e. Of the other liquors or fruits of paradise. Compare this passage with the parable of *Dives* and *Lazarus*.

^f The interpretation thereof;] That is, the event of the promises and menaces therein.

^g See Chap. 6. p. 101. not. c.

¹ *Al BEIDAWI.*

² *Idem.*

³ *Idem.*

LORD humbly and in secret ; for he loveth not those who transgress^a. And act not corruptly in the earth, after its reformation^b ; and call upon him with fear and desire : for the mercy of God is near unto the righteous. It is he who sendeth the winds, spread abroad^c before his mercy^d, until they bring a cloud heavy *with rain*, which we drive unto a dead country^e ; and we cause water to descend thereon, by which we cause all *sorts* of fruits to spring forth. Thus will we bring forth the dead *from their graves*^f ; that peradventure ye may consider. From a good country shall its fruit spring forth *abundantly*, by the permission of its LORD ; but from the *land* which is bad, it shall not spring forth otherwise than scarcely. Thus do we explain the signs of *divine providence* unto people who are thankful. We formerly sent NOAH^g unto his people : and he said, O my people, worship God : ye have no other God than him^h. Verily I fear for you the punishment of the great day . The chiefs of his people answered *him*, We surely perceive thee to be in a manifest error. He replied, O my people, there is no error in me ; but I am a messenger from the LORD of all creatures. I bring unto you the messages of my LORD ; and I counsel you aright : for I know from God, that which ye know not. Do ye wonder that an admonition hath come unto you from your LORD by a manⁱ from among you, to warn you, that ye may take heed to yourselves, and

^a *Who transgress ;*] Behaving themselves arrogantly while they pray ; or praying with an obstreperous voice, or a multitude of words and vain repetitions¹.

^b *After its reformation ;*] i. e. After that God hath sent his prophets, and revealed his laws, for the reformation and amendment of mankind.

^c *Spread abroad ;*] Or ranging over a large extent of land. Some copies instead of *nosbran*, which is the reading I have here followed, have *bosbran*, which signifies *good tidings* ; the rising of the wind in such a manner being the forerunner of rain.

^d *Before his mercy ;*] That is, rain. For the east-wind, says *al Beidawi*, raises the clouds, the north-wind drives them together, the south-wind agitates them, so as to make the rain fall, and the south-wind disperses them again².

^e *A dead country ;*] Or a dry and parched land.

^f See the Prelim. Disc. §. IV. p. 79, 83, &c.

^g *Noah* the son of *Lamech*, according to the *Mohammedan* writers, was one of the six principal prophets³, tho^h he had no written revelations delivered to him⁴, and the first who appeared after his great grand-father *Edris* or *Enoch*. They also say he was by trade a carpenter, which they infer from his building the ark, and that the year of his mission was the fiftieth, or, as others say, the fortieth of his age⁵.

That *Noah* was a preacher of righteousness unto

the wicked antediluvians, is testified by scripture⁶. The eastern *Christians* say, that when God ordered *Noah* to build the ark, he also directed him to make an instrument of wood, such as they make use of, at this day, in the east, instead of bells, to call the people to church, and named in *Arabic* *Nâkûs*, and in modern *Greek*, *Semandra* ; on which he was to strike three times every day, not only to call together the workmen that were building the ark, but to give him an opportunity of daily admonishing his people of the impending danger of the deluge, which would certainly destroy them if they did not repent⁷.

Some *Mohammedan* authors pretend *Noah* was sent to convert *Zobâk*, one of the *Persian* kings of the first race, who refused to hearken to him ; and that he afterwards preached God's unity publicly⁸.

^h *Serve God, ye have no other God but him ;*] From these words, and other passages of the *Korân* where *Noah's* preaching is mentioned, it appears that, according to *Mohammed's* opinion, a principal crime of the antediluvians was idolatry⁹.

ⁱ *The great day ;*] viz. Either the day of resurrection, or that whereon the flood was to begin.

^k *By a man ;*] For, said they, if God had pleased, he would have sent an angel, and not a man ; since we never heard of such an instance in the times of our fathers¹⁰.

¹ *Idem.*

² *Idem.*

³ See the Prelim. Disc. p. 75.

⁴ *V. RELAND. de relig. Moh.*

p. 34.

⁵ *Al ZAMAKHSHARI.*

⁶ 2 Pet. ii. 5.

⁷ *EUTYCH. Annal. p. 37.*

⁸ *V. D'HER-*

REL. Bibl. Orient. p. 675.

⁹ See chap. 71. and the Prelim. Disc. §. I. p. 19.

¹⁰ *Al BEIDAWI.*

and that peradventure ye may obtain mercy? And they accused him of imposture: but we delivered him and those who were with him in the ark^a, and we drowned those who charged our signs with falshood; for they were a blind people. And unto the tribe of Ad^b we sent their brother Hud. He said, O my people worship God: ye have no other God than him; will ye not fear him? The chiefs of those among his people who believed not^c, answered, Verily we perceive that thou art guided by folly; and we certainly esteem thee to be one of the liars. He replied, O my people, I am not guided by folly; but I am a messenger unto you from the LORD of all creatures: I bring unto you the messages of my LORD; and I am a faithful counsellor unto you. Do ye wonder that an admonition hath come unto you from your LORD, by a man from among you, that he may warn you? Call to mind how he hath appointed you successors unto the people of Noah^d, and hath added unto you in stature largely^e. Remember the benefits of God, that ye may prosper. They said, Art thou come unto us, that we should worship God alone, and leave the deities which our fathers worshipped? Now bring down that judgment upon us, with which thou threatenest us, if thou speakest truth. Hud answered, Now shall there suddenly fall upon you from your LORD vengeance and indignation. Will ye dispute with me concerning the names which ye have named^f, and your fathers; as to which God hath not revealed unto you any authority? Do ye wait therefore, and I will be one of those who wait with you. And we delivered him, and them who believed with him, by our mercy; and we cut off the uttermost part of those who charged our signs with falshood, and were

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^a And those that were with him in the ark:] That is, those who believed on him, and entered into that vessel with him. Tho' there be a tradition among the Mohammedans, said to have been received from the prophet himself, and conformable to the scripture, that eight persons and no more were saved in the ark, yet some of them report the number variously. One says they were but six, another ten, another twelve, another seventy eight, and another fourscore, half men and half women¹; and that one of them was the elder Jerbam², the preserver, as some pretend, of the Arabian language³.

^b Ad was an ancient and potent tribe of Arabs⁴, and zealous idolaters⁵. They chiefly worshipped four deities, Sákia, Háfedba, Rázeka, and Sâlema; the first, as they imagined, supplying them with rain, the second preserving them from all dangers abroad, the third providing food for their sustenance, and the fourth restoring them to health when afflicted with sickness⁶; according to the signification of the several names.

^c Húd,] Generally supposed to be the same person with Heber⁷; but others say he was the son of Abda'llab, the son of Ribâb, the son of Kbolâd, the son of Ad, the son of Aws or Ux, the son of Aram, the son of Sem⁸.

^d Who believed not:] These words were added because some of the principal men among them believed on Húd, one of whom was Mortbed Ebn Saad⁹.

^e The successors of the people of Noah:] Dwelling in the habitations of the antediluvians, who preceded them not many centuries; or having the chief sway in the earth after them. For the kingdom of Shedad the son of Ad is said to have extended from the sands of Alaj, to the trees of Omân¹⁰.

^f See the Prelim. Disc. p. 7.

^g Concerning the names which ye have named, &c.] That is, concerning the idols and imaginary objects of your worship, to which ye wickedly give the names, attributes, and honour due to the only true God.

¹ Al ZAMAKHSHARI, JALLALO'DDIN, EBN SHOHNAN.

Disc. §. I. p. 8. ³ V. POCOCC. Orat. præfix. Carm. Togrâi.

p. 6, 7. ⁴ ABULFEDA.

⁶ V. D'HERBEL. Bibl. Orient. Art. Houd.

Disc. p. 6.

⁸ Al BRIDAWI.

⁹ Idem.

¹⁰ Idem.

² Idem. See the Prelim.

⁴ See the Prelim. Disc. §. I.

⁷ See the Prel.

not believers^a. And unto *the tribe of THAMUD*^b we sent their brother SALEH^c. He said, O my people, worship GOD: ye have no GOD besides him. Now hath a manifest proof come unto you from your LORD. This she-camel of GOD is a sign unto you^d: therefore dismiss her freely, that she may feed in GOD's earth; and do her no hurt, lest a painful punishment seize you. And call to mind how he hath appointed you successors unto *the tribe of AD*, and hath given you a habitation on earth; ye build *yourselves* castles on the plains thereof, and cut out the mountains into houses. Remember therefore the benefits of GOD, and commit not violence in the earth, acting corruptly. The chiefs among his people who were puffed up with pride, said unto those

^a The dreadful destruction of the *Adites* we have mentioned in another place¹, and shall only add here some further circumstances of that calamity, and which differ a little from what is there said; for the *Arab* writers acknowledge many inconsistencies in the histories of these ancient tribes².

The tribe of *Ad* having been for their incredulity previously chastised with a three years drought, sent *Kail Ebn Iybar* and *Moribed Ebn Saad* with seventy other principal men to the temple of *Mecca* to obtain rain. *Mecca* was then in the hands of the tribe of *Amalek*, whose prince was *Moawiyah Ebn Beer*; and he being without the city when the ambassadors arrived, entertained them there for a month in so hospitable a manner that they had forgotten the business they came about, had not the king reminded them of it, not as from himself, lest they should think he wanted to be rid of them, but by some verses which he put into the mouth of a singing-woman. At which being roused from their lethargy, *Moribed* told them the only way they had to obtain what they wanted, would be to repent and obey their prophet: but this displeasing the rest, they desired *Moawiyah* to imprison him, lest he should go with them; which being done, *Kail* with the rest entering *Mecca*, begged of GOD that he would send rain to the people of *Ad*. Whereupon three clouds appeared, a white one, a red one, and a black one; and a voice from heaven ordered *Kail* to chuse which he would. *Kail* failed not to make choice of the last, thinking it to be laden with the most rain; but when this cloud came over them, it proved to be fraught with the divine vengeance, and a tempest broke forth from it which destroyed them all³.

^b *Thamud* was another tribe of the ancient *Arabs* who fell into idolatry. See the Prelim. Disc. §. I. p. 7.

^c *Saleb*.] *Al Beidat* deduces his genealogy thus. *Saleb*, the son of *Obeid*, the son of *Asaf*, the son of *Masekk*, the son of *Obeid*, the son of *Hadder*, the son of *Thamud*⁴.

^d *This she-camel of GOD is a sign unto you.*] The *Thamudites* insisting on a miracle, proposed to *Saleb* that he should go with them to their festival, and that they should call on their gods, and he on his, promising to follow that deity which should answer. But after they had called on their idols a long time to no purpose, *Jonda Ebn Amru*, their prince, pointed to a rock standing by itself, and bid *Saleb* cause a she-camel big with young to come forth from it, solemnly engaging that if he did, he would believe; and his people promised the same. Whereupon *Saleb* asked it of GOD, and presently the rock, after several throws as if in labour, was delivered of a she-camel answering the description of *Jonda*, which immediately brought forth a young one ready weaned, and, as some say, as big as herself. *Jonda*, seeing this miracle, believed on the prophet, and some few with him; but the greater part of the *Thamudites* remained notwithstanding incredulous. Of this camel the commentators tell several very absurd stories; as that when she went to drink she never raised her head from the well or river till she had drank up all the water in it, and then she offered herself to be milked, the people drawing from her as much milk as they pleased; and some say that she went about the town crying aloud, *If any wants milk let him come forth*⁵.

^e The tribe of *Thamud* dwelt first in the country of the *Adites*, but their numbers increasing, they removed to the territory of *Hejr* for the sake of the mountains, where they cut themselves habitations in the rocks, to be seen at this day.

¹ Prelim. Disc. p. 6.

the Prelim. Disc. p. 7.

Saleb.

² *Al BEIDAWI, V. D'HERBELOT, Bibl. Orient. Art. Houd.*

³ See

⁴ *ABULFEDA, Al ZAMAKHSHARI. V. D'HERBEL. Bibl. Orient. Art.*

⁵ See the Prel. Disc. p. 7.

those who were esteemed weak, *namely*, unto those who believed among them, Do ye know that SALEH hath been sent from his LORD? They answered, We do surely believe in that wherewith he hath been sent. Those who were elated with pride replied, Verily we believe not in that wherein ye believe. And they cut off the feet of the camel^a, and insolently transgressed the command of their LORD^b, and said, O SALEH, cause that to come upon us, with which thou hast threatened us, if thou art *one* of those who have been sent by God. Whereupon a terrible noise from heaven^c assailed them; and in the morning they were found in their dwellings prostrate on their breasts and dead^d. And SALEH departed from them, and said^e, O my people, now have I delivered unto you the message of my LORD; and I advised you well, but ye love not those who advise you well. And remember LOT^f, when he said

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^a *And they cut off the feet of the camel.*] This extraordinary camel frightening the other cattle from their pasture, a certain rich woman named *Oneiza Omm Ganem*, having four daughters, dressed them out and offered one *Kedâr* his choice of them, if he would kill the camel. Whereupon he chose one, and with the assistance of eight other men, hamstrung and killed the dam, and pursuing the young one, which fled to the mountain, killed that also, and divided his flesh among them¹. Others tell the story somewhat differently, adding *Sadaka Binti al Mokhtâr* as a joint conspirator with *Oneiza*, and pretending that the young one was not killed; for they say that having fled to a certain mountain named *Kâra*, he there cried three times, and *Saleh* bid them catch him if they could; for then there might be hopes of their avoiding the divine vengeance; but this they were not able to do, the rock opening after he had cried, and receiving him within it².

^b *And insolently transgressed the command of their LORD, &c.*] Defying the vengeance with which they were threatened; because they trusted in their strong dwellings hewn in the rocks, saying that the tribe of *Ad* perished only because their houses were not built with sufficient strength³.

^c *A terrible noise from heaven.*] Like violent and repeated claps of thunder; which some say was no other than the voice of the angel *Gabriel*⁴, and which rent their hearts⁵. It is said that after they had killed the camel, *Saleh* told them that on the morrow their faces should become yellow, the next day red, and the third day black, and that on the fourth God's vengeance should light on them; and that the first three signs happening accordingly, they sought to put him to death, but God delivered him, by sending him into *Palestine*⁶.

^d *Mohammed* in the expedition of *Tabûc*, which he undertook against the *Greeks* in the ninth year of the *Hejra*, passing by *Hejr*, where this ancient tribe had dwelt, forbade his army, tho' much distressed with heat and thirst, to draw any water there, but ordered them if they had drank of that water to bring it up again, or if they had kneaded any meal with it, to give it their camels⁷; and wrapping up his face in his garment, he set spurs to his mule, crying out, *Enter not the houses of those wicked men, but rather weep, lest that happen unto you, which befel them*. and having so said, he continued galloping full speed with his face muffled up, till he had passed the valley⁸.

^e Whether this speech was made by *Saleh* to them at parting, as seems most probable, or after the judgment had fallen on them, the commentators are not agreed.

^f *Lot.*] The commentators say, conformably to the scripture, that *Lot* was the son of *Haran*, the son of *Azer* or *Terah*, and consequently *Abraham's* nephew, who brought him with him from *Chaldea* into *Palestine*, where, they say, he was sent by God to reclaim the inhabitants of *Sodom* and the other neighbouring cities which were overthrown with it, from the unnatural vice to which they were addicted⁹. And this *Mohammedan* tradition seems to be countenanced by the words of the apostle, that this righteous man dwelling among them, in seeing and bearing vexed his righteous soul from day to day with their unlawful deeds¹⁰; whence it is probable that he omitted no opportunity of endeavouring their reformation: The story of *Lot* is told with further circumstances in the eleventh chapter.

¹ ABULFEDA. ² *Al BEIDAWI. V. D'HERBEL. ubi supra.* ³ *Al KESSAI.* ⁴ See the Prelim. Disc. p. 7.

FED. Vit. Mob. p. 124.

¹⁰ 2 Pet. ii. 8.

⁵ ABULFEDA, *Al BEIDAWI.*

⁶ *Al BOKHARI.*

⁷ *V. D'HERBELOT. Bibl. Orient. Art. Lotb.*

unto his people, Do ye commit a wickedness, wherein no creature hath set you an example? Do ye approach lustfully unto men, leaving the women? Certainly ye are people who transgress *all modesty*. But the answer of his people was no other than that they said *the one to the other*, Expel them ^a your city; for they are men who preserve themselves pure from the crimes which ye commit. Therefore we delivered him and his family, except his wife; she was one of those who staid behind ^b: and we rained a shower of stones upon them ^c. Behold therefore what was the end of the wicked. And unto MADIAN ^d we sent their brother SHOAB ^e. He said unto them, O my people, worship God; ye have no God besides him. Now hath an evident demonstration ^f come unto you from your LORD. Therefore give full measure and just weight, and diminish not unto men ought of their matters ^g; neither act corruptly in the earth, after its reformation ^h. This will be better for you, if ye believe. And beset not every way, threatening the passenger ⁱ; and turning aside from the path of God him who believeth in him, and seeking to make it crooked. And remember, when ye were few, and God multiplied you: and behold, what hath been the end of those who acted corruptly. And if part of you believe in that wherewith I am sent, and part believe not, wait patiently until God judge

^a Expel them, &c.] viz. Lot, and those who believe on him.

^b See chap. 11.

^c See ibid.

^d Madian,] or Midian, was a city of Hejaz, and the habitation of a tribe of the same name, the descendants of Midian, the son of Abraham by Keturah ¹, who afterwards coalesced with the Ismaelites, as it seems; Moses naming the same merchants who sold Joseph to Potiphar, in one place Ismaelites ², and in another Midianites ³.

This city was situated on the red sea, south-east of mount Sinai, and is doubtless the same with the Modiana of Ptolemy; what was remaining of it in Mohammed's time, was soon after demolished in the succeeding wars ⁴, and it remains desolate to this day. The people of the country pretend to shew the well whence Moses watered Jethro's flocks ⁵.

^e Shoab.] Some Mohammedan writers make him the son of Mikail, the son of Yashjar, the son of Madian ⁶; and they generally suppose him to be the same person with the father-in-law of Moses, who is named in scripture Reuel or Raguel, and Jethro ⁷. But Ahmed Ebn Abd'albalim charges those who entertain this opinion with ignorance. Al Kessâi says that his father's name was Sanûn, and that he was first called Boyûn, and

afterwards Shoab; and adds that he was a comely person, but spare and lean, very thoughtful and of few words. Doctor Prideaux writes this name, after the French translation, Cbaib ⁸.

^f An evident demonstration;] This demonstration on the commentators suppose to have been a power of working miracles, tho' the Korân mentions none in particular. However they say (after the Jews) that he gave his son-in-law that wonder-working rod ⁹, with which he performed all those miracles in Egypt and the desert, and also excellent advice and instructions ¹⁰; whence he had the surname of Khatib al anbiyâ, or the preacher to the prophets ¹¹.

^g Give full measure and just weight, &c.] For one of the great crimes which the Midianites were guilty of, was the using of diverse measures and weights, a great and a small, buying by one and selling by another ¹².

^h See before, p. 122. not. b.

ⁱ Beset not every way, threatening the passenger;] Robbing on the high way, it seems, was another crying sin, frequent among these people. But some of the commentators interpret this passage figuratively, of their besetting the way of truth, and threatening those who gave ear to the remonstrances of Shoab ¹³.

¹ Gen. xxv. 2.

² Gen. xxxix. 1.

³ Gen. xxxvii. 36.

⁴ V. GOLII not. in Alfrag. p. 143.

⁵ ABULFEDA Descr. Arab. p. 42. GEOGR. NUB. p. 109.

⁶ ALBRIDAWI, TARIKH MONTAKHAB.

⁷ Exod. ii. 18, iii. 1.

⁸ Life of Mab. p. 74.

⁹ ALBRIDAWI. V. Shalshel. bakkab. p. 12.

¹⁰ Exod. xviii. 13, &c.

¹¹ V. D'HERBELOT, Bibl. Orient. Art. Shoab.

¹² V. ib.

ALBRIDAWI. See Deut. xxv. 13, 14.

¹³ Idem.

judge between us ; for he is the best judge. * The chiefs of his people, who IX: were elated with pride, answered, We will surely cast thee, O SHO'IB, and those who believe with thee, out of our city ; or else thou shalt certainly return unto our religion. He said, What, though we be averse *thereto* ? We shall surely imagine a lie against God, if we return unto your religion, after that God hath delivered us from the same : and we have no *reason* to return unto it, unless God our LORD shall please to *abandon us*. Our LORD comprehendeth every thing by *his* knowledge. In God do we put our trust. O LORD, do thou judge between us and our nation with truth ; for thou art the best judge. And the chiefs of his people, who believed not, said, If ye follow SHO'IB, ye shall surely perish. Therefore a storm from heaven^a assailed them, and in the morning they were found in their dwellings *dead and prostrate*. They who accused SHO'IB of imposture *became* as though they had never dwelt therein ; they who accused SHO'IB of imposture perished themselves. And he departed from them, and said, O my people, now have I performed unto you the messages of my LORD ; and I advised you aright : but why should I be grieved for an unbelieving people ? We have never sent any prophet unto a city, but we afflicted the inhabitants thereof with calamity and adversity, that they might humble themselves. Then we gave *them* in exchange good in lieu of evil, until they abounded, and said, Adversity and prosperity formerly happened unto our fathers, *as unto us*. Therefore we took vengeance on them suddenly, and they perceived it not *before-hand*. But if the inhabitants of *those* cities had believed and feared God, we would surely have opened to them blessings both from heaven and earth. But they charged our *apostles* with falsehood ; wherefore we took vengeance on them, for that which they had been guilty of. Were the inhabitants therefore of *those* cities secure, that our punishment should not fall on them by night, while they slept ? Or were the inhabitants of *those* cities secure that our punishment should not fall on them by day, while they sported ? Were they therefore secure from the stratagem of God^b ? But none will think himself secure from the stratagem of God, except the people who perish. And hath it not manifestly appeared unto those who have inherited the earth after the *former* inhabitants thereof, that, if we please, we can afflict them for their sins ? But we will seal up their hearts ; and they shall not hearken. We will relate unto thee some stories of these cities. Their apostles had come unto them with evident miracles, but they were not *disposed* to believe in that which they had before gainsaid. Thus will God seal up the hearts of the unbelievers. And we found not in the greater part of them any *observance* of *their* covenant ; but we found the greater part of them

^a *A storm from heaven* ;] Like that which destroyed the *Tbamudites*. Some suppose it to have been an earthquake, for the original word signifies either, or both ; and both these dreadful calamities may well be supposed to have jointly executed the divine vengeance.

^b *The stratagem of God* ;] Hereby is figurative-

ly. expressed the manner of God's dealing with proud and ungrateful men, by suffering them to fill up the measure of their iniquity, without vouchsafing to bring them to a sense of their condition by chastisements and afflictions till they find themselves utterly lost, when they least expect it¹.

them wicked doers. Then we sent, after the *abovenamed apostles*, MOSES with our signs unto PHARAOH^a and his princes; who treated them unjustly^b: but behold what was the end of the corrupt doers. And MOSES said, O PHARAOH, verily I am an apostle *sent* from the LORD of all creatures. It is just that I should not speak of God other than the truth. Now am I come unto you with an *evident* sign from your LORD: send therefore the children of ISRAEL away with me. PHARAOH answered, If thou comest with a sign, produce it, if thou speakest truth. Wherefore he cast down his rod; and behold, it *became* a visible serpent^c. And he drew forth his hand *out of his bosom*; and behold it *appeared* white unto the spectators^d. The chiefs of the people of PHARAOH said, This *man* is certainly an expert magician: he seeketh to dispossess you of your land; what therefore do ye direct? They answered, Put off him and his brother *by fair promises for some time*, and *in the mean while* send unto the cities, and assemble *the inhabitants*, that they may bring unto thee every expert magician. So the magicians^e came unto PHARAOH; and they

* *Pharaob*] This was the common title or name of the kings of Egypt, (signifying *king* in the *Coptic* tongue,) as *Ptolemy* was in alter times; and as *Cæsar* was that of the *Roman* emperors, and *Khosrû* that of the kings of *Persia*. But which of the kings of Egypt, this *Pharaob* of *Moses* was, is uncertain. Not to mention the opinions of the *European* writers, those of the east generally suppose him to have been *al Walid*, who, according to some, was an *Arab* of the tribe of *Ad*, or, according to others, the son of *Masâb*, the son of *Riyân*, the son of *Walid*¹ the *Amalekite*². There are historians however who suppose *Kabûs* the brother and predecessor of *al Walid* was the prince we are speaking of; and pretend he lived six hundred and twenty years, and reigned four hundred. Which is more reasonable, at least, than the opinion of those who imagine it was his father *Masâb*, or grandfather *Riyân*³. *Abulfeda* says, that *Masâb* being one hundred and seventy years old, and having no child, while he kept the herds saw a cow calve, and heard her say, at the same time, O *Masâb*, be not grieved, for thou shalt have a wicked son, who will be at length cast into hell. And he accordingly had this *Walid*, who afterwards coming to be king of Egypt, proved an impious tyrant.

* *Who treated them unjustly*;) By not believing therein.

* *A visible serpent*;) the *Arab* writers tell enormous fables of this serpent or dragon. For they say that he was hairy, and of so prodigious a size, that when the opened his mouth,

his jaws were fourscore cubits asunder, and when he laid his lower jaw on the ground, his upper reached to the top of the palace; that *Pharaob* seeing this monster make towards him, fled from it, and was so terribly frightened, that he befouled himself; and that the whole assembly also betaking themselves to their heels, no less than twenty five thousand of them lost their lives in the press. They add that *Pharaob* upon this adjured *Moses* by God who had sent him, to take away the serpent, and promised he would believe on him, and let the *Israelites* go; but when *Moses* had done what he requested, he relapsed, and grew as hardened as before⁴.

* *He drew forth his hand and it became white*;) There is a tradition that *Moses* was a very swarthy man; and that when he put his hand into his bosom, and drew it out again, it became extremely white and splendid, surpassing the brightness of the sun⁵. *Marracci*⁶ says we do not read in scripture that *Moses* shewed this sign before *Pharaob*. It is true, the scripture does not expressly say so, but it seems to be no more than a necessary inference from that passage, where God tells *Moses* that if they will not hearken to the first sign, they will believe the latter sign, and if they will not believe these two signs, then directs him to turn the water into blood⁷.

* *The magicians*;) The *Arabian* writers name several of these magicians, besides their chief priest *Simeon*, viz. *Sadûr*, and *Gbadûr*, *Jaath*, and *Mosfa*, *Warân* and *Zamân*, each of whom came attended with their disciples, amounting in all to several thousands⁸.

¹ See the Prelim. Disc. p. 8. ² ABULFEDA, &c. ³ Kitâb tafîr lobâb, & al Keshâf. ⁴ Al BEIDAWI. ⁵ Idem. ⁶ In Alc. p. 284. ⁷ Exod. iv. 8, 9. ⁸ V. D HERBELOT, Bibl. Orient. art. *Mosfa*, p. 643, &c. Al KESSAI.

they said, Shall we surely receive a reward, if we do overcome? He answered, Yea; and ye shall certainly be of those who approach near unto my throne. They said, O MOSES, either do thou cast down *thy rod first*, or we will cast down *ours*. MOSES answered, Do ye cast down *your rods first*. And when they had cast *them* down, they enchanted the eyes of the men *who were present*, and terrified them; and they performed a great enchantment^a. And we spake by revelation unto MOSES, *saying*, Throw down thy rod. And behold, it swallowed up *the rods* which they had *caused falsely to appear* changed into *serpents*^b. Wherefore the truth was confirmed, and that which they had wrought, vanished. And PHARAOH and his magicians were overcome there, and were rendred contemptible. And the magicians prostrated themselves, worshipping; and they said, We believe in the LORD of all creatures, the LORD of MOSES and AARON^c. PHARAOH said, Have ye believed on him, before I have given you permission? Verily this is a plot which ye have contrived in the city, that ye might cast forth from thence the inhabitants thereof^d. But ye shall surely know *that I am your master*; for I will cause your hands and your feet to be cut off on the opposite sides^e, then will I cause you all to be crucified^f. The magicians answered, We shall certainly return unto our LORD, *in the next life*; for thou takest vengeance on us only because we have believed in the signs of our LORD, when they have come unto us. O LORD, pour on us patience; and cause us to die Moslems^g. And

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^a *And they performed a great enchantment.*] They provided themselves with a great number of thick ropes and long pieces of wood which they contrived, by some means, to move, and make them twist themselves one over the other; and so imposed on the beholders, who at a distance took them to be true serpents¹.

^b *Behold, it swallowed up the rods, &c.*] The expositors add, that when this serpent had swallowed up all the rods and cords, he made directly towards the assembly, and put them into so great a terror, that they fled, and a considerable number were killed in the croud: then MOSES took it up, and it became a rod in his hand as before. Whereupon the magicians declared that it could be no enchantment, because in such case their rods and cords would not have disappeared².

^c *And the magicians prostrated themselves worshipping, &c.*] It seems probable that all the magicians were not converted by this miracle, for some writers introduce *Sadûr* and *Gbadûr* only, acknowledging MOSES's miracle to be wrought by the power of God. These two, they say, were brothers, and the sons of a famous magician, then dead; but on their being sent for to court on this occasion, their mother persuaded them to go to their father's tomb, to ask his advice. Being come to the tomb, the father answered their call, and when they had acquainted him with the af-

fair, he told them, that they should inform themselves whether the rod of which they spoke became a serpent while its masters slept, or only when they were awake; for, said he, enchantments have no effect while the enchanter is asleep, and therefore if it be otherwise in this case, you may be assured that they act by a divine power. These two magicians then, arriving at the capital of Egypt, on enquiry found, to their great astonishment, that when MOSES and AARON went to rest, their rod became a serpent, and guarded them while they slept³. And this was the first step towards their conversion.

^d *This is a plot which ye have contrived, &c.*] i.e. This is a confederacy between you and MOSES, entered into before ye left the city to go to the place of appointment, to turn out the Copts, or native Egyptians, and establish the Israelites in their stead⁴.

^e *On the opposite side;*] That is, your right hands, and your left feet.

^f *And I will cause you all to be crucified.*] Some say PHARAOH was the first inventor of this ignominious and painful punishment.

^g Some think these converted magicians were executed accordingly: but others deny it, and say that the king was not able to put them to death; insisting on these words of the Korân⁵, *You two, and they who follow you, shall overcome.*

¹ AL BEIDAWI. V. D'HERBELOT, *ubi sup.* and Koran, c. 20. ² AL BEIDAWI. ³ V. D'HERBELOT. *ubi sup.* ⁴ AL BEIDAWI. ⁵ Chap. 28.

the chiefs of PHARAOH's people said, Wilt thou let MOSES and his people go, that they may act corruptly in the earth, and leave thee and thy gods^a? PHARAOH answered, We will cause their male children to be slain, and we will suffer their females to live^b; and by that means we shall prevail over them. MOSES said unto his people, Ask assistance of God, and suffer patiently: for the earth is God's, he giveth it for an inheritance unto such of his servants as he pleaseth; and the prosperous end shall be unto those who fear him. They answered, We have been afflicted by having our male children slain, before thou camest unto us, and also since thou hast come unto us. MOSES said, Peradventure it may happen that your LORD will destroy your enemy, and will cause you to succeed him in the earth, that he may see how ye will act therein. And we formerly punished the people of PHARAOH with dearth and scarcity of fruits, that they might be warned. Yet when good happened unto them, they said, This is owing unto us: but if evil befel them, they attributed the same to the ill luck of MOSES, and those who were with him^c. Was not their ill luck with God^d? but most of them knew it not. And they said unto MOSES, Whatever sign thou shew unto us, to inchant us therewith, we will not believe on thee. Wherefore we sent upon them a flood^e, and locusts, and lice^f, and frogs, and blood; distinct miracles: but they behaved proudly, and became a wicked people. And when the plague^g fell on them, they said, O MOSES, intreat thy LORD for us, according to that which he hath covenanted with thee: verily if thou take the plague from off us, we will surely believe thee, and we will let the children of ISRAEL go with thee. But when we had taken the plague from off them, until the term which God had granted them was expired, behold, they broke their promise. Wherefore

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^a *Thy gods*;] Which were the stars, or other idols. But some of the commentators, from certain impious expressions of this prince, recorded in the *Korân*¹, whereby he sets up himself as the only god of his subjects, suppose that he was the object of their worship, and therefore instead of *alibataca*, thy gods, read *ilabatata*, thy worship².

^b *We will cause their male children to be slain, &c.*] That is, We will continue to make use of the same cruel policy to keep the *Israelites* in subjection, as we have hitherto done. The commentators say that *Pharaoh* came to this resolution because he had either been admonished in a dream, or by the astrologers or diviners, that one of that nation should subvert his kingdom³.

^c *To the ill luck of Moses, &c.*] Looking on him and his followers as the occasion of those calamities. The original word properly signifies to take an ominous and sinister presage of any future event, from the flight of birds, or the like.

^d *Was not their ill luck with God?*] By whose will and decree they were so afflicted, as a punish-

ment for their wickedness.

^e *A flood*;] This inundation, they say, was occasioned by unusual rains which continued eight days together, and the overflowing of the *Nile*; and not only covered their lands, but came into their houses, and rose as high as their backs and necks; but the children of *Israel* had no rain in their quarters⁴. As there is no mention of any such miraculous inundation in the *Mosaic* writings, some have imagined this plague to have been either a pestilence, or the small pox, or some other epidemical distemper⁵. For the word *sufân*, which is used in this place, and is generally rendered a deluge, may also signify any other universal destruction or mortality.

^f *Lices*] Some will have these insects to have been a larger sort of tick; others, the young locusts before they have wings⁶.

^g *The plague*;] viz. Any of the calamities already mentioned, or the pestilence which God sent upon them afterwards.

¹ *Ibid.* and chap. 26, &c.MULFED. ² *Al BEIDAWI.*³ *Idem.*⁴ *Idem.*⁵ *Idem.*⁶ *Idem.*

we took vengeance on them, and drowned them in the *red sea*^a; because they charged our signs with falshood, and neglected them. And we caused the people who had been rendred weak, to inherit the eastern parts of the earth and the western parts thereof^b, which we blessed *with fertility*; and the gracious word of thy LORD was fulfilled on the children of ISRAEL, for that they had endured with patience: and we destroyed the *structures* which PHARAOH and his people had made, and that which they had erected^c. And we caused the children of ISRAEL to pass through the sea, and they came unto a people who gave themselves up to *the worship* of their idols^d, and they said, O MOSES, make us a god, in like manner as these people have gods. MOSES answered, Verily ye are an ignorant people: for *the religion* which these follow *will be* destroyed, and that which they do is vain. He said, Shall I seek for you any other god than GOD; since he hath preferred you to the *rest of the world*? And remember when we delivered you from the people of PHARAOH, who grievously oppressed you; they slew your male children, and let your females live: therein was a great trial from your LORD. And we appointed unto MOSES a fast of thirty nights before we gave him the law^e, and we completed them by adding of ten more; and the stated time of his LORD was fulfilled in forty nights. And MOSES said unto his brother AARON, Be thou my deputy among my people during my absence; and behave uprightly, and follow not the way of the corrupt doers. And when MOSES came at our appointed time, and his LORD spake unto him^f, he said, O LORD, Shew me *thy glory*, that I may behold thee. GOD answered, Thou shalt in no wise behold me; but look towards the mountain^g, and if it stand firm in its place, then shalt thou see me. But when his LORD appeared with glory in the mount^h, he reduced it

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to

^a See this wonderful event more particularly described in the tenth and twentieth chapters.

^b *The eastern parts of the earth and the western parts thereof*:] That is, the land of Syria, of which the eastern geographers reckon Palestine a part, and wherein the commentators say the children of Israel succeeded the kings of Egypt and the Amalekites¹.

^c *And we destroyed the structures which Pharaoh and his people had made, &c.*] Particularly the lofty tower which Pharaoh caused to be built, that he might attack the God of Moses².

^d *And they came unto a people who worshipped idols.*] These people some will have to be of the tribe of Amalek, whom Moses was commanded to destroy, and others of the tribe of Lukhm. Their idols, it is said, were images of oxen, which gave the first hint to the making of the golden calf³.

^e *We appointed unto Moses a fast of thirty nights, and we completed them by adding of ten more, &c.*] The commentators say that God, having promised Moses to give him the law, directed him to prepare himself for the high favour of

speaking with God in person, by a fast of thirty days: and that Moses accordingly fasted the whole month of Dhu'lkaada, but not liking the savour of his breath, he rubbed his teeth with a dentifrice, upon which the angels told him, that his breath before had the odour of musk⁴, but that his rubbing his teeth had taken it away. Wherefore God ordered him to fast ten days more, which he did; and these were the first ten days of the succeeding month Dhu'lbaajja. Others however suppose that Moses was commanded to fast and pray thirty days only, and that during the other ten God discoursed with him⁵.

^f *And his LORD spake unto him*:] Without the mediation of any other, and face to face, as he speaks unto the angels⁶.

^g *The mountain*:] This mountain the Mobammedans name al Zabir.

^h *When his LORD appeared with glory in the mount*:] Or, as it is literally, *unto the mount*. For some of the expositors pretend that God ended the mountain with life and the sense of seeing.

¹ Idem. ² V. Kor. ch. 28, and 40. ³ Al BEIDAWI.

⁴ See the Prelim. Disc. §. IV.

p. 109. ⁵ Al BEIDAWI, JALLALO'DDIN.

⁶ Al BEIDAWI, V. D'HERBEL. Bibl. Orient. p. 650.

to dust. And MOSES fell down in a swoon. And when he came to himself, he said, Praise be unto thee! I turn unto thee with repentance, and I am the first of true believers^a. God said unto him, O MOSES, I have chosen thee above all men, by honouring thee with my commissions, and by my speaking unto thee: receive therefore that which I have brought thee, and be one of those who give thanks^b. And we wrote for him on the tables^c an admonition concerning every matter, and a decision in every case^d, and said, Receive this with reverence; and command thy people that they live according to the most excellent precepts thereof. I will shew you the dwelling of the wicked^e. I will turn aside from my signs those who behave themselves proudly in the earth, without justice: and although they see every sign, yet they shall not believe therein; and although they see the way of righteousness yet they shall not take that way; but if they see the way of error they shall take that way. This shall come to pass because they accuse our signs, of imposture, and neglect the same. But as for them who deny the truth of our signs and the meeting of the life to come, their works shall be vain: shall they be rewarded otherwise than according to what they shall have wrought? And the people of MOSES after his departure, took a corporeal calf^f, made of their ornaments^g, which lowed^h. Did they not see that it spake not unto them, neither directed them in the way? yet they took it for their god, and acted wickedly. But when they repented with sorrowⁱ, and saw that they had gone astray, they said, Verily if our LORD have not mercy upon us, and forgive us not, we shall certainly become of the number of those who perish. And when MOSES returned unto his people, full of wrath and indignation, he said, An evil thing is it that ye have committed after my departure; have ye hastened the command of

^a *I am the first of true believers.*] This is not to be taken strictly. See the like expression in chap. 6. p. 100.

^b *The Mohammedans* have a tradition, that MOSES asked to see God on the day of Arafat, and that he received the law on the day they slay the victims at the pilgrimage of Mecca, which days are the ninth and tenth of Dhu'l-hajja.

^c *The tables;*] These tables, according to some, were seven in number, and according to others ten. Nor are the commentators agreed whether they were cut out of a kind of lote-tree in paradise called *al Sedra*, or whether they were chrysolites, emeralds, rubies, or common stone¹. But they say that they were each ten or twelve cubits long; for they suppose that not only the ten commandments but the whole law was written thereon: and some add that the letters were cut quite through the tables so that they might be read on both sides²; which is a fable of the Jews.

^d *An admonition concerning every matter, and a*

decision in every case;] That is, a perfect law, comprehending all necessary instructions as well in regard to religious and moral duties, as the administration of justice.

^e *I will shew you the dwelling of the wicked;*] *Viz.* the desolate habitations of the Egyptians, or those of the impious tribes of *Ad* and *Tamud*, or perhaps hell, the dwelling of the ungodly in the other world.

^f *A corporeal calf;*] That is, as some understand it, consisting of flesh and blood; or, as others, being a mere body or mass of metal, without a soul³.

^g *Of their ornaments;*] Such as their rings and bracelets of gold and silver⁴.

^h *Which lowed;*] See chap. 20. and the notes to chap. 2. p. 6, 7.

ⁱ *Father Marracci* seems not to have understood the meaning of this phrase, having literally translated the Arabic words, *wa lamna sokita fi eidihim*, without any manner of sense, *Et cum cadaver factus fuisset in manibus eorum*.

¹ *Al BEIDAWI.* ² *V. D' HERBEL. ubi supra,*
notes to chap. 2. p. 6, 7. ⁴ *V. ibid.*

³ *Al BEIDAWI.* See chap. 20, and the

of your LORD^a? And he threw down the tables^b, and took his brother by the hair of the head, and dragged him unto him. And AARON said unto him, Son of my mother, Verily the people prevailed against me^c; and it wanted little but they had slain me: make not my enemies therefore to rejoice over me, neither place me with the wicked people. MOSES said, O LORD, forgive me and my brother, and receive us into thy mercy; for thou art the most merciful of those who exercise mercy. Verily as for them who took the calf for their god, indignation shall overtake them from their LORD^d, and ignominy in this life: thus will we reward those who imagine falsehood. But unto them who do evil, and afterwards repent, and believe in God, verily thy LORD will thereafter be clement and merciful. And when the anger of MOSES was appeased, he took the tables^e; and in what was written thereon was a direction and mercy, unto those who feared their LORD. And MOSES chose out of his people seventy men, to go up with him to the mountain at the time appointed by us: and when a storm of thunder and lightening had taken them away^f, he said, O LORD, if thou hadst pleased, thou hadst destroyed them before, and me also; wilt thou destroy us for that which the foolish men among us have committed? This is only thy trial; thou wilt thereby lead into error whom thou pleasest, and thou wilt direct whom thou pleasest. Thou art our protector, therefore forgive us, and be merciful unto us; for thou art the best of those who forgive. And write down for us good in this world, and in the life to come; for unto thee are we directed. GOD answered, I will inflict my punishment on whom I please; and my mercy extendeth over all things: and I will write down good unto those who shall fear me, and give alms, and who shall believe in our signs; who shall follow the apostle, the illiterate prophet^g, whom they shall find written down^h with them in the law and the gospel: he will command them that which is just, and will forbid them that which is evil; and will allow unto them as lawful the good things which were before forbiddenⁱ, and will prohibit those which are bad^k; and he will ease them of their heavy burthen, and of the yokes which were upon them. And those who believe on him, and honour him, and assist him, and follow the light, which hath been sent down with him, shall be happy. Say, O men, Verily I am the messenger of God unto you all^m: unto him belongeth the kingdom

^a Have ye hastened the command of your LORD? By neglecting his precepts, and bringing down his swift vengeance on you.

^b And he threw down the tables;] Which were all broken and taken up to heaven, except one only; and this, they say, contained the threats and judicial ordinances, and was afterwards put into the ark¹.

^c Prevailed against me;] Literally, rendred me weak.

^d See chap. 2. p. 7.

^e The tables;] Or the fragments of that which was left.

^f See chap. 2. p. 7. and chap. 4. p. 79.

^g The illiterate prophet;] That is Mahammad. See the Prelim. Disc. §. II. p. 42.

^h Written down;] i. e. Both foretold by name and certain description.

ⁱ See chap. 3. p. 42.

^k And will prohibit those which are bad;] As the eating of blood and swinea flesh, and the taking of usury, &c.

^l See chap. 2. p. 34.

^m Unto you all;] That is, to all mankind in general, and not to one particular nation, as the former prophets were sent.

dom of heaven and earth; there is no God but he; he giveth life, and he causeth to die. Believe therefore in God and his apostle, the illiterate prophet, who believeth in God and his word; and follow him, that ye may be *rightly* directed. Of the people of MOSES *there is* a party ^a who direct *others* with truth, and act justly according to the same. And we divided them into twelve tribes, *as into so many nations*. And we spake by revelation unto MOSES, when his people asked drink of him, *and we said*, Strike the rock with thy rod; and there gushed thereout twelve fountains ^b, and men knew their *respective* drinking place. And we caused clouds to overshadow them, and manna and quails ^c to descend upon them, *saying*, Eat of the good things which we have given you for food: and they injured not us, but they injured their own souls. And *call to mind* when it was said unto them, Dwell in this city ^d, and eat of the provisions thereof where-ever ye will, and say, Forgive-ness! and enter the gate worshipping: we will pardon you your sins, *and* will give increase unto the well-doers. But they who were ungodly among them changed the expression into another ^e, which had not been spoken unto them. Wherefore we sent down upon them indignation from heaven, because they had transgressed. And ask them concerning the city ^f, which was situate on the sea, when they transgressed on the sabbath day: when their fish came unto them on their sabbath day, *appearing openly on the water*; but on the day whereon they celebrated no sabbath, they came not unto them. Thus did we prove them, because they were wicked doers. And when a party of them ^g said unto the others, Why do ye warn a people whom God will destroy, or will punish with a grievous punishment? They answered, *This is an excuse for us* unto your Lord ^h; and peradventure they will beware. But when they had

^a *Of the people of Moses there is a party who direct others with truth, &c.*] Viz, those Jews who seemed better disposed than the rest of their brethren to receive Mohammed's law; or perhaps such of them as had actually received it. Some imagine they were a Jewish nation dwelling somewhere beyond China, which Mohammed saw the night he made his journey to heaven, and who believed on him ¹.

^b *And there gushed thereout twelve fountains, &c.*] See chap. 2. p. 8.

To what is said in the notes there we may add, that, according to a certain tradition, the stone, on which this miracle was wrought, was thrown down from paradise by Adam, and came into the possession of Shoaib, who gave it with the rod to Moses; and that, according to another, the water issued thence by three orifices on each of the four sides of the stone, making twelve in all, and that it ran, in so many rivulets, to the quarter of each tribe in the camp ².

^c See chap. 2. p. 7.

^d See this passage explained, *ibid.*

^e *Changed the expression into another, &c.*] Pro-

fessor Sike says, that being prone to leave spiritual for worldly matters, instead of *Hittaton* they said *Hintaton*, which signifies *wheat* ³, and comes much nearer the true word than the expression I have in the place last quoted, set down from *Jallalo'ddin*. Whether he took this from the same commentator or not, does not certainly appear, tho' he mentions him just before; but if he did, his copy must differ from that which I have followed.

^f *And ask them concerning the city, &c.*] This city was *Ailah* or *Elatb*, on the red sea; tho' some pretend it was *Midian*, and others *Tiberias*. The whole story is already given in the notes to chap. 2. p. 9. Some suppose the following five or eight verses to have been revealed at *Medina*.

^g *A party of them;*] viz The religious persons among them, who strictly observed the sabbath, and endeavoured to reclaim the others, till they despaired of success. But some think these words were spoken by the offenders, in answer to the admonitions of the others.

^h *An excuse for us, &c.*] That we have done our duty in dissuading them from their wickedness.

¹ *Al BEIDAWI.*

² *Idem.*

³ *Sike, in not. ad Evang. Infant. p. 71.*

had forgotten the admonitions which had been given them, we delivered those who forbade *them* to do evil; and we inflicted on those who had transgressed, a severe punishment, because they had acted wickedly. And when they proudly refused *to desist* from what had been forbidden them, we said unto them, Be ye *transformed into apes*, driven away *from the society* of men. And remember when thy LORD declared that he would surely send against *the Jews*, until the day of resurrection, *some nation* who should afflict them with a grievous oppression^a: for thy LORD is swift in punishing, and he is also ready to forgive and merciful: and we dispersed them among the nations in the earth. Some of them are upright persons, and some of them are otherwise. And we proved them with prosperity and with adversity, that they might return *from their disobedience*; and a succession of *their posterity* hath succeeded after them, who have inherited the book of the law, who receive the temporal goods of this world^b, and say, It will surely be forgiven us: and if a temporal advantage like the former be offered them, they accept it *also*. Is not the covenant of the book of the law established with them, that they should not speak of God *ought* but the truth^c? Yet they diligently read that which is therein. But the injoyment of the next life *will be* better for those who fear God *than the wicked gains of these people*; (Do ye not therefore understand?) and for those who hold fast the book of the law, and are constant at prayer: for we will by no means suffer the reward of the righteous to perish. And when we shook the mountain of SINAI over them^d, as though it had been a covering, and they imagined that it was falling upon them; and we said, Receive the law which we have brought you, with reverence; and remember that which is contained therein, that ye may take heed. And when thy LORD drew forth their posterity from the loins of the sons of ADAM^e, and took them to witness against themselves, saying, Am not I your LORD? They answered, Yea: we do bear witness. *This was done* lest ye should say, at the day of resurrection, Verily we were negligent as to this matter, *because we were not apprized thereof*: or lest ye should say, Verily our fathers were formerly guilty of idolatry, and we are *their posterity* who have succeeded them; wilt thou therefore destroy us for that which vain men have committed? Thus do we explain

^a See chap. 5: p. 91. not. h.

^b *And received the temporal goods of this world;*] By accepting of bribes for wresting judgment, and for corrupting the copies of the Pentateuch; and by extorting of usury, &c.¹

^c *That they should not speak of God ought but the truth;*] Particularly by giving out that God will forgive their corruption without sincere repentance and amendment.

^d See chap. 2. p. 9. not. a.

^e *And when thy LORD drew forth their posterity from the loins of the sons of Adam, &c.*] This was done in the plain of Dabia in India, or, as others imagine, in a valley near Mecca. The commentators tell us that God stroked Adam's

back, and extracted from his loins his whole posterity, which should come into the world until the resurrection, one generation after another; that these men were actually assembled all together in the shape of small ants, which were endued with understanding; and that after they had, in the presence of the angels, confessed their dependance on God, they were again caused to return into the loins of their great ancestor². From this fiction it appears that the doctrine of pre-existence is not unknown to the Mobammedans; and there is some little conformity between it and the modern theory of generation *ex animalculis in semine marium*.

¹ AL BEIDAWI.

² *Idem*, JALLALO'DDIN, YAHYA. V. D'HERBELOT, *Bibl. Orient.* p. 54:

plain our signs, that they may return from their vanities. And relate unto the Jews the history of him unto whom we brought our signs^a, and he departed from them; wherefore SATAN followed him, and he became one of those who were seduced. And if we had pleased, we had surely raised him thereby unto wisdom; but he inclined unto the earth, and followed his own desire^b. Wherefore his likeness is as the likeness of a dog, which, if thou drive him away, putteth forth his tongue, or, if thou let him alone, putteth forth his tongue also. This is the likeness of the people, who accuse our signs of falsehood. Rehearse therefore this history unto them, that they may consider. Evil is the similitude of those people who accuse our signs of falsehood and injure their own souls. Whomsoever God shall direct, he will be rightly directed; and whomsoever he shall lead astray, they shall perish. Moreover we have created for hell many of the genii and of men; they have hearts by which they understand not, and they have eyes by which they see not, and they have ears by which they hear not. These are like the brute beasts; yea they go more astray: these are the negligent. God hath most excellent names^c: therefore call on him by the same; and withdraw from those who use his names perversely^d: they shall be rewarded for that which they shall have wrought. And of those whom we have created there are a people who direct others with truth, and act justly according thereto^e. But those who devise lies against our signs, we will suffer them to fall gradually into ruin, by a method which they know not^f: and I will grant them to enjoy a long and prosperous life; for my stratagem is effectual. Do they not consider that there is no devil in their companion^g? He is no other than a public preacher. Or do

^a And relate unto the Jews the history of him unto whom we brought our signs, &c.] Some suppose the person here intended to be a Jewish rabbi, or one Ommeyn Ebn Abi'salt, who read the scriptures and found thereby that God would send a prophet about that time, and was in hopes that he might be the man; but when Mohammed declared his mission, believed not on him thro' envy. But according to the more general opinion, it was Balaam the son of Beor, of the Canaanitish race, well acquainted with part, at least, of the scripture, having even been favoured with some revelations from God; who being requested by his nation to curse Moses and the children of Israel, refused it at first, saying, *How can I curse those who are protected by the angels?* But afterwards he was prevailed on by gifts; and he had no sooner done it, than he began to put out his tongue like a dog, and it hung down upon his breast¹.

^b But he inclined unto the earth, and followed his own desire;] Loving the wages of unrighteousness, and running greedily after error for reward².

^c God hath most excellent names;] Expressing his glorious attributes. Of these the Moham-

medan Arabs have no less than ninety nine, which are reckoned up by Marracci³.

^d Who use his name perversely;] As did Walli Ebn al Mogbeira; who hearing Mohammed give God the title of *al Rahmân*, or the merciful, laughed aloud, saying that he knew none of that name, except a certain man who dwelt in Yamama⁴: or as the idolatrous Meccans did, who deduced the names of their idols from those of the true God; deriving, for example, *Allât* from *Allah*; *al Uzza* from *al Azîz*, the mighty, and *Manât* from *al Mannân*, the bountiful⁵.

^e Of those whom we have created there are a people who direct others with truth, &c.] As it is said a little above, that God hath created many to eternal misery, so here he is said to have created others to eternal happiness⁶.

^f We will suffer them to fall gradually into ruin, &c.] By flattering them with prosperity in this life, and permitting them to sin in an uninterrupted security; till they find themselves unexpectedly ruined⁷.

^g Do they not consider that there is no devil in their companion? Viz. in Mohammed; whom they

^a AL BEIDAWI, JALLALO'DDIN, AL ZAMAKHSHARI. V. D'HERBEL. *Bibl. Orient. Art. Balaam.* ² 2 Pet. ii. v. Jude 11. ³ In *Alc.* p. 414. ⁴ MARRAC. *vit. Mab.* p. 19. ⁵ AL BEIDAWI, JALLALO'DDIN. See the *Prelim. Disc.* p. 18. ⁶ AL BEIDAWI. ⁷ *Idem.*

do they not contemplate the kingdom of heaven and earth, and the things which God hath created; and consider that peradventure it may be that their end draweth nigh? And in what new declaration will they believe, after this? He whom God shall cause to err, shall have no director; and he shall leave them in their impiety, wandering in confusion. They will ask thee concerning the *last* hour; at what time its coming is fixed? Answer, Verily the knowledge thereof is with my LORD; none shall declare the fixed time thereof, except he. *The expectation thereof* is grievous in heaven and on earth¹: it shall come upon you no otherwise than suddenly. They will ask thee, as though thou wast well acquainted therewith. Answer, Verily the knowledge thereof is with God alone: but the greater part of men know it not. Say, I am able neither to procure advantage unto my self, nor to avert mischief from me, but as God pleaseth. If I knew the secrets of God, I should surely enjoy abundance of good, neither should evil befall me. Verily I am no other than a denouncer of threats, and a messenger of good tidings unto people who believe. It is he who hath created you from one person, and out of him produced his wife, that he might dwell with her; and when he had known her, she carried a light burthen for a time, wherefore she walked easily therewith. But when it became more heavy², they called upon God their LORD, saying, If thou give us a child rightly shaped, we will surely be thankful. Yet when he had given them a child rightly shaped, they attributed companions unto him, for that which he had given them³. But far be that from God, which they

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they gave out to be possessed when he went up to mount *Safâ*, and from thence called to the several families of each respective tribe in order, to warn them of God's vengeance if they continued in their idolatry⁴.

¹ *After this;*] i. e. After they have rejected the *Korân*. For what more evident revelation can they hereafter expect²?

² *The expectation thereof is grievous, in heaven and on earth;*] Not only to men and genii, but to the angels also.

³ *But when it became more heavy, &c.*] That is, when the child grew bigger in her womb.

⁴ *They attributed companions unto him, &c.*] For the explaining of this whole passage the commentators tell the following story.

They say that when Eve was big with her first child, the devil came to her and asked her whether she knew what she carried within her, and which way she should be delivered of it; suggesting that possibly it might be a beast. She, being unable to give an answer to this question, went in a fright to Adam, and acquainted him with the matter, who not knowing what to think of it, grew sad and pensive. Whereupon the devil appeared to her again, (or, as others say, to Adam,) and pretended that he by his

prayers would obtain of God that she might be safely delivered of a son in Adam's likeness, provided they would promise to name him *Abd'lbareth*, or the servant of *al Hareth*, (which was the devil's name among the angels) instead of *Abd'allah*, or the servant of God, as Adam had designed. This proposal was agreed to, and accordingly, when the child was born, they gave it that name; upon which it immediately died³. And with this Adam and Eve are here taxed, as an act of idolatry. The story looks like a rabbinical fiction, and seems to have no other foundation than Cain's being called by *Moses* *Obed adamab*, that is, a tiller of the ground, which might be translated into Arabic by *Abd'albareth*.

But *al Beidawi*, thinking it unlikely that a prophet, (as Adam is by the *Mohammedans* supposed to have been,) should be guilty of such an action, imagines the *Korân* in this place means *Kosai*, one of *Mohammed's* ancestors, and his wife, who begged issue of God, and having four sons granted them, called their names *Abd Menâf*, *Abd Shams*, *Abd'al Uzza*, and *Abd'al Dâr*, after the names of four principal idols of the *Koreish*. And the following words also he supposes to relate to their idolatrous posterity.

¹ *Al Beidawi.* ² *Idem.* ³ *Idem.* YAHYA. V. D'HERBELOT, *Bibl. Orient.* p. 438.
& SEEDEN, *de jure nat. sec. Hebr. lib.* 5. c. 8.

they associated *with him*! Will they associate *with him* false gods which create nothing, but are themselves created; and can neither give them assistance, nor help themselves? And if ye invite them to the *true* direction, they will not follow you: it will be equal unto you, whether ye invite them, or whether ye hold your peace. Verily the *false deities* whom ye invoke besides God, are servants like unto you*. Call therefore upon them, and let them give you an answer, if ye speak truth. Have they feet, to walk with? Or have they hands, to lay hold with? Or have they eyes, to see with? Or have they ears, to hear with? Say, Call upon your companions, and then lay a snare for me, and defer it not; for God is my protector, who sent down the book of the KORAN; and he protecteth the righteous. But they whom ye invoke besides him, cannot assist you, neither do they help themselves; and if ye call on them to direct you, they will not hear. Thou seest them look towards thee, but they see not. Use indulgence^b, and command that which is just, and withdraw far from the ignorant. And if an evil suggestion from SATAN be suggested unto thee, to divert thee from thy duty, have recourse unto God; for he heareth and knoweth. Verily they who fear God, when a temptation from SATAN assaileth them, remember the divine commands, and behold, they clearly see the danger of sin, and the wiles of the devil. But as for the brethren of the devils, they shall continue them in error; and afterwards they shall not preserve themselves therefrom. And when thou bringest not a verse of the KORAN unto them they say, Hast thou not put it together? Answer, I follow that only which is revealed unto me from my LORD. This book containeth evident proofs from your LORD, and is a direction and mercy unto people who believe. And when the KORAN is read, attend thereto, and keep silence; that ye may obtain mercy. And meditate on thy LORD in thine own mind, with humility and fear, and without loud speaking, evening and morning; and be not one of the negligent. Moreover the angels who are with my LORD, do not proudly disdain his service, but they celebrate his praise and worship him.

CHAP.

* *Are servants like unto you*:] Being subject to the absolute command of God. For the chief idols of the Arabs were the sun, moon, and stars¹.

^b *Use indulgence.*] Or, as the words may also be translated, Take the superabundant overplus; meaning that Mohammed should accept such vo-

luntary alms from the people as they could spare. But the passage, if taken in this sense, was abrogated by the precept of legal alms, which was given at Medina.

^c *Hast thou not put it together?*] i. e. Hast thou not yet contrived what to say; or canst thou obtain no revelation from God?

¹ See the Prelim. Disc. p. 13, &c.

C H A P. VIII.

Intituled, The Spoils^a; revealed at MEDINA^b.

In the name of the most merciful GOD.

They will ask thee concerning the spoils: Answer, The *division of the spoils belongeth unto God and the apostle*^c. Therefore fear God, and compose the matter amicably among you; and obey God and his apostle, if ye are true believers. Verily the true believers are *those* whose hearts fear when God is mentioned, and whose faith increaseth when his signs are rehearsed unto them, and *who* trust in their LORD; who observe the stated times of prayer, and give alms out of that which we have bestowed on them. These are really believers: they shall have *superior* degrees of *felicity* with their LORD, and forgiveness, and an honourable provision. As thy LORD brought thee forth from thy house^d, with truth; and part of the believers were averse to thy directions^e: they disputed with thee concerning the truth, after it had

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been

^a This chapter was occasioned by the high disputes which happened about the division of the spoils taken at the battle of *Bedr*¹, between the young men, who had fought, and the old men who had staid under the ensigns; the former insisting they ought to have the whole, and the latter, that they deserved a share². To end the contention, *Mohammed* pretended to have received orders from heaven to divide the booty among them equally, having first taken thereout a fifth part for the purposes which will be mentioned hereafter.

^b Except seven verses, beginning at these words, *And call to mind when the unbelievers plotted against thee, &c.* Which some think were revealed at *Mecca*.

^c *The division of the spoils belongeth unto God and the apostle;*] It is related that *Saad Ebn Abi Wakkâr*, one of the companions, whose brother *Omair* was slain in this battle, having killed *Said Ebn al As*, took his sword, and carrying it to *Mohammed*, desired that he might be permitted to keep it; but the prophet told him, that it was not his to give away, and ordered him to lay it with the other spoils. At this repulse, and the loss of his brother, *Saad* was greatly disturbed; but in a very little while this chapter was revealed, and thereupon *Mohammed* gave him the sword, saying, You asked this sword of

me when I had no power to dispose of it, but now I have received authority from God to distribute the spoils, you may take it³.

^d *As thy LORD brought thee forth from thy house;*] i. e. From *Medina*. The particle *as* having nothing in the following words to answer it, *Al Beidawi* supposes the connexion to be, that the division of the spoils belonged to the prophet, notwithstanding his followers were averse to it, as they had been averse to the expedition itself.

^e *And part of the believers were averse to thy directions;*] For the better understanding of this passage, it will be necessary to mention some farther particulars relating to the expedition of *Bedr*.

Mohammed having received private information (for which he pretended he was obliged to the angel *Gabriel*) of the approach of a caravan belonging to the *Koreish*, which was on its return from *Syria* with a large quantity of valuable merchandize, and was guarded by no more than thirty, or, as others say, forty men, set out with a party to intercept it. *Abu Sofiân*, who commanded the little convoy, having notice of *Mohammed's* motions, sent to *Mecca* for succours; upon which *Abu Jahl*, and all the principal men of the city, except only *Abu Labeb*, marched to his assistance, with a body of nine hundred and

¹ See chap. 3. p. 35.

² *Al Beidawi*, *Jallalo'ddin*.

³ *Al Beidawi*.

been made known unto them^a; no otherwise than as if they had been led forth to death, and had seen it *with their eyes*^b. And call to mind when God promised you one of the two parties, that it should be *delivered* unto you^c; and ye desired that the party which was not furnished with arms^d should be *delivered* unto you: but God purposed to make known the truth in his words, and to cut off the uttermost part of the unbelievers^e; that he might *verify* the truth, and destroy falsehood, although the wicked were averse *thereto*. When ye asked assistance of your LORD^f, and he answered you, *Verily I will assist you with a thousand*^g angels, following one another *in order*. And this God designed only as good tidings^h for you, and that your hearts might thereby rest secure: for victory is from God alone; and God is mighty and wise. When

and fifty men. Mohammed had no sooner received advice of this, than Gabriel descended with a promise that he should either take the caravan, or beat the succours; whereupon he consulted with his companions which of the two he should attack. Some of them were for setting upon the caravan, saying, that they were not prepared to fight such a body of troops as were coming with *Abu Jabl*: but this proposal Mohammed rejected, telling them that the caravan was at a considerable distance by the sea-side, whereas *Abu Jabl* was just upon them. The others however insisted so obstinately on pursuing the first design of falling on the caravan, that the prophet grew angry, but by the interposition of *Abu Becr*, *Omar*, *Saad Ebn Obadgh*, and *Mokdad Ebn Amiru*, they at length acquiesced to his opinion. Mokdad in particular, assured him they were all ready to obey his orders, and would not say to him, as the children of Israel did to *Moses*, *Go thou and thy LORD to fight, for we will sit here*ⁱ; but, *Go thou and thy LORD to fight, and we will fight with you*. At this Mohammed smiled, and again sat down to consult with them, applying himself chiefly to the *Ansars* or *helpers*; because they were the greater part of his forces, and he had some apprehension lest they should not think themselves obliged by the oath they had taken to him at *al Akaba*^j, to assist him against any other than such as should attack him in *Medina*. But *Saad Ebn Moadh*, in the name of the rest, told him that they had received him as the apostle of God, and had promised him obedience, and were therefore all to a man ready to follow him where he pleased, though it were into the sea. Upon which the prophet ordered them in God's name to attack the succours, assuring them of the victory^k.

^l *They disputed with thee concerning the truth, &c.* That is, concerning their success against

Abu Jabl and the *Koreish*; notwithstanding they had God's promise to encourage them.

^m *As if they had been led forth to death, &c.* The reason of this great backwardness was the smallness of their number, in comparison of the enemy, and their being unprepared; for they were all foot, having but two horses among them, whereas the *Koreish* had no less than a hundred horseⁿ.

^o *When God promised you one of the two parties.* That is, either the caravan, or the succours from Mecca. Father Marracci mistaking *al* and *al nasir*, which are appellatives and signify the caravan and the troop or body of succours, for proper names, has thence coined two families of the *Koreish* never heard of before, which he calls *Airenses* and *Napbirenses*^p.

^q *The party which was not furnished with arms.* viz. The caravan, which was guarded by no more than forty horse; whereas the other party was strong and well appointed.

^r *But God would make known the truth, &c.* As if he had said, Your view was only to gain the spoils of the caravan, and to avoid danger; but God designed to exalt his true religion by extirpating its adversaries^s.

^t *When ye asked assistance of your LORD, &c.* When Mohammed's men saw they could not avoid fighting, they recommended themselves to God's protection; and their prophet prayed with great earnestness, crying out, O God, fulfil that which thou hast promised me; O God, if this party be cut off, thou wilt be no more worshipped on earth. And he continued to repeat these words till his cloak fell from off his back^u.

^v *A thousand angels.* Which were afterwards reinforced with three thousand more^w. Wherefore some copies instead of a *thousand*, read *thousands* in the plural.

^x See chap. 3. p. 51.

¹ Koran, chap. 5. p. 85.

V. ABULFED. vit. Mob. p. 56.

V. ABULFED. vit. Mob. p. 58.

² See the Prelim. Disc. p. 48.

³ MARRACC. in Al. p. 297.

⁸ See chap. 3. p. 36, and 51.

³ AL BEIDAWI.

⁶ AL BEIDAWI.

⁴ Idem.

⁷ Idem.

When a sleep fell on you as a security from him, and he sent down upon you water from heaven, that he might thereby purify you, and take from you the abomination of SATAN^a, and that he might confirm your hearts, and establish your feet thereby. Also when thy LORD spake unto the angels, saying, Verily I am with you; wherefore confirm those who believe. I will cast a dread into the hearts of the unbelievers. Therefore strike off their heads, and strike off all the ends of their fingers^b. This shall they suffer, because they have resisted GOD and his apostle: and whosoever shall oppose GOD and his apostle, verily GOD will be severe in punishing him. This shall be your punishment; taste it therefore: and the infidels shall also suffer the torment of hell fire. O true believers, when ye meet the unbelievers marching in great numbers against you, turn not your backs unto them: for whoso shall turn his back unto them on that day, unless he turneth aside to fight, or retreateth to another party of the faithful^c, shall draw on himself the indignation of GOD, and his abode shall be hell; an ill journey shall it be thither! And ye slew not those who were slain at Bedr your selves, but GOD slew them^d. Neither didst thou, O Mobammed, cast the gravel into their eyes, when thou didst seem to cast it; but GOD cast it^e, that he might prove the true believers by a gracious trial from himself; for GOD heareth and knoweth. This was done that GOD might also weaken the crafty devices of the unbelievers. If ye desire a decision of the matter between us, now hath a decision come unto you^f: and if ye desist from opposing the apostle, it will be better for you. But if ye return to attack him, we will also return to his assistance; and your forces shall not be of advantage unto you at all, although they be numerous; for GOD is with the faithful. O true believers, obey GOD and his apostle, and turn not back from him, since ye hear the admonitions of the KORAN. And be not as those who say, We hear, when they do not hear. Verily the worst sort of beasts in the sight of GOD, are the deaf and the dumb, who understand not. If GOD had known any good in them, he would certainly have caused them

^a When a sleep fell on you, &c.] It is related, that the spot where Mobammed's little army lay, was a dry and deep sand, into which their feet sunk as they walked, the enemy having the command of the water; and that having fallen asleep, the greater part of them were disturbed with dreams, when the devil suggested to them, that they could never expect GOD's assistance in the battle, since they were cut off from the water, and besides suffering the inconvenience of thirst, must be obliged to pray without washing, tho' they imagined themselves to be the favourites of GOD, and that they had his apostle among them. But in the night rain fell so plentifully, that it formed a little brook, and not only supplied them with water for all their uses, but made the sand between them and the infidel army firm enough to bear them; whereupon the diabolical suggestions ceased¹.

^b Therefore strike off their heads, &c.] This is the punishment expressly assigned the enemies of the Mobammedan religion; tho' the Moslems did not inflict it on the prisoners they took at Bedr, for which they are reprehended in this chapter.

^c Unless he turneth aside to fight, or retreateth to another party, &c.] That is, if it be not downright running away, but done either with design to rally and attack the enemy again, or by way of feint or stratagem, or to succour a party which is hard pressed, &c.²

^d See chap. 3. p. 36. not. a.

^e See *ibid*.

^f If ye desire a decision, &c.] These words are directed to the people of Mecca; whom Mobammed derides, because the Koreish, when they were ready to set out from Mecca, took hold of the curtains

¹ Al BEIDAWI.

² *Idem*

them to hear^a: and if he had caused them to hear, they would surely have turned back, and have retired afar off. O true believers, answer God and his apostle, when he inviteth you unto that which giveth you life; and know that God goeth between a man and his heart^b, and that before him ye shall be assembled. Beware of sedition^c; it will not affect those who are ungodly among you, particularly, *but all of you in general*; and know that God is severe in punishing. And remember when ye were few, and reputed weak in the land^d; ye feared lest men should snatch you away; but God provided you a place of refuge, and he strengthened you with his assistance, and bestowed on you good things, that ye might give thanks. O true believers, deceive not God and his apostle^e; neither violate your faith, against your own knowledge. And know that your wealth, and your children are a temptation unto you^f; and that with God is a great reward. O true believers, if ye fear God, he will grant you a distinction^g, and will expiate your sins from you, and will forgive you; for God is indued with great liberality. And call to mind when the unbelievers plotted against thee, that they might either detain thee in bonds, or put thee to death, or expel thee *the city*^h; and they plotted against

thine of the *Qanda*, saying, O God grant the victory to the superior army, the party that is most rightly directed, and the most honourableⁱ.

^a *To hear*;] That is, to hearken to the remonstrances of the *Korân*. Some say that the infidels demanded of *Mohammed* that he should raise *Kosai*, one of his ancestors, to life, to bear witness to the truth of his mission, saying, he was a man of honour and veracity, and they would believe his testimony: but they are here told that it would have been in vain^j.

^b *God goeth between a man and his heart*;] Not only knowing the innermost secrets of his heart, but over-ruling a man's designs, and disposing him either to belief or infidelity.

^c *Sedition*;] The original word signifies any epidemical crime, which involves a number of people in its guilt; and the commentators are divided as to its particular meaning in this place.

^d *In the land*;] *Viz.* at *Mecca*. The persons here spoken to are the *Mohâjerin*, or refugees who fled from thence to *Medina*.

^e *Deceive not God and his apostle, &c.*] *Al Beidawi* mentions an instance of such treacherous dealing in *Abu Lobâba*, who was sent by *Mohammed* to the tribe of *Koreidba*, then besieged by that prophet for having broken their league with him and perfidiously gone over to the enemies at the war of the ditch^k, to persuade them to surrender at the discretion of *Saad Ebn Moadh* prince of the tribe of *Aws*, their confederates, which proposal they had refused. But *Abu Lobâba's* family and effects being in the hands of those of *Koreidba*, he acted directly contrary to

his commission, and instead of persuading them to accept *Saad* as their judge, when they asked his advice about it, drew his hand across his throat, signifying that he would put them all to death. However he had no sooner done this than he was sensible of his crime, and going into a mosque tied himself to a pillar, and remained there seven days without meat or drink, till *Mohammed* forgave him.

^f *Your wealth and your children are a temptation unto you*;] As they were to *Abu Lobâba*.

^g *Distinction*;] i. e. A direction that you may distinguish between truth and falsehood; or success in battle to distinguish the believers from the infidels; or the like.

^h *And call to mind when the unbelievers plotted against thee, &c.*] When the *Meccans* heard of the league entered into by *Mohammed* with those of *Medina*, being apprehensive of the consequence, they held a council, whereat they say the devil assisted in the likeness of an old man of *Najd*. The point under consideration being what they should do with *Mohammed*, *Abu'lakhrari* was of opinion that he should be imprisoned, and the room walled up, except a little hole, thro' which he should have necessities given him, till he died. This the devil opposed, saying that he might probably be released by some of his own party. *Hebbam Ebn Amru* was for banishing him: but his advice also the devil rejected, insisting that *Mohammed* might engage some other tribes in his interest, and make war on them. At length *Abu Jabl* gave his opinion for putting him to death; and pro-

ⁱ *Idem.*

^j *Idem.* See chap. 6. p. 110. *dit. Mab.* p. 76. and the notes to chap. 33.

^k See *PRID. life of Mab.* p. 85. *ABULF.*

against thee: but God laid a plot against them^a; and God is the best layer of plots. And when our signs are repeated unto them, they say, We have heard; if we pleased we could certainly pronounce a composition like unto this: this is nothing but fables of the ancients^b. And when they said, O God, if this be the truth from thee, rain down stones upon us from heaven, or inflict on us some other grievous punishment^c. But God was not disposed to punish them, while thou wast with them; nor was God disposed to punish them when they asked pardon^d. But they have nothing to offer in excuse why God should not punish them, since they hindered the believers from visiting the holy temple^e, although they are not the guardians thereof^f. The guardians thereof are those only who fear God; but the greater part of them know it not. And their prayer at the house of God is no other than whistling and clapping of the hands^g. Taste therefore the punishment, for that ye have been unbelievers. They who believe not, expend their wealth to obstruct the way of God^h: they shall expend it, but afterwards it shall become matter of sighing and regret unto them, and at length they shall be overcome; and the unbelievers shall be gathered together into hell; that God may distinguish the wicked from the good, and may throw the wicked one upon the other, and may gather them all in a heap, and cast them into hell. These are they who shall perish. Say unto the unbelievers, that if they desist from opposing thee, what is already past shall be forgiven them; but if they return to attack thee, the exemplary punishment of the former opposers of the prophets is already past, and the like shall be inflicted on them. Therefore fight against them until

proposed the manner; which was unanimously approvedⁱ.

^a But God laid a plot against them:] Revealing their conspiracy to Mohammed, and miraculously assisting him to deceive them and make his escape^j; and afterwards drawing them to the battle of Badr.

^b See chap. 6. p. 101.

^c This was the speech of Al Nedar Ebn al Hareth^k.

^d When they asked pardon:] Saying, God forgive us! Some of the commentators however suppose the persons who asked pardon were certain believers, who stayed among the infidels; and others think the meaning to be, that God would not punish them, provided they asked pardon.

^e Since they hindered the believers from visiting the holy temple:] Obliging them to stay from Mecca, and not permitting them so much as to approach the temple, in the expedition of al Hodaihiya^l.

^f Although they were not the guardians thereof:] Because of their idolatry, and indecent deportment there. For otherwise the Koreish had a

right to the guardianship of the Caaba, and it was continued in their tribe and in the same family even after the taking of Mecca^m.

^g Their prayer at the house of God is no other than whistling and clapping of the hands.] It is said that they used to go round the Caaba nakedⁿ, both men and women, whistling at the same time through their fingers, and clapping their hands. Or, as others say, they made this noise on purpose to disturb Mohammed when at his prayers, pretending to be at prayers also themselves^o.

^h They who believe not, expend their wealth to obstruct the way of God, &c.] The persons particularly meant in this passage were twelve of the Koreish, who gave each of them ten camels every day to be killed for provisions for their army in the expedition of Badr; or, according to others, the owners of the effects brought by the caravan, who gave great part of them to the support of the succours from Mecca. It is also said that Abu Sofian, in the expedition of Qbad, hired two thousand Arabs who cost him a considerable sum, besides the auxiliaries which he had obtained gratis^p.

ⁱ AL BRIDAWI. See the Prelim. Disc. p. 50.

^j See *ibid.*

^k AL BRIDAWI.

^l See

the Prelim. Disc. p. 52.

^m See chap. 4. p. 68. not. f.

ⁿ See chap. 7. p. 119.

^o AL BEI-

DAWI.

^p *Idem.*

til there be no opposition *in favour of idolatry*, and the religion be wholly God's. If they desist, verily God seeth that which they do: but if they turn back, know that God is your patron; *he is* the best patron, and the best helper. * And know that whenever ye gain any *spoils*, a fifth part thereof X. belongeth unto God, and to the apostle, and *his* kindred, and the orphans, and the poor, and the traveller^a; if ye believe in God, and that which we have sent down unto our servant on the day of distinction^b, on the day whereon the two armies met: and God is almighty. When ye were *incamped* on the hithermost side of the valley^c, and they were *incamped* on the further side, and the caravan *was* below you^d; and if ye had mutually appointed to come to a battle, ye would certainly have declined the appointment^e; but *ye were brought to an engagement without any previous appointment*, that God might accomplish the thing which was decreed to be done^f, that he who perisheth *hereafter* may perish after demonstrative evidence, and that he who liveth may live by the same evidence. God both heareth and knoweth. When thy LORD caused the enemy to appear unto thee in thy sleep, *few in number*^g; and if he had caused them to appear numerous unto thee, ye would have been disheartened and would have disputed concerning the matter^h: but God preserved you from this; for he knoweth the innermost parts of the breasts of men. And when he caused them to appear unto you, when ye met, *to be few in your eyes*ⁱ; and diminished your numbers in their eyes^k; that God might accomplish the thing which

^a *A fifth part of the spoils belongeth unto God, and his apostle, &c.*] According to this law, a fifth part of the spoils is appropriated to the particular uses here mentioned, and the other four fifths are to be equally divided among those who were present at the action: but in what manner or to whom the first fifth is to be distributed, the Mohammedan doctors differ, as we have elsewhere observed¹. Tho' it be the general opinion that this verse was revealed at Bedr, yet there are some who suppose it was revealed in the expedition against the Jewish tribe of Kainakâ, which happened a little above a month after².

^b *The day of distinction* ;] i. e. Of the battle of Bedr; which is so called because it distinguished the true believers from the infidels.

^c *On the hithermost side* ;] Which was much more inconvenient than the other, because of the deep sand and want of water.

^d *And the caravan was below you* ;] viz. By the sea side, making the best of their way to Mecca.

^e *Ye would have declined the appointment* ;] Because of the great superiority of the enemy, and the disadvantages ye lay under.

^f *That God might fulfil the thing that was decreed, &c.*] By granting a miraculous victory to

the faithful, and overthrowing their enemies; for the conviction of the latter, and the confirmation of the former³.

^g *With which vision Mohammed acquainted his companions for their encouragement*

^h *And would have disputed,*] Whether ye should attack the enemy or fly.

ⁱ *And when he caused them to appear few in your eyes* ;] It is said that Ebn Mas'ud asked the man who was next him, whether he did not see them to be about seventy; to which he replied that he took them to be an hundred⁴.

^k *And diminished your numbers in their eyes* ;] This seeming contradictory to a passage in the third chapter⁵, where it is said that the Moslems appeared to the infidels to be twice their own number, the commentators reconcile the matter, by telling us that just before the battle began, the prophet's party seemed fewer than they really were, to draw the enemy to an engagement; but that so soon as the armies were fully engaged, they appeared superior, to terrify and dismay their adversaries. It is related that Abu Jahl at first thought them so inconsiderable a handful, that he said one camel would be as much as they could all eat⁶.

¹ See the Prelim. Disc. §. VI.

² Al BEIDAWI.

³ Idem.

⁴ Idem.

⁵ Pag. 36.

⁶ Al BEIDAWI, JALLAL'ODDIN, YAHYA.

which was decreed to be done : and unto God shall all things return. O true believers, when ye meet a party of the infidels, stand firm, and remember God frequently, that ye may prosper : and obey God and his apostle, and be not refractory, lest ye be discouraged, and your success depart from you ; but persevere with patience, for God is with those who persevere. And be not as those who went out of their houses in an insolent manner, and to appear with ostentation unto men^a, and turned aside from the way of God ; for God comprehendeth that which they do. And remember when SATAN prepared their works for them^b, and said, No man shall prevail against you to day ; and I will surely be near to assist you. But when the two armies appeared in sight of each other, he turned back on his heels, and said, Verily I am clear of you : I certainly see that which ye see not ; I fear God, for God is severe in punishing^c. When the hypocrites, and those in whose hearts there was an infirmity, said, Their religion hath deceived these men^d : but whosoever confideth in God cannot be deceived ; for God is mighty and wise. And if thou didst behold when the angels cause the unbelievers to die : they strike their faces and their backs^e, and say unto them, Taste ye the pain of burning : this shall ye suffer for that which your hands have sent before you^f ; and because

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^a Who went out of their houses with insolence and ostentation, &c.] These were the Meccans, who marching to the assistance of the caravan, and being come as far as *Johfa*, were there met by a messenger from *Abu Sofian*, to acquaint them that he thought himself out of danger, and therefore they might return home ; upon which *Abu Jabl*, to give the greater opinion of the courage of himself and his comrades, and of their readiness to assist their friends, swore that they would not return till they had been at *Bedr*, and had there drank wine, and entertained those who should be present, and diverted themselves with singing-women¹. The event of which bravado was very fatal, several of the principal *Koreish*, and *Abu Jabl* in particular, losing their lives in the expedition.

^b When Satan prepared their works for them ;] By inciting them to oppose the prophet.

^c Some understand this passage figuratively, of the private instigation of the devil, and of the defeating of his designs and the hopes with which he had inspired the idolaters. But others take the whole literally, and tell us that when the *Koreish*, on their march, bethought themselves of the enmity between them and the tribe of *Kendana*, who were masters of the country about *Bedr*, that consideration would have prevailed on them to return, had not the devil appeared in the likeness of *Soraka Ebn Malec*, a principal person of that tribe, and promised them that they should

not be molested, and that himself would go with them. But when they came to join battle, and the devil saw the angels descending to the assistance of the Moslems, he retired ; and *al Hareth Ebn Hebbam*, who had him then by the hand, asking him whither he was going, and if he intended to betray them at such a juncture, he answered, in the words of this passage, *I am clear of you, for I see that which ye see not*; meaning the celestial succours. They say further, that when the *Koreish*, on their return, laid the blame of their overthrow on *Soraka*, he swore that he did not so much as know of their march till he heard they were routed : and afterwards, when they embraced *Mohammedism*, they were satisfied it was the devil².

^d Their religion hath deceived these men ;] In tempting them to so great a piece of folly, as to attack so large a body of men with such a handful.

^e When the angels caused the unbelievers to die, &c.] This passage is generally understood of the angels who slew the infidels at *Bedr*, and who fought (as the commentators pretend) with iron maces, which shot forth flames of fire at every stroke³. Some however imagine that the words hint, at least, at the examination of the sepulchre, which the *Mohammedans* believe every man must undergo after death, and will be very terrible to the unbelievers⁴.

^f See chap. 2. p. 12. not. h.

¹ *Al BIDAUL*. ² *Idem*, JALLALO'DDIN. IV. p. 76, &c.

³ *Idem*.

⁴ See the Prelim Disc. §.

cause God is not unjust towards *his* servants. *These have acted* according to the wont of the people of PHARAOH, and of those before them, who disbelieved in the signs of God : therefore God took them away in their iniquity ; for God *is* mighty, and severe in punishing. This *hath come to pass* because God changeth not *his* grace, wherewith he hath favoured any people, until they change that which is in their souls ; and for that God *both* heareth and seeth. According to the wont of the people of PHARAOH, and of those before them, who charged the signs of their LORD with imposture, *have they acted* : wherefore we destroyed them in their sins, and we drowned the people of PHARAOH ; for they were all unjust persons. Verily the worst cattle in the sight of God are those who are *obstinate* infidels, and will not believe. As to those who enter into a league with thee, and afterwards violate their league at every convenient opportunity^a, and fear not God ; if thou take them in war, disperse, by making them an example, those who shall come after them, that they may be warned ; or if thou apprehend treachery from any people, throw back *their league* unto them, with like treatment ; for God loveth not the treacherous. And think not^b that the unbelievers have escaped God's vengeance^c, for they shall not weaken the power of God : Therefore prepare against them what force ye are able, and troops of horse, whereby ye may strike a terror into the enemy of God, and your enemy, and into other *infidels* besides them, whom ye know not, but God knoweth them. And whatsoever ye shall expend in the defence of the religion of God, it shall be repaid unto you, and ye shall not be treated unjustly. And if they incline unto peace, do thou *also* incline thereto ; and put thy confidence in God, for it is he who heareth and knoweth. But if they seek to deceive thee, verily God *will be* thy support. It is he who hath strengthened thee with his help, and with *that of* the faithful ; and hath united their hearts. If thou hadst expended whatever *riches are* in the earth, thou couldest not have united their hearts^d, but God united them ; for he *is* mighty and wise. O prophet, God is thy support, and such of the true believers who followeth thee^e. O prophet, stir up the faithful to war : if twenty of you persevere *with constancy*, they shall overcome two hundred, and if there be one hundred of you, they shall overcome a thousand of those who believe not ; because they are a people which do not understand. Now hath God eased you, for he knew that ye were weak. If there be an hundred of you who persevere *with constancy*, they shall overcome two hundred ; and if there be a thousand of you, they shall overcome two thousand

^a *Who enter into a league with thee, and afterwards violate their league, &c.*] As did the tribe of Koreidha¹.

^b *Think not, &c.*] Some copies read it in the third person, *Let not the unbelievers think, &c.*

^c *That the unbelievers have escaped God's vengeance ;* viz. Those who made their escape from Bedr.

^d *Thou couldest not have united their hearts ;*] Because of the inveterate enmity which reigned

among many of the Arab tribes ; and therefore this reconciliation is reckoned by the commentators as no inconsiderable miracle, and a strong proof of their prophet's mission.

^e This passage, as some say, was revealed in a plain called *al Beidâ*, between Mecca and Medina, during the expedition of Bedr ; and, as others, in the sixth year of the the prophet's mission, on the occasion of Omar's embracing Moham-medism.

¹ See before p. 142. and chap. 33.

thousand^a, by the permission of God; for God is with those who persevere. It hath not been granted unto any prophet, that he should possess captives, until he had made a great slaughter of the infidels in the earth^b. Ye seek the accidental goods of this world, but God regardeth the life to come; and God is mighty and wise. Unless a revelation had been previously delivered from God, verily a severe punishment had been inflicted on you, for the ransom which ye took from the captives at Bedr^c. Eat therefore of what ye have acquired^d, that which is lawful, and good; for God is gracious and merciful. O prophet, say unto the captives who are in your hands, If God shall know any good to be in your hearts, he will give you better than what hath been taken from you^e; and he will forgive you, for God is gracious and merciful. But

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^a See Levit. xxvi. 8. Josh. xxiii. 10.

^b Until he had made a great slaughter of infidels, &c.] Because severity ought to be used where circumstances require it, tho' clemency be more preferable where it may be exercised with safety. While the Mohammedans therefore were weak, and their religion in its infancy, God's pleasure was that the opposers of it should be cut off, as is particularly directed in this chapter. For which reason they are here upbraided with their preferring the lucre of the ransom to their duty.

^c Unless a revelation had previously been delivered, a great punishment had been inflicted on you for the ransom which ye took, &c.] That is, had not the ransom been, in strictness, lawful for you to accept, by God's having in general terms allowed you the spoil and the captives, ye had been severely punished.

Among the seventy prisoners which the Moslems took in this battle, were Al Abbās, one of Mohammed's uncles, and Okail the son of Abu Tāleb and brother of Ali: when they were brought before Mohammed, he asking the advice of his companions what should be done with them, Abu Becr was for releasing them on their paying ransom, saying, that they were near relations to the prophet, and God might possibly forgive them on their repentance; but Omar was for striking off their heads, as professed patrons of infidelity. Mohammed did not approve of the latter advice, but observed that Abu Becr resembled Abraham, who interceded for offenders, and that Omar was like Naab, who prayed for the utter extirpation of the wicked antediluvians; and thereupon it was agreed to accept a ransom from them and their fellow captives. Soon after which, Omar, going into the prophet's tent, found him and Abu Becr weeping, and asking them the reason of their tears, Mohammed acquainted him that this verse had been revealed, condemn-

ing their ill-timed lenity towards their prisoners, and that they had narrowly escaped the divine vengeance for it, adding, that if God had not passed the matter over, they had certainly been destroyed to a man, excepting only Omar, and Saad Ebn Moadh, a person of as great severity, and who was also for putting the prisoners to death¹. Yet did not this crime go absolutely unpunished neither: for in the battle of Obod the Moslems lost seventy men, equal to the number of prisoners taken at Bedr²; which was so ordered by God, as a retaliation or atonement for the same.

^d Of what ye have acquired;] i. e. Of the ransom which ye have received of your prisoners. For, it seems, on this rebuke, they had some scruple of conscience whether they might convert it to their own use or not³.

^e If God shall know any good to be in your hearts, he will give you better than what hath been taken from you;] That is, If ye repent and believe, God will make you abundant retribution for the ransom ye have now paid. It is said that this passage was revealed on the particular account of al Abbās, who being obliged by Mohammed, tho' his uncle, to ransom both himself and his two nephews, Okail, and Nawfal Ebn al Hareth, complained that he should be reduced to beg alms of the Koreish as long as he lived. Whereupon Mohammed asked him what was become of the gold which he delivered to Omm al Fadl when he left Mecca, telling her that he knew not what might befall him in the expedition, and therefore if he lost his life, she might keep it herself for the use of her and her children? Al Abbās demanded who told him this; to which Mohammed replied, that God had revealed it to him. And upon this al Abbās immediately professed Islamism, declaring that none could know of that affair ex-

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¹ Idem.

² See chap. 3. p. 52.

³ Al BELDAWI.

if they seek to deceive thee^a, verily they have deceived God before; wherefore he hath given thee power over them: and God is knowing and wise. Moreover they who have believed, and have fled their country, and employed their substance and their persons in fighting for the religion of God, and they who have given the prophet a refuge among them, and have assisted him, these shall be deemed the one nearest of kin to the other^b. But they who have believed, but have not fled their country, shall have no right of kindred at all with you, until they also fly. Yet if they ask assistance of you on account of religion, it belongeth unto you to give them assistance; except against a people between whom and yourselves there shall be a league subsisting: and God seeth that which ye do. And as to the infidels, let them be deemed of kin the one to the other. Unless ye do this, there will be a sedition in the earth, and grievous corruption. But as for them who have believed, and left their country, and have fought for God's true religion, and who have allowed the prophet a retreat among them, and have assisted him, these are really believers; they shall receive mercy, and an honourable provision. And they who have believed since, and have fled their country, and have fought with you, these also are of you. And those who are related by consanguinity shall be deemed the nearest of kin to each other, preferably to strangers, according to the book of God; God knoweth all things.

cept God, because he gave her the money at midnight. Some years after, al Abbâs reflecting on this passage, confessed it to be fulfilled; for he was then not only possessed of a large substance, but had the custody of the well Zemzem, which, he said, he preferred to all the riches of Mecca¹.

^a To deceive thee;] By not paying the ransom agreed on.

^b They shall be deemed the nearest of kin to each other;] And shall consequently inherit one another's substance, preferably to their relations by blood. And this, they say, was practised for some time, the Mobâjerûn and Ansârs being judged heirs to one another, exclusive of the deceased's other kindred, till this passage was abrogated by the following; Those who are related, by blood shall be deemed the nearest of kin to each other.

¹ Idem. V. D'HERBEL. Bibl. Orient. Art. Abbas.

CHAP. IX.

Intituled, The Declaration of immunity^a; revealed at
MEDINA.

A Declaration of immunity from God and his apostle, unto the idolaters with

^a The reason why the chapter had this title appears from the first verse. Some, however, give it other titles, and particularly that of Repentance, which is mentioned immediately after.

It is observable that this chapter alone has not the auspiciatory form, *In the name of the most merciful God*, prefixed to it; the reason of which omission, as some think, was, because these words imply a concession of security, which is utterly taken away by this chapter, after a fixed

time; wherefore some have called it the chapter of Punishment: others say that Mohammed (who died soon after he had received this chapter) having given no direction where it should be placed, nor for the prefixing the *Bismillah* to it, as had been done to the other chapters; and the argument of this chapter bearing a near resemblance to that of the preceding, his companions differed about it; some saying that both chapters were but one, and together made the seventh of

with whom ye have entred into league^a. Go to and fro in the earth *securely* four months^b; and know that ye shall not weaken God, and that God will disgrace the unbelievers. And a declaration from God and his apostle unto the people, on the day of the greater pilgrimage^c, that God is clear of the idolaters, and his apostle *also*. Wherefore if ye repent, this will be better for you; but if ye turn back, know that ye shall not weaken God: and denounce unto those who believe not, a painful punishment. Except such of the idolaters with whom ye shall have entred into a league, and who afterwards shall not fail you in any instance, nor assist any *other* against you^d. Wherefore perform the covenant *which ye shall have made* with them, until their time *shall be elapsed*; for God loveth those who fear him. And when the months *wherein ye are not allowed to attack them* shall be past, kill the idolaters wheresoever ye shall find them^e, and take them *prisoners*, and besiege them,

of the seven long ones, and others that they were two distinct chapters; whereupon to accommodate the dispute, they left a space between them, but did not interpose the distinction of the *Bismillah*¹.

It is agreed that this chapter was the last which was revealed; and the only one, as *Mohammed* declared, which was revealed entire and at once, except the hundred and tenth.

Some will have the two last verses to have been revealed at *Mecca*.

^a *A declaration of immunity from God and his apostle, &c.*] Some understand this sentence of the *immunity* or *security* therein granted to the infidels, for the space of four months; but others think that the words properly signify, that *Mohammed* is here declared by God, to be absolutely free and discharged from all truce or league with them, after the expiration of that time²: and this last seems to be the truest interpretation.

Mohammed's thus renouncing all league with those who would not receive him as the apostle of God, or submit to become tributary, was the consequence of the great power to which he was now arrived. But the pretext he made use of, was the treachery he had met with among the *Jewish* and idolatrous *Arabs*; scarce any keeping faith with him, except *Banu Damra*, *Banu Kenâna*, and a few others³.

^b *Go to and fro in the earth securely four months*:] These months were *Shawâl*, *Dhu'lkaada*, *Dhu'l-bajja*, and *Moharram*; the chapter being revealed in *Shawâl*. Yet others compute them from the tenth of *Dhu'l-bajja*, when the chapter was published at *Mecca*, and consequently make them

expire on the tenth of the former *Rabî*⁴.

^c *On the day of the greater pilgrimage*:] viz. The tenth of *Dhu'l-bajja*, when they slay the victims at *Mina*; which day is their great feast, and completes the ceremonies of the pilgrimage. Some suppose the adjective *greater* is added here to distinguish the pilgrimage made at the appointed time, from *lesser pilgrimages*, as they may be called, or *visitations* of the *Caaba*, which may be performed at any time of the year; or else because the concourse at the pilgrimage this year was greater than ordinary, both *Moslems* and *Idolaters* being present at it.

The promulgation of this chapter was committed by *Mohammed* to *Ali*, who rode for that purpose on the prophet's slit-eared camel from *Medina* to *Mecca*, and on the day abovementioned, standing up before the whole assembly at *Akaba*, told them, that he was the messenger of the apostle of God unto them; whereupon they asking him what was his errand, he read twenty or thirty verses of the chapter to them; and then said, *I am commanded to acquaint you with four things*, 1. *That no idolater is to come near the temple of Mecca after this year*; 2. *That no man presume to compass the Caaba naked for the future*⁵, 3. *That none but true believers shall enter paradise*, and, 4. *That public faith is to be kept*⁶.

^d *Except such of the idolaters who shall not fail you, &c.*] So that notwithstanding *Mohammed* renounces all league with those who had deceived him, he declares himself ready to perform his engagements to such as had been true to him.

^e *Wherever ye find them*:] Either within or without the sacred territory.

¹ *Idem*, JALLALO'DDIN, YAHYA, &c. ZAMAKSH. JALLALO'DDIN. vii. *Mob.* p. 127, &c.

² *Al BEIDAWI.*

³ *Idem.*

⁴ *Idem*, *Al*

⁵ *See before, chap. 7. p. 119.*

⁶ *Al BEIDAWI. V. ABULFED.*

them, and lay wait for them in every convenient place. But if they shall repent, and observe the appointed times of prayer, and pay the legal alms, dismiss them freely; for God is gracious and merciful. And if any of the idolaters shall demand protection of thee, grant him protection, that he may hear the word of God; and afterwards let him reach the place of his security^a. This *shalt thou do*, because they are people which know not *the excellency of the religion thou preachest*. How shall the idolaters be admitted into a league with God and with his apostle; except those with whom ye entered into a league at the holy temple^b? So long as they behave with fidelity towards you, do ye also behave with fidelity towards them; for God loveth those who fear him. How can they be admitted into a league with you, since, if they prevail against you, they will not regard in you *either* consanguinity or faith? They will please you with their mouths, but their hearts will be averse from you; for the greater part of them are wicked doers. They sell the signs of God for a small price, and obstruct his way; it is certainly evil which they do. They regard not in a believer *either* consanguinity or faith; and these are the transgressors. Yet if they repent, and observe the appointed times of prayer, and give alms, *they shall be deemed* your brethren in religion. We distinctly propound *our* signs unto people who understand. But if they violate their oaths, after their league, and revile your religion, oppose the leaders of infidelity, (for there is no trust in them,) that they may desist from their treachery. Will ye not fight against people who have violated their oaths, and conspired to expel the apostle of God; and who of their own accord assaulted you the first time^c? Will ye fear them? But it is more just that ye should fear God, if ye are true believers. Attack them *therefore*; God shall punish them by your hands, and will cover them with shame, and will give you the victory over them; and he will heal the breasts of the people who believe^d, and will take away the indignation of their hearts: for God will be turned unto whom he pleaseth; and God is knowing and wise. Did ye imagine that ye should be abandoned, whereas God did not yet know those among you who fought for his religion, and took not any besides God, and his apostle, and the faithful for their friends? God is well acquainted with that which ye do. It is not fitting that the idolaters should visit the temples of God, being witnesses against their own souls of their infidelity. The works of these men are vain; and they shall remain in

^a And afterwards let him reach the place of his security;] That is, you shall give him a safe conduct, that he may return home again securely, in case he shall not think fit to embrace Mohammedism.

^b Except those with whom ye entered into a league, &c.] These are the persons before excepted.

^c Will ye not fight against people who have violated their oaths, &c.] As did the Koreish in assisting the tribe of Beker against those of Kbozâab¹, and laying a design to ruin Mohammed, without any just provocation; and as several of the Jewish

tribes did, by aiding the enemy, and endeavouring to oblige the prophet to leave Medina, as he had been obliged to leave Mecca².

^d And he will heal the breasts of the people who believe, &c.] viz. Those of Kbozâab; or, as others say, certain families of Yaman and Saba, who went to Mecca, and there professed Mohammedism, but were very injuriously treated by the inhabitants; whereupon they complained to Mohammed, who bid them take comfort, for that joy was approaching³.

¹ See the Prelim. Disc. p. 54.

² Al BEIDAWI.

³ Idem.

in hell fire for ever. But he only shall visit the temples of God, who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. These perhaps may become of *the number of those* who are rightly directed^a. Do ye reckon the giving drink to the pilgrims, and the visiting of the holy temple *to be actions as meritorious as those performed by him who believeth in God and the last day, and fighteth for the religion of God*^b? They shall not be held equal with God: for God directeth not the unrighteous people. They who have believed, and fled their country, and employed their substance and their persons in the defence of God's true religion, shall be in the highest degree of *honour* with God; and these are they who shall be happy. Their LORD sendeth them good tidings of mercy from him, and good will, and of gardens wherein they shall enjoy lasting pleasure; they shall continue therein for ever: for with God is a great reward. O true believers, take not your fathers or your brethren for friends, if they love infidelity above faith; and whosoever among you shall take them for *his* friends, they will be unjust doers. Say, If your fathers, and your sons, and your brethren, and your wives, and your relations, and *your* substance which ye have acquired, and *your* merchandize which ye apprehend may not be sold off, and *your* dwellings wherein ye delight, be more dear unto you than God, and his apostle, and the advancement of his religion; wait, until God shall send his command^c: for God directeth not the ungodly people. Now hath God assisted you in many engagements, and *particularly* at the battle of HONEIN^d; when ye pleased your selves in your multitude, but it was no manner of advantage

^a *These perhaps may become of the number of those who are rightly directed.*] These words are to warn the believers from having too great a confidence in their own merits, and likewise to deter the unbelievers; for if the faithful will but *perhaps* be saved, what can the others hope for¹?

^b *Do ye reckon the giving drink to the pilgrims, &c.*] This passage was revealed on occasion of some words of *al Abbās*, Mohammed's uncle; who, when he was taken prisoner, being bitterly reproached by the Moslems, and particularly by his nephew *Ali*, answered, *You rip up our ill actions, but take no notice of our good ones; we visit the temple of Mecca, and adorn the Caaba with hangings, and give drink to the pilgrims (of Zemzem water, I suppose,) and free captives*².

^c *Till God shall send his command*!} Or shall punish you. Some suppose the taking of Mecca to be here intended³.

^d *The battle of Honein.*] This battle was fought in the eighth year of the *Hejra*, in the valley of *Honein*, which lies about three miles from Mecca towards *Tāgef*, between Mohammed

who had an army of twelve thousand men, and the tribes of *Hawāzen* and *Tbakif*, whose forces did not exceed four thousand. The *Mohammedans* seeing themselves so greatly superior to their enemies, made sure of the victory; a certain person, whom some suppose to have been the prophet himself, crying out, *These can never be overcome by so few*. But God was so highly displeased with this confidence, that in the first encounter the Moslems were put to flight⁴, some of them running away quite to Mecca, so that none stood their ground except Mohammed himself, and some few of his family; and they say the prophet's courage was so great, that his uncle *al Abbās*, and his cousin *Abu Sufiān Ebn al Harāth*, had much ado to prevent his spurring his mule into the midst of the enemy, by laying hold of the bridle and stirrup. Then he ordered *al Abbās*, who had the voice of a *Stentor*, to recal his flying troops; upon which they rallied, and the prophet throwing a handful of dust against the enemy, they attacked them a second time, and by the divine assistance gained the victory⁵.

¹ *Idem.* ² *Idem.* ³ *Idem.* ⁴ See *PRID. life of Mah.* p. 96. *Œr.* HOTTING. *Hist. Orient.* p. 271. *Œr.* D'HERBEL. *Bibl. Orient.* p. 601. ⁵ *al BEIDAWI, JALLAL'ODDIN, ABULFEDA; viii Mob.* p. 112; *Œr.*

tage unto you, and the earth became too strait for you^a, notwithstanding it was spacious; then did ye retreat and turn your backs. Afterwards God sent down his security^b upon his apostle and upon the faithful, and sent down troops of angels^c which ye saw not; and he punished those who disbelieved: and this was the reward of the unbelievers. Nevertheless God will hereafter be turned unto whom he pleaseth^d; for God is gracious and merciful. O true believers, verily the idolaters are unclean; let them not therefore come near unto the holy temple after this year^e. And if ye fear want, by the cutting off trade and communication with them, God will enrich you of his abundance^f, if he pleaseth; for God is knowing and wise. Fight against them who believe not in God, nor in the last day^g, and forbid not that which God and his apostle have forbidden, and profess not the true religion, of those unto whom the scriptures have been delivered, until they pay tribute by right of subjection^h, and they be reduced low. The Jews say, EZRA is the son of

^a *And the earth became too strait for you;*] For the valley being very deep, and encompassed by craggy mountains, the enemy placed themselves in ambush on every side, attacking them in the straits and narrow passages, and from behind the rocks, with great advantage¹.

^b *His security.*] The original word is *Sakinat*, which the commentators interpret in this sense; but it seems rather to signify the divine presence or *Shechinah*, appearing to aid the Moslems².

^c *Troops of angels;*] As to the number of these celestial auxiliaries, the commentators differ: some say they were five thousand; some, eight thousand; and others, sixteen thousand³.

^d *Nevertheless God will hereafter turn unto whom he pleases;*] Besides a great number of profelytes, who were gained by this battle, *Mohammed*, on their request, was so generous as to restore the captives (which were no less than six thousand) to their friends, and offered to make amends himself to any of his men who should not be willing to part with his prisoners; but they all consented to it⁴.

^e *After this year;*] Which was the ninth year of the *Hejra*. In consequence of this prohibition, neither *Jews*, nor *Christians*, nor those of any other religion, are suffered to come near Mecca to this day.

^f *God will enrich you of his abundance;*] This promise, says *al Beidawi*, was fulfilled by God's sending plenty of rain, and disposing the inhabitants of *Tebala* and *Jorab*, two towns in *Yaman*, to embrace *Islām*, who thereupon brought sufficient provisions to *Mohammed's* men; and also by the subsequent coming in of the *Arabs*, from all quarters, to him.

^g *Who believe not in God, nor in the last*

day:] That is, who have not a just and true faith in these matters; but either believe a plurality of gods, or deny the eternity of hell torments⁵, or the delights of paradise as described in the *Korān*. For, as it appears by the following words, the *Jews* and *Christians* are the persons here chiefly meant.

^h *By right of subjection;*] This I think the true meaning of the words *an jadān*, which literally signify *by or out of hand*, and are variously interpreted; some supposing they mean that the tribute is to be paid readily, or by their own hands and not by another; or that tribute is to be exacted of the rich only, or those who are able to pay it, and not of the poor; or else that it is to be taken as a favour that the *Mohammedans* are satisfied with so small an imposition, &c.⁶

That the *Jews* and *Christians* are, according to this law, to be admitted to protection, on payment of tribute, there is no doubt; tho' the *Mohammedan* doctors differ as to those of other religions. It is said that *Omar* at first refused to accept tribute from a *Magian*, till *Abd'alrahman Ebn Araf* assured him that *Mohammed* himself had granted protection to a *Magian*, and ordered that the professors of that religion should be included among the people of the book, or those who found their religion on some book which they suppose to be of divine original. And it is the more received opinion that these three religions only ought to be tolerated on the condition of paying tribute: others, however, admit the *Sabians* also. *Abu Hānifa* supposed people of any religion might be suffered, except the idolatrous *Arabs*; and *Malik* excepted only apostates from *Mohammedism*.

The

¹ EBN ISHAK.

² See chap. 2. p. 29. not. d.

³ AL BEIDAWI.

⁴ Idem.

⁵ See

chap. 2. p. 11. and chap. 3. p. 37.

⁶ V. AL BEIDAWI.

of God^a: and the Christians say, CHRIST is the son of God. This is their saying in their mouths: they imitate the saying of those who were unbelievers in former times. May God resist them. How are they infatuated? They take their priests and their monks for *their* lords, besides God^b, and CHRIST the son of MARY; although they are commanded to worship one God only: there is no God but he; ^c far be that from him, which they associate with him! They seek to extinguish the light of God with their mouths; but God willeth no other than to perfect his light, although the infidels be averse *thereto*. It is he who hath sent his apostle with the direction, and true religion: that he may cause it to appear superior to every other religion; although the idolaters be averse *thereto*. O true believers, verily many of the priests and monks devour the substance of men in vanity^c, and obstruct the way of God. But unto those who treasure up gold and silver, and employ it not for the advancement of God's true religion, denounce a grievous punishment. On the day of judgment *their treasures* shall

X

be

The least tribute that can be taken from every such person, is generally agreed to be a *dinâr*, or about ten shillings, a year; nor can he be obliged to pay more, unless he consent to it: and this, they say, ought to be laid as well on the poor as on the rich¹. But *Abu Hanîfa* decided that the rich should pay forty eight *dirhems* (twenty, and sometimes twenty five, of which made a *dinâr*) a year; one in middling circumstances half that sum; and a poor man, who was able to get his living, a quarter of it: but that he who was not able to support himself should pay nothing².

^a The Jews say, Ezra is the son of God;] This grievous charge against the Jews the commentators endeavour to support by telling us, that it is meant of some ancient heterodox Jews, or else of some Jews of Medina; who said so for no other reason, than for that the law being utterly lost and forgotten during the *Babylonish* captivity, Ezra, having been raised to life after he had been dead one hundred years³, dictated the whole anew to the scribes, out of his own memory; at which they greatly marvelled, and declared that he could not have done it, unless he were the son of God⁴. *Al Beidâwi* adds, that the imputation must be true, because this verse was read to the Jews, and they did not contradict it; which they were ready enough to do in other instances.

That Ezra did thus restore not only the *Pentateuch*, but also the other books of the *Old Testa-*

ment, by divine revelation, was the opinion of several of the *Christian* fathers, who are quoted by Dr. *Prideaux*⁵, and of some other writers⁶; which they seem to have first borrowed from a passage in that very ancient apocryphal book, called (in our *English* bible) the second book of *Esdras*⁷. Dr. *Prideaux*⁸ tells us, that herein the fathers attributed more to Ezra, than the Jews themselves, who suppose that he only collected and set forth a correct edition of the scriptures, which he laboured much in, and went a great way in the perfecting of it. It is not improbable, however, that the fiction came originally from the Jews, tho' they be now of another opinion, and I cannot fix it upon them by any direct proof. For, not to insist on the testimony of the *Mohammedans*, (which yet I cannot but think of some little weight in a point of this nature,) it is allowed by the most sagacious critics, that the second book of Ezra was written by a *Christian* indeed⁹, but yet one who had been bred a Jew, and was intimately acquainted with the fables of the *Rabbins*¹⁰; and the story it self is perfectly in the taste and way of thinking of those men.

^b See chap. 3. p. 44. not. c.

^c The priests and monks devour the substance of men vainly:] By taking of bribes, says *al Beidâwi*; meaning, probably, the money they took for dispensing with the commands of God, and by way of commutation.

¹ V. RELAND. *de jure militari Mohammedanor.* p. 17, § 50.

² AL BEIDAWI.

³ See

chap. 2. p. 31.

⁴ AL BEIDAWI, *At ZAMAKHSARI*, &c.

⁵ *Connect.* part 1. l. 5. p. 329.

⁶ ATHANASIUS junior, in *Synopsi S. Script.* T. 2. p. 86. LEONTIUS Byzantin. *de festis*, p. 428.

⁷ *Ebop.* xiv. 20, &c.

⁸ *Loco citat.*

⁹ See 2 *Esdras* ii. 43—47. and vii. 28, &c.

¹⁰ V. DOD-

WELLI *Dissert.* Cyprian. *Dissert.* 4. §. 2. WHISTON'S *Essay on the Apostolical Constit.* p. 34, 76, and 304, &c. & FABRICII *Codic. Apocryph. Novi Test.* part. 2. p. 936, &c.

be intensely heated in the fire of hell, and their foreheads, and their sides, and their backs shall be stigmatized therewith; and their tormentors shall say, This is what ye have treasured up for your souls; taste therefore that which ye have treasured up. Moreover, the complete number of months with God, is twelve months^a, which were ordained in the book of God^b, on the day whereon he created the heavens and the earth: of these, four are sacred^c. This is the right religion: therefore deal not unjustly with your selves therein. But attack the idolaters in all the months, as they attack you in all^d; and know that God is with those who fear him. Verily the transferring of a sacred month to another month, is an additional infidelity^e. The unbelievers are led into an error thereby: they allow a month to be violated one year, and declare it sacred another year^f, that they may agree in the number of months which God hath commanded to be kept sacred; and they allow that which God hath forbidden. The evil of their actions hath been prepared for them: for God directeth not the unbelieving people. O true believers, what ailed you, that, when it was said unto you, Go forth to fight for the religion of God, ye inclined heavily towards the earth^g? Do ye prefer the present life to that which is to come? But the provision of this life, in respect of that which is to come, is but slender. Unless ye go forth when ye are summoned to war, God will punish you with a grievous punishment; and he will place another people in your stead^h, and ye shall not hurt him at all; for God is almighty.

If

^a The number of months with God is twelve months;] According to this passage, the intercalation of a month every third or second year, which the Arabs had learned of the Jews, in order to reduce their lunar years to solar years, is absolutely unlawful. For by this means they fixed the time of the pilgrimage and of the fast of *Ramadan* to certain seasons of the year, which ought to be ambulatory¹.

^b In the book of God;] viz. The preserved table.

^c See the Prelim. Discourse, §. VIII.

^d Attack the idolaters in all the months, as they attack you in all;] For it is not reasonable that you should observe the sacred months with regard to those who do not acknowledge them to be sacred, but make war against you therein².

^e Verily the transferring of a sacred month to another month is an additional infidelity;] This was an invention or innovation of the idolatrous Arabs, whereby they avoided keeping a sacred month, when it suited not their convenience, by keeping a prophane month in its stead; transferring, for example, the observance of *Moharram* to the succeeding month *Safar*. The first man who put this in practice, they say, was *Jonâda Ebn Awf*, of the tribe of *Kenâna*³.

These ordinances relating to the months were promulgated by *Mohammed* himself at the pilgrimage of *valadition*⁴.

^f They allow a month to be violated one year, and declare it sacred another year;] As did *Jonâda*, who made public proclamation at the assembly of pilgrims, that their gods had allowed *Moharram* to be prophane, whereupon they observed it not; but the next year he told them, that the gods had ordered it to be kept sacred⁵.

^g When it was said unto you, Go forth to fight for the religion of God, ye inclined heavily towards the earth, &c.] viz. In the expedition of *Tabûk*, a town situate about half way between *Medina* and *Damascus*, which *Mohammed* undertook against the *Greeks*, with an army of thirty thousand men, in the ninth year of the *Hejra*. On this expedition the *Moslems* set out with great unwillingness, because it was undertaken in the midst of the summer heats, and at a time of great drought and scarcity; whereby the soldiers suffered so much, that this army was called the distressed army; besides, their fruits were just ripe, and they had much rather have staid to have gathered them⁶.

^h See chap. 5. p. 90.

¹ See *PRID. life of Mab.* p. 65, &c. and the *Prelim. Disc.* §. IV. and VII.

² See chap. 2. p. 22.

³ *AL BEIDAWI, JALLALO'DDIN. F. Poc. Spec.* p. 323. and the *Prelim. Disc.* §. VII.

⁴ A-

BULF. vii. *Mob.* p. 132.

⁵ *AL BEIDAWI.*

Mob. p. 123.

⁶ *Idem, JALLALO'DDIN. F. ABULFED. vii.*

If ye assist not *the prophet*, verily God will assist him, as he assisted him formerly, when the unbelievers drove him out of *MECCA*, the second of two^a: when they were both in the cave; when he said unto his companion, 'Be not grieved, for God is with us'^b. And God sent down his security^c upon him, and strengthened him with armies of *angels*, whom ye saw not^d. And he made the word of those who believed not, to be abased, and the word of God was exalted; for God is mighty and wise. Go forth to battle, both light, and heavy^e, and employ your substance and your persons for the advancement of God's religion. This will be better for you; if ye know it. If it had been a near advantage, and a moderate journey, they had surely followed thee^f; but the way seemed tedious unto them: and yet they will swear by God, saying, If we had been able, we had surely gone forth with you. They destroy their own souls; for God knoweth that they are liars. God forgive thee! why didst thou give them leave to stay at home^g, until they who speak the truth, when they excuse themselves, had become manifested unto thee, and thou hadst known the liars? They who believe in God and the last day, will not ask leave of thee, to be excused from employing their substance and their persons for the advancement of God's true religion; and God knoweth those who fear him. Verily they only will ask leave of thee to stay behind, who believe not in God and the last day, and whose hearts doubt concerning the faith: wherefore they are tossed to and fro in their doubting. If they had been willing to go forth with thee, they had certainly prepared for that purpose a provision of arms and necessities: but God was averse to their going forth; wherefore he rendered them slothful; and it was said unto them, Sit ye still with those who sit still^h. If they had gone forth with you, they had only been a burthen unto you, and had run to and fro between you, stirring you up to sedition; and there would have been some among you, who would have given ear unto them: and God knoweth the wicked. They formerly sought to raise a seditionⁱ, and they disturbed thy affairs, until the truth came, and the decree of God was made manifest; although they were averse thereto. There is of them who saith unto thee, Give me leave to stay behind,

X 2

and

^a *The second of two;*] That is, having only Abu Becr with him.

^b See the Prelim. Disc. §. II. p. 51.

^c See before, p. 152. not. b.

^d *And he strengthened him with armies of angels, &c.*] Who, as some imagine, guarded him in the cave. Or the words may relate to the succours from heaven, which Mohammed pretended to have received in several encounters; as at *Bedr*, the war of the ditch, and the battle of *Honein*.

^e *Both light and heavy;*] i. e. Whether the expedition be agreeable or not; or whether ye have sufficient arms and provisions or not; or whether ye be on horseback or on foot, &c.

^f *If it had been a near advantage and a moderate*

rate journey, &c.] That is, had there been no difficulties to surmount in the expedition of *Tahac*, and the march thither had been short and easy, so that the plunder might have cost them little or no trouble, they would not have been so backward.

^g *Why didst thou give them leave to stay at home, &c.*] For Mohammed excused several of his men, on their request, from going on this expedition; as *Abda'llah Ebn Obba*, and his hypocritical adherents, and also three of the *Ansar*; for which he is here reprehended.

^h *With those who sit still;*] i. e. With the women and children, and other impotent people.

ⁱ *They formerly sought to raise a sedition, &c.*] As they did at the battle of *Obod*¹.

¹ See chap. 3. p. 59. &c.

and expose me not to temptation^a. Have they not fallen into temptation *at home*^b? But hell will surely encompass the unbelievers. If good happen unto thee, it grieveth them: but if a misfortune befall thee, they say, We ordered our business before^c; and they turn their backs, and rejoice at *thy mishap*. Say, Nothing shall befall us, but what God hath decreed for us: he is our patron; and on God let the faithful trust. Say, Do ye expect any other should befall us, than one of the two most excellent things; *either victory or martyrdom*? But we expect concerning you, that God inflict a punishment on you, *either from himself, or by our hands*^d. Wait therefore *to see what will be the end of both*; for we will wait with you. Say, Expend your money in pious uses, *either voluntarily, or by constraint*, it shall not be accepted of you; because ye are wicked people. And nothing hindreth their contributions from being accepted of them, but that they believe not in God and his apostle, and perform not the *duty of prayer*, otherwise than sluggishly; and expend not *their money for God's service*, otherwise than unwillingly. Let not therefore their riches, or their children cause thee to marvel. Verily God intendeth only to punish them by these things in this world; and that their souls may depart while they are unbelievers. They swear by God that they are of you^e; yet they are not of you, but are people who stand in fear^f. If they find a place of refuge, or caves, or a retreating hole, they surely turn towards the same, and in a headstrong manner haste *thereto*. There is of them also who spreadeth ill reports of thee, in relation to *thy distribution of the alms*: yet if they receive *part* thereof, they are well pleased; but if they receive not a *part* thereof, behold, they are angry^g. But if they had been pleased with that which God and his apostle had given them, and had said, God is our support; God will give unto us of his abundance and his prophet *also*; verily unto God do we make our supplications: *it would have been more decent*. Alms are to be distributed^h only unto the poor, and the needyⁱ, and those

^a *Expose me not to temptation*;) By obliging me to go, against my will, on an expedition, the hardships of which may tempt me to rebel or to desert. It is related that one *Jadd Ebn Kais* said that the *Ansâri* well knew he was much given to women, and he dared not trust himself with the Greek girls; wherefore he desired he might be left behind; and he would assist them with his purse¹.

^b *Have they not fallen into temptation at home*;) Discovering their hypocrisy by their backwardness to go to war for the promotion of the true religion.

^c *We ordered our business before*;) That is, we took care to keep out of harms way by staying at home.

^d *Either from himself, or by our hands*;) i. e. Either by some signal judgment from heaven; or by remitting their punishment to the true believers.

^e *That they are of you*;) viz. Staunch Moslems.

^f *Who stand in fear*;) Hypocritically concealing their infidelity, lest ye should chastise them, as ye have done the professed infidels and apostates; and yet ready to avow their infidelity, when they think they may do it with safety.

^g *There is also of them who spreadeth ill reports of thee in relation to the distribution of the alms, &c.*] This person was *Abu'l Jowâdh* the hypocrite, who said *Mohammed* gave them away among the keepers of sheep only; or, as others suppose, *Ebn Dbi'l-khattaifara*, who found fault with the prophet's distribution of the spoils taken at *Honein*, because he gave them all among the *Murcans*, to reconcile and gain them over to his religion and interest².

^h See what is said as to this point in the Prelim. Disc. §. IV.

ⁱ *The poor and the needy*;) The commentators make a distinction between these two words in

¹ *Al BEIDAWI.*

² *Idem. F. ABULFED. vit. Mob. p. 118, 119.*

those who are employed in *collecting and distributing* the same, and unto those whose hearts *are reconciled*^a, and for *the redemption of captives*, and unto those who are in debt *and insolvent*, and for the advancement of God's religion, and unto the traveller. *This is* an ordinance from God: and God is knowing *and wise*. There are some of them who injure the prophet, and say, He is an ear^b: Answer, He is an ear of good unto you^c; he believeth in God, and giveth credit to the faithful, and *is* a mercy unto such of you who believe. But they who injure the apostle of God, shall suffer a painful punishment. They swear unto you by God, that they may please you; but it is more just that they should please God and his apostle, if they are true believers. Do they not know that he who opposeth God and his apostle, shall without doubt *be punished with the fire of hell; and shall remain therein for ever?* This will be great ignominy. The hypocrites are apprehensive lest a SURA^d should be revealed concerning them, to declare unto them that which is in their hearts. Say unto them, Scoff ye; but God will surely bring to light that which ye fear *should be discovered*. And if thou ask them *the reason of this scoffing*, they say, Verily we were only engaged in discourse, and jesting among ourselves^e. Say, Do ye scoff at God and his signs, and at his apostle? offer not an excuse: now are ye become infidels, after your faith. If we forgive a part of you, we will punish a part, for that they have been wicked doers. Hypocritical men and women are the one of them of the other: they command that which is evil, and forbid that which is just, and shut their hands *from giving alms*. They have forgotten God; wherefore he hath forgotten them: verily the hypocrites are those who act wickedly. God denounceth unto the hypocrites, both men and women, and to the unbelievers, the fire of hell; they shall remain therein *for ever*: this will be their sufficient *reward*; God hath cursed them, and they shall endure a lasting torment. As they who have been before you, *so are ye*. They were superior to you in strength, and had more abundance of wealth and of children; and they enjoyed their portion
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in the original, *fakir and meskin*; one they say, signifies him who is utterly destitute both of money and means of livelihood; the other, one who is in want indeed, but is able to get something towards his own support. But to which of the two words either of these different significations properly belongs, the critics differ.

^a *Whose hearts are reconciled*;] That is, who were lately enemies to the faithful, but have now embraced *Mohammedism*, and entered into amity with them. For Mohammed, to gain their hearts and confirm them in his religion, made large presents to the chief of the *Koreish* out of the spoils at *Honein*, as has been just now mentioned¹. But this law they say, became of no obligation when the *Mohammedan* faith was established, and stood not in need of such methods for its support.

^b *He is an ear*]; i. e. He hears every thing

that we say; and gives credit to all the stories that are carried to him.

^c *He is an ear of good unto you*]; Giving credit to nothing that may do you hurt.

^d *A Sura*,] So the *Mohammedans* call a chapter of the *Koran*².

^e *They say, We were only engaged in discourse, &c.*]

It is related that in the expedition of *Tabuk*, a company of hypocrites, passing near *Mohammed*, said to one another, *Behold that man; he would take the strong holds of Syria: away! away!* which being told the prophet, he called them to him, and asked them why they had said so? whereto they replied with an oath, that they were not talking of what related to him or his companions, but were only diverting themselves with indifferent discourse, to beguile the tediousness of the way³.

¹ ABULFED. *ibid.*

² See the Prelim. Disc. §. III. p. 57.

³ AL BEIDAWI.

in this world; and ye also enjoy your portion *here*, as they who have preceded you, enjoyed their portion. And ye engage your selves in vain discourses, like unto those wherein they engaged themselves. The works of these are vain *both* in this world, and in that which is to come; and these are they who perish. Have they not been acquainted with the history of those who have been before them? of the people of NOAH, and of AD, and of THAMUD, and of the people of ABRAHAM, and of the inhabitants of MADIAN, and of the cities which were overthrown^a? Their apostles came unto them with evident demonstrations: and God was not disposed to treat them unjustly; but they dealt unjustly with their own souls. And the faithful men, and the faithful women are friends one to another: they command that which is just, and they forbid that which is evil; and they are constant at prayer, and pay their appointed alms; and they obey God, and his apostle: unto these will God be merciful; for he is mighty and wise. God promiseth unto the true believers, both men and women, gardens through which rivers flow, wherein they shall remain for ever; and delicious dwellings in gardens of perpetual abode^b: but good will from God shall be their most excellent reward. This will be great felicity. O prophet, wage war against the unbelievers and the hypocrites, and be severe unto them; for their dwelling shall be hell; an unhappy journey shall it be thither! They swear by God that they said not *what they are charged with*: yet they spake the word of infidelity, and became unbelievers, after they had embraced ISLAM^c. And they designed that which they could not effect^d; and they did not disapprove the design for any other reason, than because God and his apostle had enriched them of his bounty^e. If they repent, it will be better for them; but if they relapse, God

^a The cities which were overthrown;] Namely, Sodom and Gomorrah, and the other cities which shared their fate, and are thence called *al Motakifât*, or the subverted¹.

^b Gardens of perpetual abode;] Literally, gardens of Eden; but the commentators do not take the word *Eden* in the sense which it bears in Hebrew; as has been elsewhere observed².

^c They swear by God that they said not what they are charged with, &c.] It is related, that *al Jallâs Ebn Soweid*, hearing some passages of this chapter, which sharply reprehend those who refused to go on the abovementioned expedition of *Tabûc*, declared, that if what *Mohammed* said of his brethren was true, they were worse than asses. Which coming to the prophet's ear, he sent for him; and he denied the words upon oath. But on the immediate revelation of this passage, he confessed his fault, and his repentance was accepted³.

^d They designed what they could not effect, &c.] The commentators tell us, that fifteen men conspired to kill *Mohammed* in his return from

Tabûc, by pushing him from his camel into a precipice, as he rode by night over the highest part of *al Akaba*. But when they were going to execute their design, *Hodbeisa*, who followed and drove the prophet's camel, which was led by *Ammâr Ebn Yâfer*, hearing the tread of camels and the clashing of arms, gave the alarm, upon which they fled. Some however suppose the design here meant was a plot to expel *Mohammed* from Medina⁴.

^e Because God and his apostles had enriched them;] For *Mohammed*'s residing at Medina was of great advantage to the place, the inhabitants being generally poor, and in want of most conveniences of life; but on the prophet's coming among them, they became possessed of large herds of cattle, and money also. *Al Beidâwi* says, that the above named *al Jallâs*, in particular, having a servant killed, received, by *Mohammed*'s order, no less than ten thousand dirhems, or about three hundred pounds, as a fine for the redemption of his blood.

¹ See chap. II.

² See the Prelim. Disc. p. 97.

³ *Al Beidâwi*.

⁴ *Idem*.

God will punish them with a grievous torment, in this world and in the next; and they shall have no patron on earth, nor any protector. There are some of them who made a covenant with God, saying, Verily if he give us of his abundance, we will give alms, and become righteous people*. Yet when he had given unto them of his abundance, they became covetous thereof, and turned back, and retired afar off. Wherefore he hath caused hypocrisy to succeed in their hearts, until the day whereon they shall meet him: for that they failed to perform unto God that which they had promised him, and for that they prevaricated. Do they not know that God knoweth whatever they conceal, and their private discourses; and that God is the knower of secrets? They who traduce such of the believers as are liberal in giving alms beyond what they are obliged, and those who find nothing to give, but what they gain by their industry^b; and therefore scoff at them: God shall scoff at them, and they shall suffer a grievous punishment. Ask forgiveness for them, or do not ask forgiveness for them; it will be equal. If thou ask forgiveness for them seventy times, God will by no means forgive them^c. This is the divine pleasure, for that they believe not in God, and his apostle; and God directeth not the ungodly people. They who were left at home in the expedition of TABUC, were glad of their

* There are some of them who made a covenant with God, &c.] An instance of this is given in *Thalaba Ebn Hateb*, who came to *Mohammed*, and desired him to beg of God, that he would bestow riches on him. The prophet at first advised him rather to be thankful for the little he had, than to covet more, which might become a temptation to him; but on *Thalaba's* repeated request and solemn promise that he would make a good use of his riches, he was at length prevailed on, and preferred the petition to God. *Thalaba* in a short time grew vastly rich, which *Mohammed* being acquainted with, sent two collectors to gather the alms; other people readily paid them; but when they came to *Thalaba*, and read the injunction to him out of the *Koran*, he told them that it was not alms; but tribute, or next kin to tribute; and bid them go back till he had better considered of it. Upon which this passage was revealed; and when *Thalaba* came afterwards and brought his alms, *Mohammed* told him that God had commanded him not to accept it, and threw dust upon his head, saying, *This is what thou hast deserved*. He then offered his alms to *Abu Becr*, who refused to accept them; as did *Omar* some years after, when he was *Khalif*¹.

^b Who traduce such of the believers as are liberal, &c.] *Al Beidawi* relates, that *Mohammed* exhorting his followers to voluntary alms, among others, *Abda'rahman Ebn Awf* gave four thousand *dirbems*, which was one half of what he had; *Asem Ebn Adda* gave an hundred beast's

loads of dates; and *Abu Okail* a *Saa*, which is no more than a sixtieth part of a load, of the same fruit, but was the half of what he had earned by a night's hard work. This *Mohammed* accepted: whereupon the hypocrites said that *Abda'rahman* and *Asem* gave what they did out of ostentation, and that God and his apostle might well have excused *Abu Okail's* mite; which occasioned this passage.

I suppose this collection was made to defray the charge of the expedition of *Tabuc*; towards which, as another writer tells us, *Abu Becr* contributed all that he had, and *Othman* very largely, viz; as it is said, three hundred camels for slaughter, and a thousand *dinars* of gold².

^c Ask forgiveness for them, &c.] In the last sickness of *Abda'llah Ebn Obba* the hypocrite, (who died in the ninth year of the *Hegira*) his son, named also *Abda'llah*, came and asked *Mohammed* to beg pardon of God for him; which he did, and thereupon the former part of this verse was revealed. But the prophet, not taking that for a repulse, said he would pray seventy times for him; upon which the latter part of the verse was revealed, declaring it would be absolutely in vain. It may be observed that the numbers *seven*, and *seventy*, and *seven hundred*, are frequently used by the eastern writers to signify, not so many precisely, but only an indefinite number, either greater or lesser³; several examples of which are to be met with in the scripture⁴.

¹ Idem.

² ABULFED. vit. *Moh.* p. 123.

³ *Al Beidawi*.

⁴ *Matth.* xviii. 22.

their staying behind the apostle of God, and were unwilling to employ their substance and their persons for the advancement of God's true religion; and they said, Go not forth in the heat^a. Say, The fire of hell will be hotter; if they understood *this*. Wherefore let them laugh little, and weep much, as a reward for that which they have done. If God bring thee back unto some of them^b, and they ask thee leave to go forth *to war with thee*, say, Ye shall not go forth with me for the future, neither shall ye fight an enemy with me; ye were pleased with sitting *at home* the first time; sit ye *at home* therefore with those who stay behind. Neither do thou ever pray over any of them who shall die^c, neither stand at his grave^d; for that they believed not in God and his apostle, and die in their wickedness. Let not their riches or their children cause thee to marvel: for God intendeth only to punish them therewith in this world; and that their souls may depart, while they are infidels. When a *SURA*^e is sent down, *wherein it is said*, Believe in God, and go forth to war with his apostle; those who are in plentiful circumstances among them ask leave of thee *to stay behind*, and say, Suffer us to be *of the number* of those who sit *at home*. They are well pleased to be with those who stay behind, and their hearts are sealed up; wherefore they do not understand. But the apostle, and those who have believed with him, expose their fortunes and their lives *for God's service*; they shall enjoy the good things of *either life*, and they shall be happy. God hath prepared for them gardens through which rivers flow; they shall remain therein *for ever*. This will be great felicity. And certain ARABS of the desert came to excuse themselves^f, *praying* that they might be permitted *to stay behind*; and they sat *at home* who had renounced God and his apostle. But a painful punishment shall be inflicted on such of them as believe not. In those who are weak, or are afflicted with sickness, or in those who find not wherewith to contribute *to the war*^g, it shall be

^a *Go not forth in the heat*:] This they spoke in a scoffing manner to one another; because, as has been observed, the expedition of *Tabuk* was undertaken in a very hot and dry season.

^b *If God bring thee back unto some of them, &c.*] That is, if thou return in safety to *Medina* to the hypocrites; who are here called *some of them* who staid behind, because they were not all hypocrites. The whole number is said to have been twelve¹.

^c *Neither do thou ever pray over any of them who shall die.*] This passage was also revealed on account of *Abdallah Ebn Obba*. In his last illness he desired to see *Mohammed*, and when he was come, asked him to beg forgiveness of God for him, and requested that his corps might be wrapped up in the garment that was next his body, (which might have the same efficacy with the habit of a *Franciscan*), and that he would pray over him when dead. Accordingly when he was dead, the prophet sent his shirt, or

inner vestment, to shroud the corps, and was going to pray over it, but was forbidden by these words. Some say they were not revealed till he had actually prayed for him².

^d *Neither stand at his grave*:] Either by assisting at his funeral, or visiting his sepulchre.

^e See before, p. 157. not. d.

^f *Certain Arabs of the desert came to excuse themselves, &c.*] These were the tribes of *Asad* and *Ghatfân*, who excused themselves on account of the necessities of their families, which their industry only maintained. But some write they were the family of *Amer Ebn al Tofail*, who said that if they went with the army, the tribe of *Tay* would take advantage of their absence, and fall upon their wives and children, and their cattle³.

^g *Who find not wherewith to contribute*:] By reason of their extreme poverty; as those of *Jubeina*, *Mozaina*, and *Banu Odbra*⁴.

¹ *Al BEIDAWI.*

² *Idem.*

³ *Idem.*

⁴ *Idem.*

be no crime if they stay at home; provided they behave themselves faithfully towards God and his apostle. There is no room to lay blame on the righteous; for God is gracious and merciful: nor on those, unto whom, when they came unto thee, requesting that thou wouldest supply them with necessaries for travelling, thou didst answer, I find not wherewith to supply you, returned, their eyes shedding tears for grief, that they found not wherewith to contribute to the expedition^a. But there is reason to blame those who ask leave of thee to sit at home, when they are rich. They are pleased to be with those who stay behind, and God hath sealed up their hearts; wherefore they do not understand. * They will excuse themselves unto you, when ye are returned XI. unto them. Say, Excuse not your selves; we will by no means believe you: God hath acquainted us with your behaviour; and God will observe your actions, and his apostle also: and hereafter shall ye be brought before him who knoweth that which is hidden, and that which is manifest; and he will declare unto you that which ye have done. They will swear unto you by God, when ye are returned unto them, that ye may let them alone^b. Let them alone therefore, for they are an abomination, and their dwelling shall be hell, a reward for that which they have deserved. They will swear unto you, that ye may be well pleased with them; but if ye be well pleased with them, verily God will not be well pleased with people who prevaricate. The ARABS of the desert are more obstinate in their unbelief and hypocrisy; and it is easier for them to be ignorant of the ordinances of that which God hath sent down unto his apostle^c: and God is knowing and wise. Of the ARABS of the desert there is who reckoneth that which he expendeth for the service of God, to be as tribute^d; and waiteth that some change of fortune^e may befall you. A change for evil shall happen unto them; for God both heareth and knoweth. And of the ARABS of the desert there is who believeth in God, and in the last day; and esteemeth that which he layeth out for the service of God to be the means of bringing him near unto God, and the prayers of the apostle. Is it not unto them the means of a near approach? God shall lead them into his mercy; for God is gracious and merciful^f. As for the leaders and the first

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of

^a Who requested thee to supply them with necessaries for travelling, &c.] The persons here intended were seven men of the *Anṣār*, who came to Mohammed and begged he would give them some patched boots and soled shoes, it being impossible for them to march so far barefoot, in such a season, but he told them he could not supply them; whereupon they went away weeping. Some however say these were the *Banu Mokren*, and others, *Abu Musa* and his companions¹.

^b That ye may let them alone,] And not chastise them.

^c The Arabs of the desert are more obstinate, &c.] Because of their wild way of life, the hardness of their hearts, their not frequenting people of

knowledge, and the few opportunities they have of being instructed².

^d As tribute;] Or a contribution exacted by force, the payment of which he can in no wise avoid.

^e And waiteth that some change of fortune may befall you;] Hoping that some reverse may afford a convenient opportunity of throwing off the burden.

^f The Arabs meant in the former of these two passages, are said to have been the tribes of *Asad*, *Ghafsān*, and *Banu Tamim*; and those intended in the latter, *Abdallab*, surnamed *Dhū'l-bajādīn*, and his people³.

¹ Idem.

² Idem. See the Prelim. Disc. p. 25, and 30.

³ Al BEIDAWI.

of the MOHAJERIN, and the ANSARS^a, and those who have followed them in well doing; God is well pleased with them, and they are well pleased in him: and he hath prepared for them gardens watered by rivers; they shall remain therein for ever. This shall be great felicity. And of the ARABS of the desert who dwell round about you, *there are* hypocritical persons^b: and of the inhabitants of MEDINA *there are some* who are obstinate in hypocrisy. Thou knowest them not, O prophet, but we know them: we will surely punish them twice^c; afterwards shall they be sent to a grievous torment. And others have acknowledged their crimes^d. They have mixed a good action with another *which is bad*^e: peradventure God will be turned unto them; for God is gracious and merciful. Take alms of their substance, that thou mayest cleanse them, and purify them thereby^f; and pray for them: for thy prayers shall be a security of mind unto them; and God both heareth and knoweth. Do they not know that God accepteth repentance from his servants, and accepteth alms; and that God is easy to be reconciled, and merciful? Say unto them, Work as ye will; but God will behold your work, and his apostle also, and the true believers: and ye shall be brought before him who knoweth that which is kept secret, and that which is made public; and he will declare unto you whatever ye have done. And *there are others who wait with suspense the decree of God*; whether he will punish them, or whether he will be turned unto them^g: but God is knowing and wise. *There are some who have built a temple to hurt the faithful, and to propagate infidelity, and to foment division*

^a *The leaders and the first of the Mohâjerin and the Ansârs;]* The Mohâjerin, or refugees, were those of Mecca, who fled thence on account of their religion; and the Ansârs, or helpers, were those of Medina, who received Mohammed and his followers into their protection, and assisted them against their enemies. By the leaders of the Mohâjerin are meant those who believed on Mohammed before the Hejra, or early enough to pray towards Jerusalem, from which the Kebra was changed to the temple of Mecca in the second year of the Hejra, or else such of them as were present at the battle of Bedr. The leaders of the Ansârs were those who took the oath of fidelity to him at al Akaba, either the first or the second time¹.

^b *Of the Arabs of the desert who dwell round about you, &c.]* i. e. In the neighbourhood of Medina. These were the tribes of Jubeina, Moezeina, Aslam, Asbjâ, and Gbifâr².

^c *We will punish them twice;]* Either by exposing them to public shame, and putting them to death; or by either of those punishments and the torment of the sepulchre; or else by exacting alms of them by way of fine, and giving them corporal punishment³.

^d *Others have acknowledged their crimes;]* Making no hypocritical excuses for them. These

were certain men, who having staid at home instead of accompanying Mohammed to Tabûk, as soon as they heard the severe reprehension and threats of this chapter against those who had staid behind, bound themselves to the pillars of the mosque, and swore that they would not loose themselves, till they were loosed by the prophet. But when he entered the mosque to pray, and was informed of the matter, he also swore that he would not loose them without a particular command from God; whereupon this passage was revealed, and they were accordingly dismissed⁴.

^e *They have mixed a good action with a bad;]* Tho' they were backward in going to war, and held with the hypocrites, yet they confessed their crime and repented.

^f *Take alms of their substance, &c.]* When these persons were loosed, they prayed Mohammed to take their substance, for the sake of which they had staid at home, as alms, to cleanse them from their transgression; but he told them he had no orders to accept any thing from them: upon which this verse was sent down, allowing him to take their alms⁵.

^g *There are others who wait, &c.]* The persons here intended were the three Ansârs whose pardon is granted a little below.

¹ AL BEIDAWI.² Idem.³ Idem.⁴ Idem.⁵ Idem.

division among the true believers^a, and for a lurking place for him who hath fought against God and his apostle in time past^b; and they swear, *saying*, Verily we intended no other than to do for the best: but God is witness that they do certainly lye. Stand not up to pray therein for ever. *There is* a temple founded on piety^c, from the first day of its building. It is more just that thou stand up to pray therein: therein are men who love to be purified^d; for God loveth the clean. Whether therefore is he better, who hath founded his building on the fear of God and his good will; or he who hath founded his building on the brink of a bank of earth which is washed away by waters, so that it falleth with him into the fire of hell? God directeth not the ungodly people. Their building which they have built will not cease to be an occasion of doubting in their hearts, until their hearts be cut in pieces^e;

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and

^a *There are some who have built a temple to hurt the faithful, &c.*] When Banu Amru Ebn Awf had built the temple or mosque of Kobâ, which will be mentioned by and by, they asked Mohammed to come and pray in it, and he complied with their request. This exciting the envy of their brethren, Banu Ganem Ebn Awf, they also built a mosque, intending that the Imâm or priest who should officiate there, should be Abu Amer a Christian monk; but he dying in Syria, they came to Mohammed and desired he would consecrate, as it were, their mosque by praying in it. The prophet accordingly prepared himself to go with them, but was forbidden by the immediate revelation of this passage, discovering their hypocrisy and ill design: whereupon he sent Ma'ec Ebn al Dokkâ, Maan Ebn Addi, Amer Ebn al Sacan, and al Wabsa the Ethiopian to demolish and burn it; which they performed and made it a dunghill. According to another account this mosque was built a little before the expedition of Tabûk, with a design to hinder Mohammed's men from engaging therein; and when he was asked to pray there, he answered that he was just setting out on a journey, but that when he came back, with God's leave, he would do what they desired; but when they applied to him again, on his return, this passage was revealed¹.

^b *For a lurking place for him who hath fought against God and his apostle in time past;*] That is Abu Amer the monk, who was a declared enemy to Mohammed, having threatened him at Obod, that no party should appear in the field against him, but he would make one of them; and, to be as good as his word, he continued to oppose him till the battle of Honein, at which he was present, and being put to flight with those of Hawâzen, he retreated into Syria, designing to obtain a supply of troops from the

Grecian emperor to renew the war; but he died at Kinnisrin. Others say that this monk was a confederate at the war of the ditch, and that he fled thence into Syria².

^c *There is a temple founded on piety, &c.*] viz. That of Kobâ, a place about two miles from Medina, where Mohammed rested four days before he entered that city, in his flight from Mecca, and where he laid the foundation of a mosque³, which was afterwards built by Banu Amru Ebn Awf. But according to a different tradition, the mosque here meant, was that which Mohammed built at Medina.

^d *Therein are men who desire to be purified;*] Al Beidâwi says, that Mohammed walking once with the Mobajerin to Kobâ, found the Ansârs sitting at the mosque door, and asked them whether they were believers; and, on their being silent, repeated the question: whereupon Omar answered, that they were believers; and Mohammed demanding whether they acquiesced in the judgment Omar had made of them, they said, yes. He then asked them whether they would be patient in adversity, and thankful in prosperity; to which they answering in the affirmative, he swore by the Lord of the Caaba, that they were true believers. Afterwards he examined them as to their manner of performing the legal washings, and particularly, what they did after easing themselves; they told him that in such a case they used three stones, and after that washed with water: upon which he repeated these words of the Korân to them.

^e *Until their hearts be cut in pieces;*] Some interpret these words of their being deprived of their judgment and understanding; and others of the punishment they are to expect, either of death in this world, or of the rack of the sepulchre, or the pains of hell.

¹ Idem. JALLALO'DDIN.² Idem.³ Idem, EBN SHOHNAH. V. ABULFED. vit. Mob. p. 52. Where the translator taking this passage of the Korân, which is there cited, for the words of his author, has missed the true sense.

and God is knowing and wise. Verily God hath purchased of the true believers their souls, and their substance, *promising* them the enjoyment of paradise; *on condition that* they fight for the cause of God: whether they slay or be slain, the promise for the same is assuredly due by the law, and the gospel, and the KORAN. And who performeth his contract more faithfully than God? Rejoice therefore in the contract which ye have made. This shall be great happiness. The penitent, *and* those who serve God, and praise him, *and* who fast, and bow down, and worship; *and* who command that which is just, and forbid that which is evil, and keep the ordinances of God, *shall likewise be rewarded with paradise*: wherefore bear good tidings unto the faithful. It is not *allowed* unto the prophet, nor those who are true believers, that they pray for idolaters^a, although they be of kin, after it is become known unto them, that they are inhabitants of hell^b. Neither did ABRAHAM ask forgiveness for his father, otherwise than in pursuance of a promise which he had promised unto him^c: but when it became known unto him, that he was an enemy unto God, he declared himself clear of him^d. Verily ABRAHAM was pitiful and compassionate. Nor is God *disposed* to lead people into error^e, after that he hath directed them, until that which they ought to avoid is become known unto them; for God knoweth all things. Verily unto God *belongeth* the kingdom of heaven and of earth; he giveth life, and he causeth to die; and ye have no patron or helper besides God. God is reconciled unto the prophet, and unto the MOHAJERIN, and the ANSARS^f, who followed him in the hour of distress^g, after that it had wanted little but that the hearts

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^a *It is not allowed the prophet—to pray for idolaters, &c.*] This passage was revealed, as some think, on account of Abu Taleb, Mohammed's uncle and great benefactor; who on his death-bed, being pressed by his nephew to speak a word which might enable him to plead his cause before God, that is, to profess *Islām*, absolutely refused. Mohammed however told him that he would not cease to pray for him, till he should be forbidden by God; which he was by these words. Others suppose the occasion to have been Mohammed's visiting his mother *Ammā's* sepulchre at *al Abwā*, soon after the taking of Mecca; for they say that while he stood at the tomb he burst into tears, and said, *I asked leave of God to visit my mother's tomb, and he granted it me; but when I asked leave to pray for her, it was denied me*¹.

^b *After it is become known unto them, that they are inhabitants of hell;*] By their dying infidels. For otherwise it is not only lawful, but commendable, to pray for unbelievers, while there are hopes of their conversion.

^c *In pursuance of a promise which he had promised him;*] viz. To pray that God would dispose his heart to repentance. Some suppose this

was a promise made to Abraham by his father, that he would believe in God. For the words may be taken either way.

^d *When he knew that he was an enemy of God, he declared himself clear of him.*] Desisting to pray for him, when he was assured by inspiration that he was not to be converted; or after he actually died an infidel. See chap. 6. p. 106.

^e *To lead people into error;*] i. e. To consider or punish them as transgressors. This passage was revealed to excuse those who had prayed for such of their friends as had died idolaters, before it was forbidden; or else to excuse certain people who had ignorantly prayed towards the first *Kebla*, and drank wine, &c.

^f *God is reconciled unto the prophet, &c.*] Having forgiven the crime they committed, in giving the hypocrites leave to be absent from the expedition to *Tabūk*; or for the other sins which they might, thro' inadvertence, have been guilty of. For the best men have need of repentance².

^g *In the hour of distress;*] viz. In the expedition of *Tabūk*; wherein Mohammed's men were driven to such extremities, that (besides what they endured by reason of the excessive heat)

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¹ AL BEIDAWI.² *Idem.*

of a part of them had swerved from their duty: afterwards was he turned unto them; for he was compassionate and merciful towards them. And he is also reconciled unto the three who were left behind^a, so that the earth became too strait for them, notwithstanding its spaciousness, and their souls became straitened within them, and they considered that there was no refuge from God, otherwise than by having recourse unto him. Then was he turned unto them, that they might repent; for God is easy to be reconciled and merciful. O true believers, fear God, and be with the sincere. There was no reason why the inhabitants of MEDINA, and the ARABS of the desert who dwell around them, should stay behind the apostle of God, or should prefer themselves before him^b. This is unreasonable: because they are not distressed either by thirst, or labour, or hunger, for the defence of God's true religion; neither do they stir a step, which may irritate the unbelievers; neither do they receive from the enemy any damage, but a good work is written down unto them for the same; for God suffereth not the reward of the righteous to perish. And they contribute not any sum either small or great, nor do they pass a valley, but it is written down unto them, that God may reward them with a recompense exceeding that which they have wrought. The believers are not obliged to go forth to war all together: if a part of every band of them go not forth, it is that they may diligently instruct themselves in their religion^c; and may admonish their people, when they return unto them, that they may take heed to themselves. O true believers, wage war against such of

ten men were obliged to ride by turns on one camel, and provisions and water were so scarce, that two men divided a date between them, and they were obliged to drink the water out of the camels stomachs¹.

^a The three who were left behind;] Or, as it may be translated, who were left in suspense, whether they should be pardoned or not². These were three Ansars, named Caab Ebn Malec, Helâl Ebn Omeyya and Marâra Ebn Rabî, who went not with Mohammed to Tabûc, and were therefore, on his return, secluded from the fellowship of the other Muslims; the prophet forbidding any to salute them, or to hold discourse with them. Under which interdiction they continued fifty days, till, on their sincere repentance, they were at length discharged from it, by the revelation of this passage³.

^b Or should prefer themselves before him;] By not caring to share with him the dangers and fatigues of war. Al Beidawî tells us, that after Mohammed had set out for Tabûc, one Abu Khaitama sitting in his garden, where his wife, a very beautiful woman, had spread a mat for him in the shade, and had set new dates and fresh

water before him, after a little reflexion, cried out, *This is not well, that I should thus take my ease and pleasure, while the apostle of God is exposed to the scorching of the sun-beams, and the inclemencies of the air*; and immediately mounting his camel, took his sword and lance, and went to join the army.

^c If a part of every band of them go not forth, &c.] That is, if some of every tribe or town be left behind, the end of their being so left is, that they may apply themselves to study, and attain a more exact knowledge of the several points of their religion, so as to be able to instruct such as by reason of their continual employment in the wars, have no other means of information. They say, that after the preceding passages were revealed, reprehending those who had staid at home during the expedition of Tabûc, every man went to war; so that the study of religion, which is rather more necessary for the defence and propagation of the faith, than even arms themselves, became wholly laid aside and neglected; to prevent which, for the future, a convenient number are hereby directed to be left behind, that they may have leisure to prosecute their studies.

¹ Al BEIDAWÎ. ² See before, p. 162. not. g. Mob. p. 133, 126.

³ Al BEIDAWÎ, JALLAL'UDDIN, ABULF. VIT.

of the infidels as are near you^a; and let them find severity^b in you: and know that God is with those who fear *him*. Whenever a SURA is sent down, there are some of them who say, Which of you hath this caused to increase in faith? It will increase the faith of those who believe, and they shall rejoice: but unto those in whose hearts there is an infirmity, it will add *farther* doubt unto their *present* doubt; and they shall die in their infidelity. Do they not see that they are tried every year once or twice^c? yet they repent not, neither are they warned. And whenever a SURA is sent down, they look at one another, *saying*, Doth any one see you^d? then do they turn aside. God shall turn aside their hearts *from the truth*; because they are a people who do not understand. Now hath an apostle come unto you of our own nation^e, an excellent *person*: it is *grievous* unto him that ye commit wickedness; *he is* careful over you, and compassionate and merciful towards the believers. If they turn back, say, God is my support: there is no God but he. On him do I trust; and he is the LORD of the magnificent throne.

^a *Such of the infidels as are near you*] Either of your kindred or neighbours; for these claim your pity and care in the first place, and their conversion ought first to be endeavoured. The persons particularly meant in this passage, are supposed to have been the *Jews* of the tribes of *Koreidha* and *Nadbit*, and those of *Kbaibar*; or else the *Greeks* of *Syria*¹.

^b *Severity*]; Or fierceness in war.

^c *They are tried every year once or twice*]; i. e. By various kinds of trials; or by being called

forth to war, and by being made witnesses of God's miraculous protection of the faithful.

^d *They look at one another, &c.*] They wink at one another to rise and leave the prophet's presence, if they think they can do it without being observed; to avoid hearing the severe and deserved reproofs which they apprehend in every new revelation. The persons intended are the hypocritical *Moslems*.

^e See chap. 3. p. 55. not. b.

¹ *Al BEIDAWI.*

CH A P. X.

Intituled, JONAS^a; revealed at MECCA.

In the name of the most merciful GOD.

A L. R.^b These are the signs of the wise book. Is it a strange thing unto the men of *MECCA*, that we have revealed *our will* unto a man from among them^c, *saying*, Denounce threats unto men *if they believe not*; and bear good tidings unto those who believe, that on the merit of their sincerity they have an interest with their LORD? The unbelievers say, This is manifest

^a This prophet is mentioned towards the end of the chapter.

^b See the Prelim. Disc. §. III. p. 59, 60.

^c *A man from among them*]; And not one of

the most powerful among them neither; so that the *Koreish* said it was a wonder God could find out no other messenger than the orphan pupil of *Abu Taleb*¹.

¹ *Idem.*

nifest forcery^a. Verily your LORD is God, who hath created the heavens and the earth in six days; and then ascended *his* throne, to take on himself the government of *all* things. There is no intercessor, but by his permission^b. This is God, your LORD; therefore serve him. Will ye not consider? Unto him shall ye all return, *according to* the certain promise of God: for he produceth a creature, and then causeth it to return again; that he may reward those who believe and do that which is right, with equity. But as for the unbelievers, they shall drink boiling water, and *they shall suffer* a grievous punishment, for that they have disbelieved. It is he who hath ordained the sun to shine *by day*, and the moon for a light *by night*; and hath appointed her stations, that ye might know the number of years, and the computation of *time*. God hath not created this, but with truth. He explaineth *his* signs unto people who understand. Moreover in the vicissitude of night and day, and whatever God hath created in heaven and earth, are surely signs unto men who fear *him*. Verily they who hope not to meet us *at the last day*, and delight in this present life, and rest securely in the same, and who are negligent of our signs; their dwelling shall be *hell* fire, for that which they have deserved. But as to those who believe, and work righteousness, their LORD will direct them because of their faith; they shall have rivers flowing through gardens of pleasure. Their prayer therein *shall be*, Praise be unto thee, O God! and their salutation^c therein *shall be*, Peace! and the end of their prayer *shall be*, Praise be unto God, the LORD of all creatures! If God should cause evil to hasten unto men, according to their desire of hastening good, verily their end had been decreed. Wherefore we suffer those who hope not to meet us *at the resurrection*, to wander amazedly in their error. When evil befalleth a man; he prayeth unto us *lying* on his side, or sitting, or standing^d: but when we deliver him from his affliction, he continueth *his former course of life*, as though he had not called upon us *to defend him* against the evil which had befallen him. Thus was that which the transgressors committed prepared for them. We have formerly destroyed the generations *who were before you, O men of Mecca*, when they had acted unjustly, and our apostles had come unto them with evident *miracles* and they would not believe. Thus do we reward the wicked people. Afterwards did we cause you to succeed them in the earth; that we might see how ye would act. When our evident signs are recited unto them, they who hope not to meet us *at the resurrection*, say, Bring a different KORAN from this; or make some change therein. Answer, It is not *fit* for me, that I should change it at my pleasure: I follow that only which is revealed unto me. Verily I fear, if I should be disobedient unto my LORD, the punishment of the great day. Say, If God had so pleased, I had not read it unto you, neither had I taught you the same. I have already

^a *This is manifest forcery;*] Meaning the Koran. According to the reading of some copies, the words may be rendered, *This man*, (i. e. Mohammed) *is no other than a manifest forcerer*.

^b *There is no intercessor but by his permission.*] These words were revealed to refute the foolish opinion of the idolatrous *Mecans*, who imagined

their idols were intercessors with God for them.

^c *Their salutation;*] Either the mutual salutation of the blessed to one another, or that of the angels to the blessed.

^d *Lying, or sitting, or standing;*] i. e. In all postures, and at all times.

ready dwelt among you to the age of *forty years*^a, before *I received* it. Do ye not therefore understand? And who is more unjust than he who deviseth a lie against God, or accuseth his signs of falsehood? Surely the wicked shall not prosper. They worship besides God, that which can neither hurt them nor profit them, and they say, These are our intercessors with God^b. Answer, Will ye tell God that which he knoweth not, neither in heaven nor in earth^c? Praise be unto him! and far be that from him, which they associate *with him*! Men were professors of one religion only^d, but they dissented *therefrom*; and if a decree had not previously issued from thy LORD, *deferring their punishment*, verily the matter had been decided between them, concerning which they disagreed. They say, Unless a sign be sent down unto him from his LORD, *we will not believe*. Answer, Verily that which is hidden is *known* only unto God: wait therefore *the pleasure of God*; and I also will wait with you. And when we caused the men of *Mecca* to taste mercy, after an affliction which had befallen them, behold, they *devised* a stratagem against our signs^e. Say *unto them*, God is more swift in *executing* a stratagem, *than ye*. Verily our messengers^f write down that which ye deceitfully devise. It is he who hath given you conveniencies for travelling by land and by sea; so that ye be in ships, which sail with them, with a favourable wind, and they rejoice therein. *And when* a tempestuous wind overtaketh them, and waves come upon them from every side, and they think themselves to be *encompassed with inevitable dangers*; they call upon God, exhibiting the pure religion unto him^g, *and saying*, Verily, if thou deliver us from this *peril*, we will be of those who give thanks. But when he had delivered them, behold, they behaved themselves insolently in the earth, without justice. O men, Verily the violence which ye commit against your own souls, *is for the enjoyment of this present life only*; afterwards unto us shall ye return, and we will declare unto you that which ye have done. Verily the likeness of this present life is no other than

^a *To the age of forty years*;] For so old was *Mohammed* before he took upon him to be a prophet¹; during which time his fellow citizens well knew that he had not applied himself to learning of any sort, nor frequented learned men, nor had ever exercised himself in composing verses, or orations, whereby he might acquire the art of rhetoric, or elegance of speech². A flagrant proof, says *al Beidāwi*, that this book could be taught him by none but God.

^b See the Prelim. Disc. §. I. p. 15, &c.

^c *Will ye tell God that which he knoweth not, &c.*] viz. That he hath equals or companions either in heaven, or on earth; since he acknowledgeth none?

^d *Men were professors of one religion only, &c.*] That is to say, the true religion, or *Islām*, which was generally professed, as some say, till *Abel* was murdered, or, as others, till the days of

Noah. Some suppose the first ages after the flood are here intended; others, the state of religion in *Arabia*, from the time of *Abraham* to that of *Amru Ebn Lobai*, the great introducer of idolatry into that country.

^e *And when we caused those of Mecca to taste mercy after affliction, &c.*] For it is said that they were afflicted with a dearth for seven years, so that they were very near perishing; but no sooner relieved by God's sending them plenty, than they began again to charge *Mohammed* with imposture, and to ridicule his revelations³.

^f *Our messengers*;] i. e. The guardian angels.

^g *Exhibiting the pure religion unto him*;] That is, applying themselves to God only, and neglecting their idols; their fears directing them in such an extremity to ask help of him only who could give it.

¹ See the Prelim. Disc. p. 43. *ABULFED. Vit. Moh. c. 7.*
² *AL BEIDAWI.*

³ See the Prelim. Disc. p. 27, &c.

than as water, which we send down from heaven, and wherewith the productions of the earth are mixed, of which men eat, and cattle *also*, until the earth receive its vesture, and be adorned *with various plants*: the inhabitants thereof imagine that they have power over the same; *but* our command cometh unto it by night, or by day, and we render it *as though it had been mowen*, as though it had not yesterday abounded *with fruits*. Thus do we explain our signs unto people who consider. God inviteth unto the dwelling of peace^a, and directeth whom he pleaseth into the right way. They who do right shall receive a most excellent reward, and a superabundant addition^b; neither blackness^c nor shame shall cover their faces. These *shall be* the inhabitants of paradise; they shall continue therein *for ever*. But they who commit evil *shall* receive the reward of evil, equal thereunto^d, and they shall be covered with shame, (*for they shall have no protector against God*;) as though their faces were covered with the profound darkness of the night. These shall be the inhabitants of *hell fire*; they shall remain therein *for ever*. On the day of the *resurrection* we will gather them altogether; then will we say unto the idolaters, *Get ye to your place, ye and your companions*^e: and we will separate them from one another; and their companions shall say *unto them*, *Ye did not worship us*^f; and God is a sufficient witness between us and you; neither did we mind your worshipping of us. There shall every soul experience^g that which it shall have sent before it^h; and they shall be brought before God, their true LORD; and the *false deities* which they vainly imagined, shall disappear from before them. Say, Who provideth you food from heaven and earth? or who hath the absolute power over the hearing and the sight? and who bringeth forth the living from the dead, and bringeth forth the dead from the living? and who governeth *all things*? They will surely answer, God. Say, Will ye not therefore fear *him*? This is therefore God, your true LORD: and what *remaineth there* after truth, except error? How therefore are ye turned aside *from the truth*? Thus is the word of thy LORD verified upon them who do wickedly; that they believe not. Say, Is there any of your companions who produceth a creature, and then causeth it to return *unto himself*? Say, God produceth a creature, and then causeth it to return *unto himself*. How therefore are ye turned aside *from his worship*? Say, Is there any of your companions who directeth

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directeth

^a *Unto the dwelling of peace*; viz. Paradise.

^b *And a superabundant addition*; For their reward will vastly exceed the merit of their good works. *Al Ghazali* supposes this *additional recompense* will be the beatific vision.

^c See the Prelim. Disc. p. 86, &c.

^d *Equal thereunto*; i. e. Tho' the blessed will be rewarded beyond their deserts, yet God will not punish any beyond their demerits, but treat them with the exactest justice.

^e *And your companions*; That is, your idols, or the companions which ye attributed unto God.

^f *Ye did not worship us*; But ye really wor-

shipped your own lusts, and were seduced to idolatry, not by us, but by your own superstitious fancies. It is pretended, that God will, at the last day, inable the idols to speak, and that they will thus reproach their worshippers, instead of interceding for them, as they hoped. Some suppose the angels, who were also objects of the worship of the pagan *Arabs*, are particularly intended in this place.

^g *Shall experience*; Some copies instead of *tablu*, read *tatlu*, i. e. *shall follow*, or *meditate upon*.

^h See chap. 2. p. 12. not. h.

^a See the Prelim. Disc. p. 100.

recteth unto the truth? Say, God directeth unto the truth. Whether is he therefore, who directeth unto the truth, more worthy to be followed; or he who directeth not, unless he be directed? What aileth you therefore, that ye judge as ye do? And the greater part of them follow an *uncertain* opinion only; but a *meer* opinion attaineth not unto any truth. Verily God knoweth that which they do. This KORAN could not have been composed by *any* except God; but *it is* a confirmation of that which was *revealed* before it, and an explanation of the scripture; there is no doubt thereof; *sent down* from the LORD of all creatures. Will they say, MOHAMMED hath forged it? Answer, Bring therefore a chapter like unto it; and call whom ye may *to your assistance*, besides God, if ye speak truth. But they have charged that with falsehood, the knowledge whereof they do not comprehend, neither hath the interpretation thereof come unto them. In the same manner did those who were before them, accuse *their prophets* of imposture; but behold, what was the end of the unjust. There are some of them who believe therein; and there are some of them who believe not therein^a: and thy LORD well knoweth the corrupt doers. If they accuse thee of imposture, say, I have my work, and ye have your work; ye shall be clear of that which I do, and I will be clear of that which ye do. There are some of them who hearken unto thee; but wilt thou make the deaf to hear, although they do not understand? And there are some of them who look at thee; but wilt thou direct the blind, although they see not^b? Verily God will not deal unjustly with men in any respect: but men deal unjustly with their own souls^c. On a certain day he will gather them together, as though they had not tarried^d above an hour of a day: they shall know one another^e. Then shall they perish who have denied the meeting of God; and were not *rightly* directed. Whether we cause thee to see a part of *the punishment* wherewith we have threatened them, or whether we cause thee to die *before thou see it*; unto us shall they return: then *shall* God be witness of that which they do. Unto every nation *bath* an apostle *been sent*: and when their apostle came, *the matter* was decided between them with equity^f; and they were not

^a *There are some of them who believe therein, &c.*] i. e. There are some of them who are inwardly well satisfied of the truth of thy doctrine, tho' they are so wicked as to oppose it; and there are others of them who believe it not, thro' prejudice and want of consideration. Or the passage may be understood in the future tense, of some who should afterwards believe, and repent, and of others who should die infidels¹.

^b *There are some of them who hearken unto thee; but wilt thou make the deaf to hear, &c.*] These words were revealed on account of certain *Mecans*, who seemed to attend while *Mohammed* read the *Koran* to them, or instructed them in any point of religion, but yet were as far from being convinced or edified, as if they had not heard him at all².

^c *God will not deal unjustly with men; but they deal unjustly with their own souls.*] For God deprives them not of their senses, or understanding; but they corrupt and make an ill use of them.

^d *As though they had not tarried,*] Either in the world, or in the grave.

^e *They shall know one another;*] As if it were but a little while since they parted. But this will happen during the first moments only of the resurrection; for afterwards the terror of the day will disturb and take from them all knowledge of one another³.

^f *The matter was decided between them with equity;*] By delivering the prophet and those who believed on him, and destroying the obstinate infidels.

¹ *Al BRIDAWI.*

² *Idem. See chap. 6. p. 101.*

³ *Idem.*

not treated unjustly: The unbelievers say, When will this threatening be made good, if ye speak truth? Answer, I am able neither to procure advantage unto my self, nor to avert mischief from me, but as God pleaseth. Unto every nation is a fixed term decreed; when their term therefore is expired, they shall not have respite for an hour, neither shall *their punishment* be anticipated. Say, Tell me; if the punishment of God overtake you by night, or by day, what *part* thereof will the ungodly wish to be hastened? When it falleth on you, do ye then believe it? Now *do ye believe, and wish it far from you*, when as ye formerly desired it should be hastened? Then shall it be said unto the wicked, Taste ye the punishment of eternity: would ye receive *other* than the reward of that which ye have wrought? They will desire to know of thee, whether this be true. Answer, Yea, by my LORD, it is certainly true; neither shall ye weaken God's power, *so as to escape it*. Verily, if every soul which hath acted wickedly had whatever is on the earth, it would *willingly* redeem it self therewith *at the last day*. Yet they will conceal *their repentance*^a, after they shall have seen the punishment: and *the matter* shall be decided between them with equity; and they shall not be unjustly treated. Doth not whatsoever is in heaven and on earth *belong* unto God? Is not the promise of God true? But the greater part of them know *it* not. He giveth life, and he causeth to die; and unto him shall ye *all* return. O men, now hath an admonition come unto you from your LORD, and a remedy for the *doubts* which are in *your* breasts; and a direction, and mercy unto the true believers. Say, Through the grace of God, and his mercy: therein therefore let them rejoice; this will be better than what they heap together of *worldly riches*. Say, Tell me; of that which God hath sent down unto you for food, have ye declared *part to be* lawful, and *other part to be unlawful*^b? Say, Hath God permitted you *to make this distinction*? or do ye devise a *lye* concerning God? But what will be the opinion of those who devise a *lye* concerning God, on the day of the resurrection? Verily God is indued with beneficence towards mankind; but the greater part of them do not give thanks. Thou shalt be *engaged* in no business, neither shalt thou be *employed* in meditating on *any passage* of the KORAN; nor shall ye do any action, but we will be witnesses over you, when ye are employed therein. Nor is so much as the weight of an ant^c hidden from thy LORD, in earth or in heaven: neither *is there any thing* lesser than that, or greater, but it is *written* in the perspicuous book^d. Are not the friends of God *the persons*, on whom no fear shall come, and who shall not be grieved? They who believe and fear God, shall receive good tidings in this life, and in that which is to come. There is no change in the words of God. This *shall be*

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great

^a They will conceal their repentance:] To hide their shame and regret¹; or because their surprise and astonishment will deprive them of the use of speech². Some, however, understand the verb which is here rendered *will conceal*, in the contrary signification, which it sometimes

bears; and then it must be translated, *They will openly declare their repentance*, &c.

^b See chap. 6. p. 113, &c.

^c See chap. 4. p. 66. not. d.

^d *The perspicuous book*:] *The preserved table*: wherein God's decrees are recorded.

great felicity. Let not their discourse ^a grieve thee ; for all might *belongeth* unto God : he *both* heareth *and* knoweth. Is not whoever *dwelleth* in heaven and on earth, *subject* unto God ? What therefore do they follow, who invoke idols, besides God ? They follow nothing but a *vain* opinion ; and they only utter lyes. It is he who hath ordained the night for you, that ye may take your rest therein, and the clear day *for labour* : verily herein are signs unto people who hearken. They say, God hath begotten children : God forbid ! He is self-sufficient. Unto him *belongeth* whatsoever is in heaven and on earth : ye have no demonstrative proof of this. Do ye speak of God that which ye know not ? Say, Verily they who imagine a lye concerning God, shall not prosper. *They may enjoy* a provision in this world ; but afterwards unto us shall they return, and we will then cause them to taste a grievous punishment, for that they were unbelievers. Rehearse unto them the history of NOAH ^b : when he said unto his people, O my people, if my standing forth *among you*, and my warning *you* of the signs of God, be grievous unto you ; in God do I put my trust. Therefore lay your design *against me*, and assemble your false gods ; but let not your design be *carried on* by you *in the dark* : then come forth against me, and delay not. And if ye turn aside *from my admonitions*, I ask not any reward of you *for the same* ^c ; I *expect* my reward from God alone, and I am commanded to be *one* of those who are resigned *unto him*. But they accused him of imposture ; wherefore we delivered him, and those who *were* with him in the ark, and we caused them to survive *the flood*, but we drowned those who charged our signs with falshood. Behold therefore, what was the end of those who were warned *by NOAH*. Then did we send, after him, apostles unto their *respective* people ^d, and they came unto them with evident demonstrations : yet they were not *disposed* to believe in that which they had before rejected as false. Thus do we seal up the hearts of the transgressors. Then did we send, after them, MOSES and AARON unto PHARAOH and his princes with our signs ^e : but they behaved proudly, and were a wicked people. And when the truth from us had come unto them, they said, Verily this is manifest sorcery. MOSES said *unto them*, Do ye speak *this* of the truth, after it hath come unto you ? Is this sorcery ? but forcerers shall not prosper. They said, Art thou come unto us to turn us aside from that *religion*, which we found our fathers practise ; and that ye two may have the command in the land ? But we do not believe you. And PHARAOH said, Bring unto me every expert magician. And when the magicians were come, MOSES said unto them, Cast down that which ye are about to cast down. And when they had cast down *their rods and cords*, MOSES said *unto them*, The enchantment which ye have performed, shall God surely render vain ; for God prospereth not the work of the wicked doers. And God will verify the truth of his words, although the wicked be averse *thereto*. And

^a *Their discourse* ;] viz. The impious and rebellious talk of the infidels.

^b See chap. 7. p. 122, &c.

^c *I ask not any reward, &c.*] Therefore ye cannot excuse your selves by saying that I am burthensome to you.

^d *We sent, after him, apostles unto their respective people* ;] As Hūd, Sāleeb, Abraham, Lot, and Shoaib, to those of Ad, Thamūd, Babel, Sodom, and Midian.

^e See chap. 7. p. 128. &c.

And there believed not *any* on MOSES, except a generation of his people^a, for fear of PHARAOH and of his princes, lest he should afflict them. And PHARAOH was lifted up with pride in the earth, and was surely *one* of the transgressors. And MOSES said, O my people, if ye believe in GOD, put your trust in him, if ye be resigned to *his will*. They answered, We put our trust in GOD: O LORD, suffer us not to be afflicted by unjust people; but deliver us, through thy mercy, from the unbelieving people. And we spake by inspiration unto MOSES and his brother, *saying*, Provide habitations for your people in EGYPT, and make your houses a place of worship^b, and be constant at prayer; and bear good news unto the true believers. And MOSES said, O LORD, verily thou hast given unto PHARAOH and his people *pompous ornaments*^c, and riches in this present life, O LORD, that they may be seduced from thy way: O LORD, bring their riches to nought, and harden their hearts; that they may not believe, until they see *their* grievous punishment. GOD said, Your petition is heard^d: be ye upright therefore^e, and follow not the way of those who are ignorant. And we caused the children of ISRAEL to pass through the sea; and PHARAOH and his army followed them in a violent and hostile manner; until, when he was drowning, he said, I believe that there is no GOD but he, on whom the children of ISRAEL believe; and I am *one* of the resigned^f. Now *dost thou believe*; when thou hast been hitherto rebellious, and one of the wicked doers? This day will we raise thy body^g *from the bottom of the sea*, that thou mayest be a sign unto those who shall be after thee; and verily a great number of men are negligent of our signs. And we prepared for the children of ISRAEL an established dwelling *in the land of CANAAN*, and we provided good things for their sustenance: and they differed

^a *Except a generation of his people*;] For when he first began to preach, a few of the younger *Israelites* only believed on him; the others not giving ear to him, for fear of the king. But some suppose the pronoun *his* refers to *Pharaoh*, and that these were certain *Egyptians*, who, together with his wife *Asa*, believed on *Moses*¹.

^b *A place of worship*.] So *Jallalo'ddin* expounds the original word *Kebla*, which properly signifies that place or quarter towards which one prays. Wherefore *al Zamakhsari* supposes, that the *Israelites* are here ordered to dispose their oratories in such a manner, that, when they prayed, their faces might be turned towards *Mecca*; which he imagines was the *Kebla of Moses*, as it is that of the *Mohammedans*. The former commentator adds, that *Pharaoh* had forbidden the *Israelites* to pray to God; for which reason they were obliged to perform that duty privately in their houses.

^c *Ornaments*;] As magnificent apparel, chariots, and the like.

^d *Your petition is heard*;] The pronoun is in the dual number; the antecedent being *Moses* and *Aaron*. The commentators say, that in conse-

quence of this prayer, all the treasures of *Egypt* were turned into stones².

^e *Be ye upright*;] Or, as *al Beidawi* interprets it, Be ye constant and steady in preaching to the people. The *Mohammedans* pretend that *Moses* continued in *Egypt* no less than forty years, after he had first published his mission: which cannot be reconciled to scripture.

^f *I believe that there is no God but he, &c.*] These words, it is said, *Pharaoh* repeated often in his extremity, that he might be heard. But his repentance came too late; for *Gabriel* soon stopped his mouth with mud, lest he should obtain mercy; reproaching him at the same time in the words which follow.

^g *We will raise thy dead body, &c.*] Some of the children of *Israel* doubting whether *Pharaoh* was really drowned, *Gabriel*, by God's command, caused his naked corps to swim to shore, that they might see it³. The word here translated *body*, signifying also a *coat of mail*, some imagine the meaning to be, that his corps floated armed with his coat of mail, which they tell us was of gold, by which they knew that it was he.

¹ *Al BEIDAWI*² *JALLALO'DDIN.*³ See *Exod. xiv. 30.*

ferred not *in point of religion*, until knowledge had come unto them^a; verily thy LORD will judge between them on the day of resurrection, concerning that wherein they disagreed. If thou art in a doubt concerning *any part* of that which we have sent down unto thee^b, ask them who have read the book of the *law* before thee. Now hath the truth come unto thee from thy LORD; be not therefore *one* of those who doubt: neither be thou *one* of those who charge the signs of GOD with falsehood, lest thou become *one* of those who perish. Verily those against whom the word of thy LORD is decreed, shall not believe, although there come unto them every *kind of* miracle; until they see the grievous punishment *prepared for them*. And if it were not so, some city, *among the many which have been destroyed*, would have believed; and the faith of its inhabitants would have been of advantage unto them: *but none of them believed, before the execution of their sentence*, except the people of JONAS^c. When they believed, we delivered them from the punishment, of shame in this world, and suffered them to enjoy *their lives and possessions* for a time^d. But if thy LORD had pleased, verily all who are in the earth would have believed in general. Wilt thou therefore forcibly compel men to be true believers? No soul can believe, but by the permission of GOD: and he shall pour out *his* indignation on those who will not understand. Say, Consider whatever is in heaven and on earth: but signs are of no avail, neither preachers, unto people who will not believe. Do they therefore expect any other than *some terrible judgment*, like unto the judgments *which have fallen* on those who have gone before them? Say, Wait ye *the issue*; and I also will wait with you: then will we deliver our apostles and those who believe. Thus is it a justice due from us, that we should deliver the true believers. Say, O men of MECCA, if ye be in doubt concerning my religion, verily I worship not the *idols* which ye worship, besides GOD; but I worship GOD, who will cause you to die: and I am commanded to be *one* of the true believers. And *it was said unto me*, Set thy face towards the *true* religion, and be orthodox; and by no means be *one* of those who attribute companions unto GOD; neither

^a *Until after knowledge had come unto them;*] i. e. After the law had been revealed, and published by Moses.

^b *Concerning that which we have sent down unto thee;*] That is, concerning the truth of the histories which are here related. The commentators doubt whether the person here spoken to, be Mohammed himself, or his auditor.

^c *The people of Jonas;*] viz. The inhabitants of Nineve, which stood on or near the place where *al Mawfel* now stands. This people having corrupted themselves with idolatry, Jonas the son of Mattai (or Amittai, which the Mohammedans suppose to be the name of his mother,) an Israelite of the tribe of Benjamin, was sent by GOD to preach to, and reclaim them. When he first began to exhort them to repen-

tance, instead of hearkening to him, they used him very ill, so that he was obliged to leave the city; threatening them, at his departure, that they should be destroyed within three days, or, as others say, within forty¹. But when the time drew near, and they saw the heavens overcast with a black cloud, which shot forth fire, and filled the air with smoke, and hung directly over their city, they were in a terrible consternation, and getting into the fields, with their families and cattle, they put on sackcloth, and humbled themselves before GOD, calling aloud for pardon, and sincerely repenting of their past wickedness. Whereupon GOD was pleased to forgive them, and the storm blew over².

^d *For a time;*] i. e. Until they died according to the ordinary course of nature.

¹ See *Jonah* iii. 4.

² *Al BEIDAWI, JALLALO'DDIN, ABULFED. See chap. 21, and 37.*

ther invoke, besides God, that which can neither profit thee nor hurt thee: for if thou do, thou *wilt* then certainly *become one* of the unjust. If God afflict thee with hurt, there is none who can relieve thee from it, except he; and if he willeth thee any good, there is none who can keep back his bounty: he will confer it on such of his servants as he pleaseth; and he is gracious and merciful. Say, O men, now hath the truth come unto you from your LORD. He therefore who shall be directed, will be directed to *the advantage* of his own soul: but he who shall err, will err only against the same. I am no guardian over you. Do thou, O prophet, follow that which is revealed unto thee: and persevere with patience, until God shall judge; for he is the best judge.

CHAP. XI.

Intituled, HUD^a; revealed at MECCA.

In the name of the most merciful God.

AL. R.^b This book, the verses whereof are guarded against corruption^c, and are also distinctly explained^d, is a revelation from the wise, the knowing God: that ye serve not *any other* than God; (verily I am a denouncer of threats, and a bearer of good tidings unto you from him;) and that ye ask pardon of your LORD, and then be turned unto him. He will cause you to enjoy a plentiful provision, until a prefixed time: and unto every one that hath merit by good works, will he give his abundant reward. But if ye turn back, verily I fear for you the punishment of the great day: unto God shall ye return; and he is almighty. Do they not double the folds of their breasts^e, that they may conceal their designs from him? When they cover themselves with their garments, doth not he know that which they conceal, and

^a The story of which prophet is repeated in this chapter.

^b See the Prelim. Disc. p. 59, &c.

^c The verses whereof are guarded against corruption;] According to the various senses which the verb *obkimat*, in the original, may bear, the commentators suggest as many different interpretations. Some suppose the meaning to be, according to our version, that the *Korân* is not liable to be corrupted¹, as the law and the gospel have been, in the opinion of the *Mohammedans*: others, that every verse in this particular chapter is in full force, and not one of them abrogated: others, that the verses of the *Korân* are disposed in a clear and perspicuous method, or contain

evident and demonstrative arguments: and others, that they comprize judicial declarations, to regulate both faith and practice².

^d And are also distinctly explained;] The signification of the verb *fossilat*, which is here used, being also ambiguous, the meaning of this passage is supposed to be, either that the verses are distinctly proposed or expressed in a clear manner; or that the subject matter of the whole may be distinguished or divided into laws, monitions, and examples; or else that the verses were revealed by parcels.

^e Do they not double the folds of their breasts;] Or, as it may be translated, Do they not turn away their breasts, &c.

¹ See the Prelim. Disc. p. 75

² Al BEIDAWI, JALLALO'DDIN, Al ZAMAKHSHARI, &c.

and that which they discover? For he knoweth the innermost parts of the
 XII. breasts of men^a. * There is no creature which creepeth on the earth, but
 God provideth its food; and he knoweth the place of its retreat, and where
 it is laid up^b. The whole is written in the perspicuous book of his decrees.
 It is he who hath created the heavens and the earth in six days, (but his
 throne was above the waters before the creation thereof^c;) that he might prove
 you, and see which of you would excel in works. If thou say, Ye shall sure-
 ly be raised again, after death; the unbelievers will say, This is nothing but
 manifest sorcery. And verily if we defer their punishment unto a determined
 season, they will say, What hindreth it from falling on us? Will it not come
 upon them on a day, wherein there shall be none to avert it from them; and
 that which they scoffed at shall encompass them? Verily, if we cause man
 to taste mercy from us, and afterwards take it away from him; he will sure-
 ly become desperate^d, and ungrateful. And if we cause him to taste favour,
 after an affliction hath befallen him, he will surely say, The evils which I
 suffered are passed from me; and he will become joyful and insolent: except
 those who persevere with patience, and do that which is right; they shall re-
 ceive pardon, and a great reward. Peradventure thou wilt omit to publish
 part of that which hath been revealed unto thee, and thy breast will become
 straitened, lest they say, Unless a treasure be sent down unto him, or an angel
 come with him, to bear witness unto him, we will not believe. Verily thou art
 a preacher only; and God is the governour of all things. Will they say, He
 hath forged the KORAN? Answer, Bring therefore ten chapters^e like unto it,
 forged by your selves; and call on whomsoever ye may to assist you, except
 God, if ye speak truth. But if they whom ye call to your assistance hear you
 not; know that this book hath been revealed by the knowledge of God on-
 ly^f, and that there is no God, but he. Will ye therefore become Moslems?
 Whoso

^a This passage was occasioned by the words of certain of the idolaters, who said to one another, *When we let down our curtains,* (such as the women use in the east to screen themselves from the sight of the men, when they happen to be in the room,) *and wrap our selves up in our garments, and fold up our breasts, to conceal our malice against Mohammed, how should he come to the knowledge of it?* Some suppose the passage relates to certain hypocritical Moslems; but this opinion is generally rejected, because the verse was revealed at Mecca, and the birth of hypocrisy among the Mohammedans happened not till after the Hejra.

^b *The place of its retreat, and where it is laid up;* i. e. Both during its life, and after its death; or the repository of every animal, before its birth, in the loins and wombs of the parents.

^c *But his throne was above the waters, before the creation thereof;* For the Mohammedans suppose this throne, and the waters whereon it stands,

which waters they imagine are supported by a spirit or wind, were, with some other things, created before the heavens and earth. This fancy they borrowed from the Jews, who also say, that the throne of glory then stood in the air, and was born on the face of the waters, by the breath of God's mouth¹.

^d *Desperate;* Casting aside all hopes of the divine favour, for want of patience, and trust in God.

^e *Ten chapters;* This was the number which he first challenged them to compose; but they not being able to do it, he made the matter still easier, challenging them to produce a single chapter only², comparable to the Koran in doctrine and eloquence.

^f *By the knowledge of God only;* Or containing several passages wrapped up in dark and mysterious expressions, which can proceed from, and are perfectly comprehended by none but God³.

¹ RASHI, ad Genes. i. 2. V. RELAND. de relig. Mob. p. 50, &c. ² See chap. 2. p. 3. chap. 10. p. 170, &c. ³ See chap. 3. p. 35.

Whoso chooseth the present life, and the pomp thereof, unto them will we give *the recompense* of their works therein, and the same shall not be diminished unto them. These are they for whom no *other reward* is prepared in the next life, except the fire of *hell*: that which they have done in *this life* shall perish; and that which they have wrought shall be vain. Shall he therefore be compared with them, who followeth the evident declaration of his LORD, and whom a witness from him ^a attendeth, preceded by the book of MOSES ^b, which was revealed for a guide, and out of mercy to mankind? These believe in the KORAN: but whosoever of the confederate *infidels* believeth not therein, is threatened with the fire of *hell*, which *threat* shall certainly be executed: be not therefore in a doubt concerning it; for it is the truth from thy LORD: but the greater part of men will not believe. Who is more unjust than he who imagineth a lye concerning God? They shall be set before their LORD, at the day of judgment, and the witnesses ^c shall say, These are they who devised lies against their LORD. Shall not the curse of God fall on the unjust; who turn men aside from the way of God, and seek to render it crooked, and who believe not in the life to come? These were not able to prevail against God on earth, so as to escape punishment; neither had they any protectors besides God: their punishment shall be doubled unto them ^d. They could not hear, neither did they see. These are they who have lost their souls; and the idols which they falsely imagined, have abandoned them. There is no doubt but they shall be most miserable in the world to come. But as for those who believe, and do good works, and humble themselves before their LORD, they shall be the inhabitants of paradise; they shall remain therein for ever. The similitude of the two parties ^e is as the blind and the deaf, and as he who seeth and heareth: shall they be compared as equal? Will ye not therefore consider? We formerly sent NOAH ^f unto his people; and he said, Verily I am a public preacher unto you; that ye worship God alone: verily I fear for you the punishment of the terrible day. But the chiefs of his people, who believed not, answered, We see thee to be no other than a man, like unto us; and we do not see that any follow thee, except those who are the most abject among us, who have believed on thee by a rash judgment ^g; neither do we perceive any excellence in you above us: but we esteem you to be lyars. NOAH said, O my people, tell me; if I have received an evident declaration from my LORD, and he hath bestowed on me mercy from himself, which is hidden from you, do we compel you to receive the same, in case ye be averse thereto? O my people, I ask not of you any riches, for my preaching unto you: my reward is with God alone. I will not drive away those who have believed ^h: verily they shall meet their LORD, at the resurrection; but I perceive

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ceive

^a A witness from him; viz. The Koran; or, as others suppose, the angel Gabriel.

^b Preceded by the book of Moses;] Which bears testimony thereto.

^c The witnesses;] That is, The angels, and prophets, and their own members.

^d Their punishment shall be doubled;] For they shall be punished both in this life, and in the next.

^e Of the two parties;] i. e. The believers and the infidels.

^f See chap. 7. p. 122, &c.

^g By a rash judgment;] For want of mature consideration, and moved by the first impulse of their fancy.

^h I will not drive away those who have believed;] For this they asked him to do, because they were poor mean people. The same thing the Koreish demanded

ceive that ye are ignorant men. O my people, who shall assist me against God, if I drive them away? Will ye not therefore consider? I say not unto you, The treasures of God are in my power; neither do I say, I know the secrets of God: neither do I say, Verily I am an angel^a; neither do I say of those whom your eyes do condemn, God will by no means bestow good on them: (God best knoweth that which is in their souls;) for then should I certainly be one of the unjust. They answered, O NOAH, thou hast already disputed with us, and hast multiplied disputes with us; now therefore do thou bring that *punishment* upon us wherewith thou hast threatened us, if thou speakest truth. NOAH said, Verily God alone shall bring it upon you, if he pleaseth; and ye shall not prevail against him, *so as to escape the same*. Neither shall my counsel profit you, although I endeavour to counsel you aright, if God shall please to lead you into error. He is your LORD, and unto him shall ye return. Will the *MECCANS* say, *MOHAMMED* hath forged the *KORAN*? Answer, If I have forged it, on me be my guilt; and let me be clear of that which ye are guilty of. And it was revealed unto NOAH, *saying*, Verily none of thy people shall believe, except he who hath already believed: be not therefore grieved, for that which they are doing. But make an ark in our presence, *according to the form and dimensions* which we have revealed unto thee: and speak not unto me in behalf of those who have acted unjustly; for they are doomed to be drowned. And he built the ark; and so often as a company of his people passed by him, they derided him^b: but he said, Though ye scoff at us now, we will scoff at you hereafter, as ye scoff at us; and ye shall surely know on whom a punishment shall be inflicted, which shall cover him with shame, and on whom a lasting punishment shall fall. Thus were they employed until our sentence was put in execution, and the oven poured forth water^c. And we said unto NOAH, Carry into the ark of every species of

demanded of *Mohammed*, but he was forbidden to comply with their request¹.

^a See chap. 6. p. 103.

^b They derided him;] For building a vessel in an inland country, and so far from the sea; and for that he was turned carpenter, after he had set up for a prophet².

^c And the oven poured forth water;] Or, as the original literally signifies, *boiled over*; which is consonant to what the *Rabbins* say, that the waters of the deluge were boiling hot.

This oven was, as some say, at *Cûfa*, in a spot whereon a mosque now stands; or, as others rather think, in a certain place in *India*, or else at *Ain warda* in *Mesopotamia*³; and its exundation was the sign by which *Noah* knew the flood was coming⁴. Some pretend that it was the same

oven which *Eve* made use of to bake her bread in, being of a form different from those we use, having the mouth in the upper part, and that it descended from patriarch to patriarch, till it came to *Noah*⁵. It is remarkable that *Mohammed*, in all probability, borrowed this circumstance from the *Persian Magi*, who also fancied that the first waters of the deluge gushed out of the oven of a certain old woman named *Zala Cûfa*⁶.

But the word *tannûr*, which is here translated oven, also signifying the *superstition of the earib*, or a place whence waters spring forth, or where they are collected, some suppose it means no more in this passage, than the spot or fissure whence the first eruption of waters brake forth.

¹ See chap. 6. p. 103. ² *Al BRIDAWI*. ³ *Idem*. ⁴ *JALLALO'DDIN, &c.* ⁵ *V. D'HÉRÉVELOT, Bibl. Orient. art. Noah.* ⁶ *V. HYDE de rel. vet. Persar. and LORD's account of the relig. of the Perses, p. 9.*

of animals one pair^a; and thy family^b, (except him on whom a previous sentence of destruction hath passed^c;) and those who believe^d. But there believed not with him, except a few. And NOAH said, Embark thereon, in the name of God; while it moveth forward, and while it standeth still^e; for my LORD is gracious and merciful. And the ark swam with them between waves like mountains^f: and NOAH called unto his son^h, who was separated from him, saying, Embark with us, my son, and stay not with the unbelievers. He

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answered,

^a One pair;] Or, as the words may also be rendred, and some commentators think they ought, two pair, that is, two males, and two females of each species; wherein they partly agree with divers Jewish and Christian writers¹, who from the Hebrew expression, seven and seven, and two and two, the male and his female², suppose there went into the ark fourteen pair of every clean, and two pair of every unclean species. There is a tradition that God gathered together unto Noah, all sorts of beasts, birds and other animals, (it being indeed difficult to conceive how he should come by them all, without some supernatural assistance,) and that as he laid hold on them, his right hand constantly fell on the male, and his left on the female³.

^b Thy family;] Namely thy wife; and thy sons, and their wives⁴.

^c Except him on whom a previous sentence of destruction hath passed;] This was an unbelieving son of Noah⁵, named Canaan⁶, or Yam⁷; tho' others say he was not the son of Noah, but his grandson by his son Ham, or his wife's son by another husband; nay some pretend he was related to him no farther than by having been educated and brought up in his house⁸. The best commentators add, that Noah's wife, named Waila, who was an infidel, was also comprehended in this exception, and perished with her son⁹.

^d And those who believe.] Noah's family being mentioned before, it is supposed that by these words are intended the other believers, who were his proselytes, but not of his family: whence the common opinion among the Mohammedans, of a greater number than eight being saved in the ark, seems to have taken its rise¹⁰.

^e There believed not with him except a few;] viz. His other wife, who was a true believer, his three sons, Shem, Ham, and Japhet, and their wives, and seventy two persons more¹¹.

^f Embark thereon, in the name of God, while it moveth forward, and while it standeth still;] That is, omit no opportunity of getting on board. According to a different reading, the latter words may be rendred, Who shall cause it to move forward, and to stop, as there shall be occasion. The commentators tell us that the ark moved forwards, or stood still, as Noah would have it, on his pronouncing only the words, In the name of God¹².

It is to be observed that the more judicious commentators make the dimensions of the ark to be the same with those assigned by Moses¹³; notwithstanding others have enlarged them most extravagantly¹⁴, as some Christian writers¹⁵ have also done. They likewise tell us that Noah was two years in building the ark, which was framed of Indian plane tree¹⁶, that it was divided into three stories, of which the lower was designed for the beasts, the middle one for the men and women, and the upper for the birds¹⁷; and that the men were separated from the women by the body of Adam, which Noah had taken into the ark¹⁸. This last is a tradition of the eastern Christians¹⁹, some of whom pretended that the matrimonial duty was superseded and suspended during the time Noah and his family were in the ark²⁰; tho' Ham has been accused of not observing continency on that occasion, his wife, it seems, bringing forth Canaan in the very ark²¹.

^g Between waves like mountains;] The waters prevailing fifteen cubits above the mountains²².

^h See above, not. c.

¹ ABEN EZRA, JUSTIN MARTYR, ORIGEN, &c.

² Genes. vii. 2.

³ JALLALO'DDIN.

⁴ AL BEIDAWI.

⁵ YAHYA.

⁶ JALLALO'DDIN, AL BEIDAWI.

⁷ EBN SHOHNAH.

⁸ AL ZAMAKHSHARI. V. D'HERBEL. Bibl. Orient. p. 676.

⁹ JALLALO'DDIN, AL ZAMAKHSHARI, AL BEIDAWI.

¹⁰ See chap. 7. p. 123.

¹¹ See ibid. not. a.

¹² AL BEIDAWI, &c.

¹³ Idem, &c.

¹⁴ YAHYA. V. MARRACC. in Alcor. p. 340.

¹⁵ ORIGEN. contr. Cels.

¹⁶ V. KIRCHER. de Arca Noe, c. 8.

¹⁷ AL BEIDAWI. V. D'HERBEL. p. 675. and EUTYCH.

p. 34.

¹⁸ AL BEIDAWI. V. EUTYCH. anal. p. 34.

¹⁹ YAHYA.

²⁰ JACOB. EDESSE-

NUS, apud Barcepham de parad. part 1. c. 14. EUTYCH. ubi sup. V. etiam ELIEZER. p. 140. c. 23.

²¹ AMBROS. de Noa & arca, c. 21.

²² V. HEIDEGGER. Hist. Patriarchar. v. 1. p. 409.

²³ AL BEIDAWI.

answered, I will get on a mountain, which will secure me from the water. *NOAH* replied, There is no security this day from the decree of *GOD*, except for him on whom he shall have mercy. And a wave passed between them, and he became *one* of those who were drowned. And it was said, O earth, swallow up thy waters, and thou, O heaven, withhold *thy rain*. And immediately the water abated, and the decree was fulfilled, and *the ark* rested on *the mountain AL JUDI*²; and it was said, Away with the ungodly people! And *NOAH* called upon his *LORD*, and said, O *LORD*, verily my son is of my family; and thy promise is true³: for thou art the most just of those who exercise judgment. *GOD* answered, O *NOAH*, verily he is not of thy family⁴: this *intercession* of *thine* for *him*, is not a righteous work⁵. Ask not of me therefore that wherein thou hast no knowledge: I admonish thee that thou become not *one* of the ignorant. *NOAH* said, O *LORD*, I have recourse unto thee for the assistance of *thy grace*, that I ask not of thee that wherein I have no knowledge: and unless thou forgive me, and be merciful unto me, I shall be

² And *the ark* rested on *the mountain al Judi*;] This mountain is one of those which divide *Armenia*, on the south, from *Mesopotamia*, and that part of *Affyria*, which is inhabited by the *Curds*, from whom the mountains took the name of *Cardu*, or *Gardu*, by the *Greeks* turned into *Gordyæi*, and other names¹. Mount *al Jûdi*, (which name seems to be a corruption, tho' it be constantly so written by the *Arabs*, for *Jordi* or *Giordi*) is also called *Tbamanin*², probably from a town at the foot of it³, so named from the number of persons saved in the ark, the word *tbananin* signifying eighty, and overlooks the country of *Diâr Rabiah*, near the cities of *Mawfel*, *Forda*, and *Fazîrat Ebn Omar*, which last place one affirms to be but four miles from the place of the ark, and says that a *Mohammedan* temple was built there with the remains of that vessel, by the *Khalif Omar Ebn Abd'alazîz*, whom he by mistake calls *Omar Ebn al Khat-sâb*⁴.

The tradition which affirms the ark to have rested on these mountains must have been very ancient, since it is the tradition of the *Chaldeans* themselves⁵: the *Chaldees* paraphrasts consent to their opinion⁶, which obtained very much formerly, especially among the *eastern Christians*⁷. To confirm it, we are told, that the remainders of the ark were to be seen on the *Gordyæan* mountains: *Berosus* and *Abydenus* both declare there was such a report in their time⁸; the first

observing that several of the inhabitants thereabouts scraped the pitch off the planks as a rarity, and carried it about them for an amulet: and the latter saying, that they used the wood of the vessel against many diseases with wonderful success. The relics of the ark were also to be seen here in the time of *Epiphanius*, if we may believe him⁹; and we are told the emperor *Heraclius* went from the town of *Tbamanin* up to the mountain *al Jûdi*, and saw the place of the ark¹⁰. There was also formerly a famous monastery, called *the monastery of the ark*, upon some of these mountains, where the *Nestorian* used to celebrate a feast day on the spot where they supposed the ark rested; but in the year of *Christ* 776, that monastery was destroyed by lightning, with the church, and a numerous congregation in it¹¹. Since which time it seems the credit of this tradition hath declined, and given place to another, which obtains at present, and according to which the ark rested on mount *Mafis* in *Armenia*, called by the *Turks*, *Aghir dagh*, or *the heavy* or *great mountain*, and situate about twelve leagues south east of *Erivan*¹².

³ Thy promise is true:] *Noah* here challenges *GOD*'s promise, that he would save his family.

⁴ He is not of thy family:] Being cut off from it on account of his infidelity.

⁵ According to a different reading, this passage may be rendered, For he hath acted unrighteously.

¹ See BOCHART. *Phaleg*. l. 1. c. 3.

² *Geogr. Nub.* p. 202.

³ *V. D'HERBEL. Bibl. Orient.*

p. 404, & 676. & AGATHIAM, l. 14. p. 135.

⁴ BENJAMIN. *Itiner.* p. 61.

⁵ BE-

ROSUS, apud *Joseph. Antiq.* l. 1. c. 4.

⁶ ONKELOS & JONATHAN, in *Genes.* viii. 4.

⁷ *V. EU-*

TYCH. *Annal.* p. 41.

⁸ BEROUSUS, apud *Joseph. ubi sup.* ABYDENUS, apud *Euseb. Præp. Ev.*

l. 9. c. 4.

⁹ EPIPH. *Hæres.* 18.

¹⁰ ELMACIN. l. 1. c. 1.

¹¹ *V. Chronit.*

DIONYSII patriarch. *Jacobitar. apud Affeman. Bibl. Orient.* T. 2. p. 113.

¹² *AL BRIDAWI.*

be one of those who perish. It was said unto him, O NOAH, come down from the ark^a, with peace from us, and blessings upon thee, and upon a part of those who are with thee^b: but as for a part of them^c, we will suffer them to enjoy the provision of this world; and afterwards shall a grievous punishment from us be inflicted on them, in the life to come. This is a secret history, which we reveal unto thee: thou didst not know it, neither did thy people, before this. Wherefore persevere with patience; for the prosperous issue shall attend the pious. And unto the tribe of AD we sent their brother HUD^d. He said, O my people worship God; ye have no God besides him: ye only imagine falsehood, in setting up idols and intercessors of your own making. O my people, I ask not of you for this my preaching, any recompense: my recompense do I expect from him only, who hath created me. Will ye not therefore understand? O my people, ask pardon of your LORD; and be turned unto him: he will send the heaven to pour forth rain plentifully upon you^e, and he will encrease your strength by giving unto you farther strength^f: therefore turn not aside, to commit evil. They answered, O HUD, thou hast brought us no proof of what thou sayest; therefore we will not leave our gods for thy saying, neither do we believe thee. We say no other than that some of our gods have afflicted thee with evil^g. He replied, Verily I call God to witness, and do ye also bear witness, that I am clear of that which ye associate with God, besides him. Do ye all therefore join to devise a plot against me, and tarry not; for I put my confidence in God, my LORD and your LORD. There is no beast, but he holdeth it by its forelock^h: verily my LORD proceedeth in the right way. But if ye turn back, I have already declared unto you that with which I was sent unto you; and my LORD shall substitute another nation in your stead; and ye shall not hurt him at all: for my LORD is guardian over all things. And when our sentence came to be put in execution, we delivered HUD, and those who had believed with himⁱ, through our mercy; and we delivered them from a grievous punishment. And this tribe of AD wittingly rejected the signs of their LORD, and were disobedient unto his messengers, and they followed the command of every rebellious perverse person. Wherefore they were followed in

^a Come down from the ark, &c.] The Moham-medans say that Noah went into the ark on the tenth of Rajeb, and came out of it the tenth of al Moharram; which therefore became a fast. So that the whole time of Noah's being in the ark, according to them, was six months¹.

^b With peace, and blessing, on a part of them:] viz. Such of them as continued in their belief.

^c But as for a part of them:] That is, such of his posterity as should depart from the true faith, and fall into idolatry.

^d See chap. 7. p. 123.

^e He will send you rain plentifully:] For the Adites were grievously distressed by a drought

for three years².

^f And will encrease your strength:] By giving you children; the wombs of their wives being also rendered barren, during the time of the drought, as well as their lands³.

^g Have afflicted thee with evil:] Or madness; having deprived thee of thy reason for the indignities thou hast offered them.

^h There is no beast but he holdeth it by its forelock:] That is, he exerciseth an absolute power over it. A creature held in this manner being supposed to be reduced to the lowest subjection.

ⁱ And those who believed with him:] Who were in number four thousand⁴.

¹ AL BEIDAWI. See D'HERBEL. ubi sup. BEIDAWI. ⁴ Idem.

² See the notes to chap. 7. p. 124.

³ Al

in this world by a curse, and *they shall be followed by the same* on the day of resurrection. Did not AD disbelieve in their LORD? Was it not said, Away with AD, the people of HUD? And unto the tribe of THAMUD we sent their brother SALEH^a. He said unto them, O my people, worship God; ye have no God besides him. It is he who hath produced you out of the earth, and hath given you an habitation therein. Ask pardon of him therefore, and be turned unto him; for my LORD is near, and ready to answer. They answered, O SALEH, thou wast a person on whom we placed our hopes before this^b. Dost thou forbid us to worship that which our fathers worshipped? But we are certainly in doubt concerning the religion to which thou dost invite us, as justly to be suspected. SALEH said, O my people, tell me; if I have received an evident declaration from my LORD, and he hath bestowed on me mercy from himself; who will protect me from the vengeance of God, if I be disobedient unto him? For ye shall not add unto me, other than loss. And he said, O my people, this she-camel of God is a sign unto you; therefore dismiss her freely that she may feed in God's earth, and do her no harm, lest a swift punishment seize you. Yet they killed her; and SALEH said, Enjoy yourselves in your dwellings for three days; after which ye shall be destroyed. This is an infallible prediction. And when our decree came to be executed, we delivered SALEH and those who believed with him, through our mercy, also from the disgrace of that day; for thy LORD is the strong, the mighty God. But a terrible noise from heaven assailed those who had acted unjustly; and in the morning they were found in their houses, lying dead and prostrate; as though they had never dwelt therein. Did not THAMUD disbelieve in their LORD? Was not THAMUD cast far away? Our messengers^c also came formerly unto ABRAHAM, with good tidings: they said, Peace be upon thee. And he answered, And on you be peace! and he tarried not, but brought a roasted calf. And when he saw that their hands did not touch the meat, he disliked them, and entertained a fear of them^d. But they said, Fear not: for we are sent unto the people of LOT^e. And his wife SARAH was standing by^f, and she laughed^g; and we promised her ISAAC, and after ISAAC, JACOB. She said, Alas! shall

^a See chap. 7. p. 124.

^b *We had placed our hopes on thee before this;*] Designing to have made thee our prince, because of the singular prudence and other good qualities which we observed in thee; but thy dissenting from us in point of religious worship has frustrated those hopes¹.

^c *For three days;*] viz. Wednesday, Thursday, and Friday². See chap. 7. p. 125. not c.

^d *Our messengers;*] These were the angels, who were sent to acquaint Abraham with the promise of Isaac, and to destroy Sodom and Gomorrah. Some of the commentators pretend they were twelve, or nine, or ten in number; but

others, agreeably to scripture, say they were but three, viz. Gabriel, Michael, and Israfil³.

^e *He entertained a fear of them;*] Apprehending they had some ill design against him, because they would not eat with him.

^f *We are sent unto the people of Lot;*] Being angels, whose nature needs not the support of food⁴.

^g *Sarah was standing by;*] Either behind the curtain, or door of the tent; or else waiting upon them.

^h *And she laughed;*] The commentators are so little acquainted with scripture, that, not know-

¹ Al BRIDAWI.

² Idem.

³ Idem, JALLALO'DDIN. See Gen. xviij.

⁴ Idem.

shall I bear a son, who am old ; this my husband also being advanced in years ^a? Verily this *would be* a wonderful thing. *The angels* answered, Dost thou wonder at the *effect of the* command of God? The mercy of God and his blessings be upon you, the family of the house ^b: for he is praiseworthy, and to be glorified. And when *his* apprehension had departed from ABRAHAM, and the good tidings of *ISAAC's birth* had come unto him, he disputed with us concerning the people of Lot ^c: for ABRAHAM was a pitiful, compassionate, and devout person. *The angels said unto him*, O ABRAHAM, abstain from this; for now is the command of thy LORD come, *to put their sentence in execution*, and an inevitable punishment is ready to fall upon them. And when our messengers came unto Lot, he was troubled for them ^d, and his arm was straitened concerning them ^e, and he said, This is a grievous day. And his people came unto him, rushing upon him: and they had formerly been guilty of wickedness. Lot said unto them, O my people, these my daughters are more lawful for you: therefore fear God, and put me not to shame by *wronging* my guests. Is there not a man of prudence among you? They answered, Thou knowest that we have no need of thy daughters; and thou well knowest what we would have. He said, If I had strength sufficient to *oppose* you, or I could have recourse unto a powerful support; *I would certainly do it*. *The angels said*, O Lot, verily we are the messengers of thy LORD; they shall by no means come in unto thee. Go forth therefore with thy family, in some part of the night, and let not any of you turn back: but as for thy wife ^f, that shall happen unto her, which

knowing the true occasion of *Sarah's* laughter, they strain their inventions to give some reason for it. One says, that she laughed at the angels discovering themselves, and ridding Abraham and herself of their apprehensions; and another, that it was at the approaching destruction of the *Sodomites*, (a very probable motive in one of her sex.) Some however interpret the original word differently, and will have it that she did not laugh; but that *her doubts*, which had stopped for several years, came upon her at this time, as a previous sign of her future conception ¹.

^a Shall I bear a son who am old, my husband also being advanced in years &c.] *Al Beidawi* writes that Sarah was then ninety, or ninety nine years old, and Abraham a hundred and twenty.

^b The family of the house &c.] Or the stock whence all the prophets were to proceed for the future. Or the expression may perhaps refer to Abraham and Isaac's building the *Caaba*, which is often called, by way of excellence, *the house*.

^c He disputed with us concerning the people of Lot;] That is, he interceded with us for them ². *Jallalo'ddin*, instead of the numbers mentioned by *Moses*, says, that Abraham first asked whether God

would destroy those cities if three hundred righteous persons were found therein, and so fell successively to two hundred, forty, fourteen, and at last came to one: but there was not one righteous person to be found among them, except only Lot and his family.

^d He was troubled for them;] Because they appeared in the shape of beautiful young men, which must needs tempt those of *Sodom* to abuse them ³.

^e His arm was straitened concerning them;] i. e. He knew himself unable to protect them against the insults of his townsmen.

^f The angels said, O Lot—thy shalt by no means come in unto thee;] *Al Beidawi* says, that Lot shut his door, and argued the matter with the riotous assembly from behind it; but at length they endeavoured to get over the wall: whereupon *Gabriel*, seeing his distress, struck them on the face with one of his wings, and blinded them; so that they moved off, crying out for help, and saying that Lot had magicians in his house.

^g But as for thy wife, &c.] This seems to be the true sense of the passage; but according to

¹ *Idem*, JALLALO'DDIN, *Al ZAMAKHSHARI*: DIN, *Al BEIDAWI*. V. JOSEPH, *Ant.* l. i. c. ii.

² V. Gen. xviii. 23, &c.

³ JALLALO'DDIN

which shall happen unto them. Verily the prediction of *their punishment* shall be fulfilled in the morning: is not the morning near? And when our command came, we turned those cities upside down^a, and we rained upon them stones of baked clay^b, one following another, and being marked^c, from thy LORD; and they are not far distant from those who act unjustly^d. And unto MADIAN we sent their brother SHOAIB^e: he said, O my people, worship God; ye have no God but him: and diminish not measure and weight. Verily I see you to be in a happy condition^f: but I fear for you the punishment of the day which will encompass the ungodly. O my people, give full measure, and just weight; and diminish not unto men ought of their matters; neither commit injustice in the earth, acting corruptly. The residue which shall remain unto you as the gift of God, after ye shall have done justice to others, will be better for you, than wealth gotten by fraud; if ye be true believers. I am no guardian over you. They answered, O SHOAIB, do thy prayers injoin thee, that we should leave the gods which our fathers worshipped; or that we should not do what we please with our substance^g? Thou only, it seems, art the wise person, and fit to direct. He said, O my people, tell me; if I have received an evident declaration from my LORD, and he hath bestowed on me an excellent provision, and I will not consent unto you in that which I forbid you; do I seek any other than your reformation, to the utmost of my power? My support is from God alone; on him do I trust, and unto him do I turn me. O my people, let not your opposing of me, draw on you a vengeance like unto that which fell on the people of NOAH,

to a different reading of the vowel, some interpret it, *Except thy wife*; the meaning being, that Lot is here commanded to take his family with him *except his wife*. Wherefore the commentators cannot agree whether Lot's wife went forth with him or not; some denying it, and pretending that she was left behind and perished in the common destruction; and others affirming it, and saying, that when she heard the noise of the storm and overthrow of the cities, she turned back lamenting their fate, and was immediately struck down and killed by one of the stones mentioned a little lower¹. A punishment she justly merited for her infidelity, and disobedience to her husband².

^a *We turned those cities upside down*;] For they tell us, that Gabriel thrust his wing under them; and lifted them up so high, that the inhabitants of the lower heaven heard the barking of the dogs, and the crowing of the cocks; and then inverting them, threw them down to the earth³.

^b *Stones of baked clay*;] The kiln wherein they were burned, some imagine to have been hell.

^c *And being marked*;] That is, as some suppose, streaked with white and red, or having some other peculiar mark to distinguish them from ordinary stones. But the common opinion is, that each stone had the name of the person who was to be killed by it, written thereon⁴. The army of *Abraha al Abrah* was also destroyed by the same kind of stones.

^d *And they are not far distant from those who act unjustly*;] This is a kind of threat to other wicked persons, and particularly to the infidels of Mecca, who deserved and might justly apprehend the same punishment.

^e See chap. 7. p. 126, &c.

^f *I see you to be in a happy condition*;] That is, enjoying plenty of all things; and therefore having the less occasion to defraud one another, and being the more strongly bound to be thankful and obedient unto God.

^g *That we should not do what we please with our substance*;] For this liberty they imagined was taken from them, by his prohibition of false weights and measures, or to diminish or adulterate their coin⁵.

¹ *Iidem interpretes.*
² *Al BEIDAWI.*

³ See chap. 66.

⁴ JALLALO'DDIN, *al BEIDAWI.*

⁵ *Iidem.*

NOAH, or the people of HOD, or the people of SALEH: neither *was* the people of LOT far distant from you^a. Ask pardon therefore of your LORD; and be turned unto him: for my LORD is merciful, *and* loving. They answered, O SHOAB, we understand not much of what thou sayest; and we see thee to be a *man* of no power^b among us: if it had not been *for the sake of thy family*^c, we had surely stoned thee, neither couldest thou have prevailed against us. SHOAB said, O my people, is my family more worthy in your opinion, than God? and do ye cast him behind you with neglect? Verily my LORD comprehendeth that which ye do. O my people, do ye work according to your condition; I will surely work *according to my duty*^d. And ye shall certainly know, on whom will be inflicted a punishment which shall cover him with shame, and who is a liar. Wait therefore *the event*; for I also will wait *it* with you. Wherefore when our decree came *to be executed*, we delivered SHOAB and those who believed with him, through our mercy: and a terrible noise *from heaven* assailed those who had acted unjustly; and in the morning they were found in their houses lying *dead and prostrate*, as though they had never dwelt therein. Was not MADIAN removed *from off the earth*, as THAMUD had been removed? And we formerly sent MOSES with our signs, and manifest power, unto PHARAOH and his princes^e: but they followed the command of PHARAOH; although the command of PHARAOH did not direct *them* aright. PHARAOH shall precede his people on the day of resurrection, and he shall lead them into *hell fire*; an unhappy way *shall it be* which *they* shall be led. They were followed in *this life* by a curse, and on the day of resurrection miserable *shall be* the gift which shall be given *them*. This is a *part* of the histories of the cities, which we rehearse unto thee. Of them there are *some* standing; and *others which* are utterly demolished^f. And we treated them not unjustly, but they dealt unjustly with their own souls: and their gods which they invoked, besides God, were of no advantage unto them at all, when the decree of thy LORD came *to be executed on them*, neither were they any other than a detriment unto them. And thus *was* the punishment of thy LORD *inflicted*, when he punished the cities which were unjust; for his punishment is grievous and severe. Verily herein is a sign unto him who feareth

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^a Neither was the people of Lot far distant from you;] For Sodom and Gomorrah were situate not a great way from you, and their destruction happened not many ages ago; neither did they deserve it, on account of their obstinacy and wickedness, much more than you selves.

^b A man of no power;] The Arabic word *dais*, weak, signifying also, in the Hamyaritic dialect, blind, some suppose that Shoab was so, and that the Midianites objected that to him, as a defect which disqualified him for the prophetic office.

^c For the sake of thy family;] i. e. For the

respect we bear to thy family and relations; whom we honour as being of our religion, and not for any apprehension we have of their power to assist you against us. The original word here translated *family*, signifies any number from three to seven or ten, but not more¹.

^d See chap. 6. p. 113. not. a.

^e See chap. 7. p. 128, &c.

^f Demolished;] Literally, *mowen down*; the sentence presenting the different images of corn standing, and cut down, which is also often used by the sacred writers.

the punishment of the last day: that *shall be* a day, whereon all men shall be assembled, and that *shall be* a day whereon witness shall be born; we defer it not, but to a determined time. When *that day* shall come, no soul shall speak to excuse it self, or to intercede for another, but by the permission of God. Of them one shall be miserable, and another shall be happy. And they who shall be miserable, shall be thrown into hell fire; there shall they wail and bemoan themselves: they shall remain therein so long as the heavens and the earth shall endure^a; except what thy LORD shall please to remit of their sentence^c; for thy LORD effecteth that which he pleaseth. But they who shall be happy, shall be admitted into paradise; they shall remain therein so long as the heavens and the earth endure; besides what thy LORD shall please to add unto their bliss; a bounty which shall not be interrupted. Be not therefore in doubt concerning that which these men worship: they worship no other than what their fathers worshipped before them; and we will surely give them their full portion, not in the least diminished. We formerly gave unto Moses the book of the law; and disputes arose among his people concerning it: and unless a previous decree had proceeded from thy LORD, to bear with them during this life, the matter had been surely decided between them. And thy people are also jealous and in doubt concerning the KORAN. But unto every one of them will thy LORD render the reward of their works; for he well knoweth that which they do. Be thou steadfast therefore, as thou hast been commanded; and let him also be steadfast who shall be converted with thee; and transgress not: for he seeth that which ye do. And incline not unto those who act unjustly, lest the fire of hell touch you: for ye have no protectors, except God; neither shall ye be assisted against him. Pray regularly morning and evening^d; and in the former part of the night^e, for good works drive away evils. This is an admonition unto those who consider: wherefore persevere with patience; for God suffereth not the reward of the righteous to perish. Were such of the generations before you, indued with understanding and virtue, who forbade the acting corruptly in the earth, any more than a few only of those whom we delivered? But they who were unjust followed the delights which they enjoyed in this world^f, and were wicked doers^g: and thy LORD was

was

^a *There shall they wail and bemoan themselves;*] The two words in the original signify properly the vehement drawing in and expiration of one's breath, which is usual to persons in great pain and anguish; and particularly the reciprocation of the voice of an ass, when he brays.

^b *So long as the heavens and the earth shall endure;*] This is not to be strictly understood, as if either the punishment of the damned should have an end, or the heavens and the earth should endure for ever; the expression being only used by way of image or comparison, which needs not agree in every point with the thing signified. Some, however, think the future heavens and

earth, into which the present shall be changed, are here meant¹.

^c See the Prelim. Disc. §. IV. p. 92, 93.

^d *Morning and evening;*] Literally, in the two extremities of the day.

^e *And in the former part of the night;*] That is, after sun-set, and before supper; when the Mohammedans say their fourth prayer, called by them *Salât al mogreb*, or the evening-prayer².

^f *Followed the delights which they enjoyed in this world;*] Making it their sole business to please their luxurious desires and appetites; and placing their whole felicity therein.

^g *Al Beidawi says, that this passage gives the reason*

¹ *Al Beidawi.*

² *Idem.*

was not of such a disposition as to destroy the cities unjustly ^a, while their inhabitants behaved themselves uprightly. And if thy LORD pleased, he would have made all men of one religion: but they shall not cease to differ among themselves, unless those on whom thy LORD shall have mercy: and unto this hath he created them; for the word of thy LORD shall be fulfilled, *when he said*, Verily I will fill hell altogether with genii and men. The whole which we have related of the histories of our apostles do we relate unto thee, that we may confirm thy heart thereby; and herein is the truth come unto thee, and an admonition, and a warning unto the true believers. Say unto those who believe not, Act ye according to your condition; we surely will act according to our duty ^b: and wait the issue; for we certainly wait it also. Unto God is known that which is secret in heaven and earth; and unto him shall the whole matter be referred. Therefore worship him, and put thy trust in him; for thy LORD is not regardless of that which ye do.

reason why the nations were destroyed of old; viz. for their violence and injustice, their following their own lusts, and for their idolatry and unbelief.

^a Unjustly;] Or, as the commentator just named explains it, for their idolatry only, when they observed justice in other respects.

^b See chap. 6. p. 113, not. a.

CHAP. XII.

Intituled, JOSEPH^a; revealed at MECCA.

In the name of the most merciful GOD.

AL. R. ^b These are the signs of the perspicuous book; which we have sent down in the Arabic tongue, that peradventure ye might understand. We relate unto thee a most excellent history, by revealing unto thee this KORAN^c, whereas thou wast before one of the negligent^d. When JOSEPH said unto his father^e; O my father, verily I saw in my dream eleven

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^a The *Korais*, thinking to puzzle Mobammed, at the instigation, and by the direction of certain Jewish Rabbins, demanded of him how Jacob's family happened to go down into Egypt; and that he would relate to them the history of Joseph, with all its circumstances: whereupon he pretended to have received this chapter from heaven, containing the story of that patriarch ¹. It is said, however, to have been rejected by two Mohammedan sects, branches of the *Kharrjites*, called the *Ajâredites* and the *Maimunians*, as apocryphal and spurious.

^b See the Prelim. Disc. p. 59. &c.

^c This Korân;] Or this particular chapter: For the word *Korân*, as has been elsewhere observed ², properly signifying no more than a reading, or lecture, is often used to denote, not only the whole volume, but any distinct chapter or section of it.

^d One of the negligent;] i. e. So far from being acquainted with the story, that it never so much as entered into thy thoughts: a certain argument, says *al Beidâwi*, that it must have been revealed to him from heaven.

^e His father;] Who was Jacob, the son of Isaac, the son of Abraham ³.

¹ *Al Beidawi*.

² *Prelim. Disc. §. III. p. 56.*

³ *Al Beidawi, &c.*

stars^a, and the sun and the moon; I saw them make obeisance unto me. JACOB said, O my child, tell not thy vision to thy brethren, lest they devise some plot against thee^b; for the devil is a professed enemy unto man: and thus, according to thy dream, shall thy LORD chuse thee, and teach thee the interpretation of dark sayings^c, and he shall accomplish his favour upon thee and upon the family of JACOB, as he hath formerly accomplished it upon thy fathers ABRAHAM and ISAAC; for thy LORD is knowing and wise. Surely, in the history of JOSEPH and his brethren there are signs of God's providence to the inquisitive; when they said to one another, JOSEPH and his brother^d are dearer to our father than we, who are the greater number: our father certainly maketh a wrong judgment. Wherefore slay JOSEPH, or drive him into some distant or desert part of the earth, and the face of your father shall be cleared towards you^e; and ye shall afterwards be people of integrity. One of them^f spoke and said; Slay not JOSEPH, but throw him to the bottom of the well; and some travellers will take him up, if ye do this. They said, unto JACOB, O father, why dost thou not intrust JOSEPH with us, since we are sincere well-wishers unto him? Send him with us to-morrow, into the field, that he may divert himself, and sport^g, and we will be his guardians. JACOB answered, It grieveth me that ye take him away; and I fear lest the wolf devour him^h, while ye are negligent of him. They said, surely if the wolf devour him, when there are so many of us, we shall be weak indeedⁱ. And when they had carried him with them, and agreed to set him at the bottom of the well^k, they executed their design: and we sent a revelation unto him,

^a *Eleven stars;*] The commentators give us the names of these stars, (which I think it needless to trouble the reader with,) as *Mohammed* repeated them, at the request of a Jew, who thought to intrap him by the question¹.

^b *Lest they devise some plot against thee;*] For they say, *Jacob*, judging that *Joseph's* dream portended his advancement above the rest of the family, justly apprehended his brethren's envy might tempt them to do him some mischief.

^c *The interpretation of dark sayings;*] That is, of dreams; or, as others suppose, of the profound passages of scripture, and all difficulties respecting either religion or justice.

^d *His brother;*] viz. *Benjamin*; his brother by the same mother.

^e *The face of your father shall be cleared towards you;*] Or, he will settle his love wholly upon you, and ye will have no rival in his favour.

^f *One of them, &c.*] This person, as some say, was *Judab*, the most prudent and noble-minded of them all; or, according to others, *Reuben*, whom the *Mohammedan* writers call *Rubil*². And both these opinions are supported by the

account of *Moses*, who tells us, that *Reuben* advised them not to kill *Joseph*, but to throw him into a pit privately, intending to release him³; and that afterwards *Judab*, in *Reuben's* absence, persuaded them not to let him die in the pit, but to sell him to the *Ismaelites*⁴.

^g *That he may divert himself, &c.*] Some copies read, in the first person plural, *that we may divert our selves, &c.*

^h *Lest the wolf devour him;*] The reason why *Jacob* feared this beast in particular, as the commentators say, was either because the land was full of wolves; or else because *Jacob* had dreamed he saw *Joseph* devoured by one of those creatures⁵.

ⁱ *We shall be weak indeed;*] i. e. It will be an instance of extream weakness and folly in us, and we shall be justly blamed for his loss.

^k *At the bottom of the well.*] This well, say some, was a certain well near *Jerusalem*, or not far from the river *Jordan*; but others call it the well of *Egypt*, or *Midian*. The commentators tell us, that when the sons of *Jacob* had gotten *Joseph* with them in the field, they began to abuse and to beat him so unmercifully, that they had

¹ *Idem, Al ZAMAKHSHARI.*

² *Idem.*

³ *Gen. xxxvii. 21, 22.*

⁴ *Ibid. v. 26, 27.*

⁵ *Al BRIDAWI, JALLALO'DDIN, Al ZAMAKHSHARI.*

him^a, saying, Thou shalt hereafter declare this their action unto them; and they shall not perceive thee to be JOSEPH. And they came to their father at even, weeping, and said, Father, we went and ran races with one another^b; and we left JOSEPH with our baggage, and the wolf hath devoured him; but thou wilt not believe us, although we speak the truth. And they produced his inner garment stained with false blood. JACOB answered, Nay, but ye your selves have contrived the thing for your own sakes^c: however patience is most becoming, and God's assistance is to be implored to enable me to support the misfortune which ye relate. And certain travellers^d came, and sent one^e to draw water for them: and he let down his bucket^f, and said, Good news^g! this is a youth. And they concealed him^h, that they might sell him as a piece of merchandize: but God knew that which they did. And they

had killed him, had not Judah, on his crying out for help, insisted on the promise they had made not to kill him, but to cast him into the well. Whereupon they let him down a little way; but as he held by the sides of the well, they bound him, and took off his inner garment, designing to stain it with blood, to deceive their father. Joseph begged hard to have his garment returned him, but to no purpose, his brothers telling him, with a sneer, that the eleven stars, and the sun and the moon might cloath him and keep him company. When they had let him down half way, they let him fall thence to the bottom; and there being water in the well (tho' the scripture says the contrary,) he was obliged to get upon a stone, on which as he stood weeping, the angel Gabriel came to him with the revelation mentioned immediatelyⁱ.

^a We sent a revelation unto him.] Joseph being then but seventeen years old, Al Beidawi observes that herein he resembled John the Baptist and Jesus, who were also favoured with the divine communication very early. The commentators pretend that Gabriel also cloathed him in the well with a garment of silk of paradise. For they say that when Abraham was thrown into the fire by Nimrod², he was stripped; and that Gabriel brought this garment and put it on him; and that from Abraham it descended to Jacob, who folded it up and put it into an amulet, which he hung about Joseph's neck, whence Gabriel drew it out³.

^b And ran races, &c.] These races they used by way of exercise; and the commentators generally understand here that kind of race wherein they also shewed their dexterity in throwing darts, which is still used in the east.

^c Ye your selves have contrived the thing, &c.]

This Jacob had reason to suspect, because when the garment was brought to him, he observed that tho' it was bloody, yet it was not torn⁴.

^d Certain travellers;] viz. A caravan or company travelling from Midian to Egypt, who rested near the well, three days after Joseph had been thrown into it.

^e They sent one to draw water, &c.] The commentators are so exact as to give us the name of this man, who, as they pretend, was Malec Bën Dbôr, of the tribe of Kbozâab⁵.

^f He let down his bucket;] And Joseph, making use of the opportunity, took hold of the cord, and was drawn up by the man.

^g Good news!] The original words are Ya boshara: the latter of which some take for the proper name of the water-drawer's companion, whom he called to his assistance; and then they must be translated, O Boshra.

^h They concealed him, &c.] The expositors are not agreed whether the pronoun they relates to Malec and his companions, or to Joseph's brethren. Those who espouse the former opinion say, that those who came to draw water concealed the manner of their coming by him from the rest of the caravan, that they might keep him to themselves; pretending that some people of the place had given him to them to sell for them in Egypt. And they who prefer the latter opinion, tell us, that Judah carried victuals to Joseph every day while he was in the well, but not finding him there on the fourth day, he acquainted his brothers with it: whereupon they all went to the caravan and claimed Joseph as their slave, he not daring to discover that he was their brother, lest something worse should befall him; and at length they agreed to sell him to them⁶.

¹ Idem.

² See chap. 21.

³ Al BEIDAWI, Al ZAMAKHSHARI.

⁴ Al BEIDAWI.

⁵ Idem.

⁶ Idem.

they sold him for a mean price, for a few pence^a, and valued him lightly. And the Egyptian who bought him^b said to his wife^c, use him honourably; peradventure he may be serviceable to us, or we may adopt him for our son^d. Thus did we prepare an establishment for JOSEPH in the earth, and we taught him the interpretation of *dark sayings*: for God is well able to effect his purpose; but the greater part of men do not understand. And when he had attained his age of strength, we bestowed on him wisdom, and knowledge; for thus do we recompense the righteous. And she, in whose house he was, desired him to lie with her; and she shut the doors and said, Come hither. He answered, God forbid! verily my lord^e hath made my dwelling *with him* easy; and the ungrateful shall not prosper. But she resolved within her self to enjoy him, and he would have resolved to enjoy her, had he not seen the evident demonstration of his LORD^f. So we turned away evil and filthiness from him, because he was one of our sincere servants. And they ran to get one before the other to the door^g; and she rent his inner garment behind. And they met her lord at the door. She said, What shall be the reward of him who seeketh to commit evil in thy family, but imprisonment, and a painful punishment? And JOSEPH said, She asked me to lie with her. And a witness of her family^h bore witness, saying,

^a *They sold him for a mean price, &c.*] Namely twenty, or twenty two dirhems, and those not of full weight neither; for having weighed one ounce of silver only, the remainder was paid by tale, which is the most unfair way of payment¹.

^b *The Egyptian who bought him;*] His name was Kufir, or Isfir, (a corruption of Potiphar;) and he was a man of great consideration, being superintendent of the royal treasury².

The commentators say, that Joseph came into his service at seventeen, and lived with him thirteen years; and that he was made prime minister in the thirty third year of his age, and died at an hundred and twenty.

They who suppose Joseph was twice sold, differ as to the price the Egyptian paid for him: some saying it was twenty *dinars* of gold, a pair of shoes, and two white garments; and others, that it was a large quantity of silver, or of gold.

^c *His wife;*] Some call her Rail; but the name she is best known by, is that of Zuleikha.

^d *Or we may adopt him;*] Kufir having no children. It is said that Joseph gained his master's good opinion so suddenly by his countenance, which Kufir, who, they pretend, had great skill in physiognomy, judged to indicate his prudence and other good qualities.

^e *My lord;*] viz. Kufir. But others understand it to be spoken of God.

^f *Had he not seen the evident demonstration of his LORD;*] That is, had he not seriously considered the filthiness of whoredom, and the great guilt thereof. Some, however, suppose that the words mean some miraculous voice or apparition, sent by God to divert Joseph from executing the criminal thoughts which began to possess him. For they say, that he was so far tempted with his mistress's beauty and enticing behaviour, that he sat in her lap, and even began to undress himself, when a voice called to him, and bid him beware of her; but he taking no notice of this admonition, tho' it was repeated three times, at length the angel Gabriel, or, as others will have it, the figure of his master appeared to him: but the more general opinion is that it was the apparition of his father Jacob, who bit his fingers ends, or, as some write, struck him on the breast, whereupon his lubricity passed out at the ends of his fingers³.

For this fable, so injurious to the character of Joseph, the Mohammedans are obliged to their old friends the Jews⁴, who imagine that he had a design to lie with his mistress, from these words of Moses⁵, *And it came to pass—when Joseph went into the house to do his business, &c.*

^g *They ran to the door;*] He flying from her, and she running after to detain him.

^h *A witness of her family;*] viz. A cousin of hers, who was then a child in the cradle⁶.

¹ Al BEIDAWI. ² Idem. ³ Idem, Al ZAMAKHSHARI, JALLALO'DDIN, YAHYA. ⁴ Talm. Babyl. Sed. Nafsim, p. 36. V. BARTOLOCC. Bibl. Rabb. part. 3. p. 509. ⁵ Genes. xxxix. 11. ⁶ Supra citati interpretes.

saying, If his garment be rent before, she speaketh truth, and he is a liar: but if his garment be rent behind, she lieth, and he is a speaker of truth. And when *her husband* saw that his garment was torn behind, he said, This is a cunning contrivance of your *sex*; for surely your cunning is great. O JOSEPH, take no farther notice of this *affair*: and thou, O *woman*, ask pardon for thy crime; for thou art a guilty person. And certain women said *publickly*^a in the city, The nobleman's wife asked her servant to lie with her: he hath inflamed her breast with his love; and we perceive her *to be* in a manifest error. And when she heard of their subtle behaviour, she sent unto them^b, and prepared a banquet for them, and she gave to each of them a knife; and she said unto JOSEPH, Come forth unto them. And when they saw him, they praised him greatly^c; and they cut their own hands^d, and said, O God! this is not a mortal; he is no other than an angel, deserving the highest respect. And *his mistress* said, This is he, for whose sake ye blamed me: I asked him to lie with me, but he hath constantly refused. But if he do not perform that which I command him, he shall surely be cast into prison, and he shall be made *one* of the contemptible. JOSEPH said, O Lord, a prison is more eligible unto me than *the crime* to which they invite me; but unless thou turn aside their snares from me, I shall youthfully incline unto them, and I shall become *one* of the foolish. Wherefore his LORD heard him, and turned aside their snare from him; for he *both* heareth and knoweth. And it seemed good unto them^e *even* after they had seen the signs of his *innocency*, to imprison him for a time. And there entered into the prison with him two of *the king's* servants^f. One of them^g said, It

^a *Certain women, &c.*] These women, whose tongues were so free with Zoleikba's character on this occasion, were five in number, and the wives of so many of the king's chief officers, viz. his chamberlain, his butler, his baker, his jailor, and his herdsman¹.

^b *She sent unto them;*] The number of all the women invited, was forty, and among them were the five ladies abovementioned².

^c *They praised him greatly;*] The old Latin translators have strangely mistaken the sense of the original word *acharnabo*, which they render *menstruate sunt*; and then rebuke Mohammed for the indecency, crying out demurely in the margin, O *scdum* & *obscenum prophetam*! Erpenius³ thinks that there is not the least trace of such a meaning in the word; but he is mistaken: for the verb *cabara* in the fourth conjugation, which is here used, has that import, tho' the subjoining of the pronoun to it here (which possibly the Latin translators did not observe) absolutely overthrows that interpretation.

^d *They cut their own bonds;*] Through extreme surprize at the wonderful beauty of Joseph;

which surprize Zoleikba foreseeing, put knives into their hands, on purpose that this accident might happen: Some writers have observed, on occasion of this passage, that it is customary in the east for lovers to testify the violence of their passion by cutting themselves, as a sign that they would spend their blood in the service of the person beloved; which is true enough, but I do not find that any of the commentators suppose these Egyptian ladies had any such design.

^e *It seemed good unto them;*] That is to Kistir and his friends. The occasion of Joseph's imprisonment is said to be, either that they suspected him to be guilty, notwithstanding the proofs which had been given of his innocence; or else that Zoleikba desired it, feigning, to deceive her husband, that she wanted to have Joseph removed from her sight, till she could conquer her passion by time; tho' her real design was to force him to compliance.

^f *Two of the king's servants;*] viz. His chief butler and baker; who were accused of a design to poison him.

^g *One of them;*] Namely the butler.

¹ *Al BRIDAWI.*

² *Idem.*

³ *In not. ad Hist. Josephi.*

It seemed to me *in my dream* that I pressed wine out of grapes. And the other said, It seemed unto me *in my dream* that I carried bread on my head, whereof the birds did eat. Declare unto us the interpretation of *our dreams*, for we perceive that thou art a beneficent person. JOSEPH answered, No food, wherewith ye may be nourished, shall come unto you, but I will declare unto you the interpretation thereof, before it come unto you^a. This *knowledge is a part* of that which my LORD hath taught me : for I have left the religion of people who believe not in GOD, and who deny the life to come; and I follow the religion of my fathers, ABRAHAM, and ISAAC, and JACOB. It is not *lawful* for us to associate any thing with God. This *knowledge of the divine unity hath been given us* of the bounty of God towards us, and towards mankind; but the greater part of men are not thankful. O my fellow-prisoners, are sundry lords better, or the only *true* and mighty GOD? Ye worship not, besides him, other than the names which ye have named^b, ye and your fathers, concerning which God hath sent down no authoritative proof: yet judgment *belongeth* unto God alone; *who* hath commanded that ye worship none besides him. This is the right religion; but the greater part of men know *it* not. O my fellow-prisoners, verily the one of you shall serve wine unto his lord, *as formerly*; but the other shall be crucified, and the birds shall eat from off his head. The matter is decreed concerning which ye seek to be informed. And JOSEPH said unto him whom he judged to be the person who should escape of the two, Remember me in the presence of thy lord. But the devil caused him to forget to make mention of JOSEPH unto his lord^c; wherefore he remained in the prison some years^d. And the king of EGYPT^e said, Verily I saw *in my dream* seven fat kine, which seven lean kine devoured, and seven green ears of corn, and other *seven* withered ears. O nobles, expound my vision unto me, if ye be *able to* interpret a vision. They answered, *They are* confused dreams; neither are we skilled in the interpretation of *such kind of* dreams. And JOSEPH'S fellow-prisoner who

^a No food wherewith ye may be nourished, shall come unto you, but I will declare unto you the interpretation thereof, before it come unto you.] The meaning of this passage seems to be, either that Joseph, to shew he used no arts of divination or astrology, promises to interpret their dreams to them immediately, even before they should eat a single meal; or else, he here offers to prophesy to them beforehand, the quantity and quality of the victuals which should be brought them, as a taste of his skill.

^b See chap. 7. p. 123. not. g.

^c But the devil caused him to forget to mention Joseph unto his lord:] According to the explanation of some, who take the pronoun *him* to relate to Joseph, this passage may be rendered, But the devil caused him (i. e. Joseph) to forget to

make his application unto his LORD; and to beg the good offices of his fellow-prisoner for his deliverance, instead of relying on God alone, as it became a prophet, especially, to have done¹.

^d Some years:] The original word signifying any number from three to nine, or ten, the common opinion is that Joseph remained in prison seven years; tho' some say he was confined no less than twelve years².

^e The king of Egypt:] This prince, as the oriental writers generally agree, was Rihân, the son of al Walid the Amalekite³, who was converted by Joseph to the worship of the true God, and died in the life time of that prophet. But some pretend that the Pharaoh of Joseph and of Moses, were one and the same person, and that he lived (or rather reigned) four hundred years⁴.

¹ Al BRIDAWI. ² Idem, JALLALO'DDIN. DAWI. See chap. 7. p. 128. not. a.

³ See the Prelim. Diss. p. 8.

⁴ Al BRIDAWI.

who had been delivered, said, (for he remembred JOSEPH after a certain space of time,) I will declare unto you the interpretation thereof; wherefore let me go unto the person who will interpret it unto me. And he went to the prison, and said, O JOSEPH, thou man of veracity, teach us the interpretation of seven fat kine, which seven lean kine devoured, and of seven green ears of corn; and other seven withered ears, which the king saw in his dream; that I may return unto the men who have sent me, that peradventure they may understand the same. JOSEPH answered, Ye shall sow seven years as usual: and the corn which ye shall reap, do ye leave in its ear^a, except a little whereof ye may eat. Then shall there come, after this, seven grievous years of famine, which shall consume what ye shall have laid up as a provision for the same, except a little which ye shall have kept. Then shall there come, after this, a year wherein men shall have plenty of rain^b, and wherein they shall press wine and oyl. And when the chief butler had reported this, the king said, Bring him unto me. And when the messenger came unto JOSEPH, he said, Return unto thy lord, and ask of him, what was the intent of the women who cut their hands^c; for my LORD well knoweth the snare which they laid for me^d. And when the women were assembled before the king, he said unto them, What was your design, when ye solicited JOSEPH to unlawful love? They answered, God be praised! we know not any ill of him. The nobleman's wife said, Now is the truth become manifest: I solicited him to lie with me; and he is one of those who speak truth. And when JOSEPH was acquainted therewith he said, This discovery hath been made, that my lord might know that I was not unfaithful unto him in his absence, and that God directeth not the plot of the deceivers. * Neither do I ab-
solutely justify my self^e: since every soul is prone unto evil, except those on whom my LORD shall shew mercy; for my LORD is gracious and merciful.

Cc

And

^a Ye shall leave the corn in the ear, &c.] To preserve it from the weevil¹.

^b Wherein men shall have plenty of rain:] Notwithstanding what some ancient authors write to the contrary², it often rains in winter in the lower Egypt, and even snow has been observed to fall at Alexandria, contrary to the express assertion of Seneca³. In the upper Egypt indeed, towards the cataracts of Nile, it rains very seldom⁴. Some, however, suppose that the rains here mentioned are intended of those which should fall in Ethiopia, and occasion the swelling of the Nile, the great cause of the fertility of Egypt; or else of those which should fall in the neighbouring countries, which were also afflicted with famine during the same time.

^c Return unto thy LORD, and ask of him, &c.] JOSEPH, it seems, cared not to get out of prison, till his innocence was publicly known and de-

clared. It is observed by the commentators, that JOSEPH does not bid the messenger move the king to inform himself of the truth of the affair, but bids him directly to ask the king, to incite him to make the proper inquiry with the greater earnestness. They also observe that JOSEPH takes care not to mention his mistress, out of respect and gratitude for the favours he had received while in her house⁵.

^d The snare which they had laid for me:] Endeavouring both by threats and persuasions to intice me to commit folly with my mistress.

^e Neither do I absolutely justify my self:] According to a tradition of Ebn Abbâs, JOSEPH had no sooner spoken the foregoing words, asserting his innocence, than Gabriel said to him, What not when thou wast deliberating to lie with her? Upon which JOSEPH confessed his frailty⁶.

¹ Idem. ² PLATO, in Timæo. POMP. MELA. ³ Nat. quæst. l. 4. ⁴ See GREAVES'S Description of the pyramids. p. 74, &c. RAY'S Collection of Travels, 1. 2. p. 92. ⁵ Idem, &c.

⁶ See GREAVES'S Al BEIDAWL,

And the king said, Bring him unto me: I will take him into my own peculiar service. And when JOSEPH was brought unto the king, and he had discoursed with him, he said, Thou art this day firmly established with us, and shalt be intrusted with our affairs^a. JOSEPH answered, Set me over the store-houses of the land; for I will be a skilful keeper thereof. Thus did we establish JOSEPH in the land, that he might provide himself a dwelling therein, where he pleased. We bestow our mercy on whom we please, and we suffer not the reward of the righteous to perish: and certainly the reward of the next life is better, for those who believe, and fear God. Moreover JOSEPH's brethren came^b, and went

^a And when Joseph was brought unto the king, &c.] The commentators say, that Joseph being taken out of prison, after he had washed and changed his cloaths, was introduced to the king, whom he saluted in the Hebrew tongue, and on the king's asking what language that was, he answered, that it was the language of his fathers. This prince, they say, understood no less than seventy languages, in every one of which he discoursed with Joseph, who answered him in the same; at which the king greatly marvelling, desired him to relate his dream, which he did, describing the most minute circumstances: whereupon the king placed Joseph by him on his throne, and made him his Wazir, or chief minister. Some say that his master Kitfir dying about this time, he not only succeeded him in his place, but, by the king's command, married the widow, his late mistress, whom he found to be a virgin, and who bare him Ephraim and Manasses¹. So that according to this tradition, she was the same woman who is called Asenath by Moses. This supposed marriage, which authorized their amours, probably encouraged the Mohammedan divines to make use of the loves of Joseph and Zolaikha, as an allegorical emblem of the spiritual love between the Creator and the creature, God and the soul; just as the Christians apply the song of Solomon to the same mystical purpose².

^b Moreover Joseph's brethren came, &c.] Joseph, being made Wazir, governed with great wisdom; for he not only caused justice to be impartially administered, and encouraged the people to industry and the improvement of agriculture during the seven years of plenty, but began and perfected several works of great benefit; the natives at this day ascribing to the patriarch Joseph almost all the ancient works of public utility throughout the kingdom; as particularly the rendering the province of al Feyyûm, from a standing

pool or marsh, the most fertile and best cultivated land in all Egypt³. When the years of famine came, the effects of which were felt not only in Egypt, but in Syria and the neighbouring countries, the inhabitants were obliged to apply to Joseph for corn, which he sold to them, first for their money, jewels, and ornaments, then for their cattle, and lands, and at length for their persons; so that all the Egyptians in general became slaves to the king, tho' Joseph, by his consent, soon released them, and returned them their substance. The dearth being felt in the land of Canaan, Jacob sent all his sons, except only Benjamin, into Egypt for corn. On their arrival, Joseph (who well knew them) asked them who they were, saying he suspected them to be spies; but they told him they came only to buy provisions, and that they were all the sons of an ancient man, named Jacob, who was also a prophet. Joseph then asked how many brothers there were of them; they answered, Twelve; but that one of them had been lost in a desert. Upon which he enquired for the eleventh brother, there being no more than ten of them present. They said, he was a lad, and with their father, whose fondness for him would not suffer him to accompany them in their journey. At length Joseph asked them, who they had to vouch for their veracity; but they told him they knew no man who could vouch for them in Egypt. Then, replied he, one of you shall stay behind with me as a pledge, and the others may return home with their provisions; and when ye come again, ye shall bring your younger brother with you, that I may know ye have told me the truth. Whereupon, it being in vain to dispute the matter, they cast lots who should stay behind, and the lot fell upon Simeon. When they departed, Joseph gave each of them a camel, and another for their brother⁴.

¹ Idem, KITAB TAFASIR, &c. ² V. D'HERBELOT, Bibl. Orient. art. Jousouf. ³ V. GORI in not. in Afragan. p. 175, &c. KIRCHER. Oedip. Egypt. vol. 1. p. 8. LUCAS, Voy. tem. ii. p. 205, & tom. iii. p. 53. ⁴ AL BEIDAWI.

went in unto him ; and he knew them, but they knew not him. And when he had furnished them with their provisions, he said, Bring unto me your brother, *the son of your father* : do ye not see that I give full measure, and that I am the most hospitable receiver of guests ? But if ye bring him not unto me, there shall be no *corn* measured unto you from me, neither shall ye approach *my presence*. They answered, We will endeavour to obtain him of his father, and we will certainly perform *what thou requirest*. And JOSEPH said to his servants, Put their money^a *which they have paid for their corn*, into their sacks, that they may perceive it, when they shall be returned to their family : peradventure they will come back unto us. And when they were returned unto their father, they said, O father, it is forbidden to measure out *corn* unto us *any more, unless we carry our brother BENJAMIN with us* : wherefore send our brother with us, and we shall have *corn* measured unto us ; and we will certainly guard him *from any mischance*. JACOB answered, Shall I trust him with you *with any better success* than I trusted your brother JOSEPH with you heretofore ? But God is the best guardian ; and he is the most merciful of those who shew mercy. And when they opened their provisions, they found their money had been returned unto them ; and they said, O father, what do we desire *farther* ? this our money hath been returned unto us : we will therefore *return, and provide corn* for our family : we will take care of our brother ; and we shall receive a camel's burthen more *than we did the last time*. This is a small quantity^b. JACOB said, I will by no means send him with you, until ye give me a solemn promise, *and swear by God* that ye will certainly bring him back unto me, unless ye be encompassed by *some inevitable impediment*. And when they had given him their solemn promise, he said, God is witness of what we say. And he said, My sons, enter not *into the city* by one *and the same* gate ; but enter by different gates. But *this precaution* will be of no advantage unto you against *the decree of God* ; for judgment belongeth unto God alone : in him do I put my trust, and in him let those confide who *seek in whom to put their trust*. And when they entered *the city*, as their father had commanded them, it was of no advantage unto them against *the decree of God* ; and *the same served only to satisfy* the desire of JACOB's soul, which he had charged *them to perform* : for he was indued with knowledge of that which we had taught him ; but the greater part of men do not understand. And when they entered into the presence of JOSEPH, he received his brother

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BEN.

^a *Their money* ;] The original word signifying not only money, but also goods bartered or given in exchange for other merchandize, some commentators tell us, that they paid for their corn, not in money, but in shoes and dressed skins¹.

^b *This is a small quantity*.] The meaning may be, either that the corn they now brought was

not sufficient for the support of their families, so that it was necessary for them to take another journey ; or else, that a camel's load more or less was but a trifle to the king of Egypt. Some suppose these to be the words of Jacob, declaring it was too mean a consideration to induce him to part with his son.

BENJAMIN as his guest, and said, Verily I am thy brother ^a: be not therefore afflicted for that which they have committed *against us*. And when he had furnished them with their provisions, he put *his cup* ^b in his brother **BENJAMIN'S** sack. Then a cryer cried *after them saying*, O company of travellers, ye are surely thieves. They said, (and turned back unto them,) What *is it* that ye miss? They answered, We miss the prince's cup: and unto him who shall produce it, *shall be given* a camel's load of corn; and I *will be* surety for the same. **JOSEPH'S** brethren replied, By God, ye do well know, that we come not to act corruptly in the land ^c, neither are we thieves. *The EGYPTIANS* said, What shall be the reward of him, *who shall appear to have stolen the cup*, if ye be found liars? **JOSEPH'S** brethren answered, As to the reward of him, in whose sack it shall be found, let him become a *bondman* in satisfaction for the same: thus do we reward the unjust, *who are guilty of theft* ^d. Then he began by their sacks, before he searched the sack of his brother ^e; and he drew out *the cup* from his brother's sack. Thus did we furnish **JOSEPH** with a stratagem. It was not *lawful* for him to take his brother for a *bondman*, by the law of the king of **EGYPT** ^f, had not God pleased to allow it, according to the offer of his brethren. We exalt to degrees of knowledge and honour whom we please: and there is one who is knowing above all those who are indued with knowledge. His brethren said, If **BENJAMIN** be guilty of theft, his brother **JOSEPH** hath been also guilty of theft heretofore ^g. But **JOSEPH** concealed these things in his mind, and

^a *He received his brother Benjamin as his guest, &c.*] It is related that *Joseph*, having invited his brethren to an entertainment, ordered them to be placed two and two together; by which means *Benjamin*, the eleventh, was obliged to sit alone, and bursting into tears, said, If my brother *Joseph* were alive, he would have sat with me. Whereupon *Joseph* ordered him to be seated at the same table with himself, and when the entertainment was over, dismissed the rest, ordering that they should be lodged two and two in a house, but kept *Benjamin* in his own apartment, where he passed the night. The next day *Joseph* asked him, whether he would accept of himself for his brother, in the room of him whom he had lost; to which *Benjamin* replied, *Who can find a brother comparable unto thee? yet thou art not the son of Jacob and Rachel*. And upon this *Joseph* discovered himself to him ¹.

^b *His cup*:] Some imagine this to be a measure holding a *Saa* (or about a gallon,) wherein they used to measure corn, or give water to the beasts. But others take it to be a drinking-cup of silver, or gold.

^c *Ye well know that we came not to act corruptly, &c.*] Both by our behaviour among you, and our bringing again our money which was return-

ed to us without our knowledge.

^d *Thus do we reward those who are guilty of theft*:] This was the method of punishing theft used by *Jacob* and his family: for among the *Egyptians* it was punished in another manner.

^e *He began by their sacks, &c.*] Some suppose this search was made by the person whom *Joseph* sent after them; others by *Joseph* himself, when they were brought back to the city.

^f *It was not lawful for him to take his brother for a bondman by the law of Egypt*:] For there the thief was not reduced to servitude, but was scourged, and obliged to restore the double of what he had stolen ².

^g *His brother Joseph hath been guilty of theft heretofore*:] The occasion of this suspicion, it is said, was, that *Joseph* having been brought up by his father's sister, she became so fond of him, that when he grew up, and *Jacob* designed to take him from her, she contrived the following stratagem to keep him. Having a girdle which had once belonged to *Abraham*, she girt it about the child, and then pretending she had lost it, caused strict search to be made for it; and it being at length found on *Joseph*, he was adjudged, according to the abovementioned law of the family, to be delivered to her as her property. Some,

¹ *Al BEIDAWI,*

² *Idem, JALLALO'DDIN.*

and did not discover them unto them : *and he said within himself*, Ye are in a worse condition *than us two* ; and God best knoweth what ye discourse about. They said unto JOSEPH, Noble lord, Verily this *lad* hath an aged father ; wherefore take one of us in his stead ; for we perceive that thou art a beneficent person. JOSEPH answered, God forbid that we should take *any other* than him with whom we found our goods ; for then *should* we certainly *be* unjust. And when they despaired of obtaining BENYAMIN, they retired to confer privately together. *And the elder of them* ^a said, Do ye not know that your father hath received a solemn promise from you, in the name of God ; and how perfidiously ye behaved heretofore towards JOSEPH ? Wherefore I will by no means depart the land of *EGYPT*, until my father give me leave to *return unto him*, or God maketh known his will to me ; for he is the best judge. Return ye to your father, and say, O father, verily thy son hath committed theft ; we bear witness of no more than what we know, and we could not guard against what we did not foresee : and do thou inquire in the city, where we have been, and of the company of merchants, with whom we are arrived, and *thou wilt find* that we speak the truth. *And when they were returned, and had spoken thus to their father*, he said, Nay but rather ye your selves have contrived the thing for your own sakes : but patience is most proper for me ; peradventure God will restore them all ^b unto me ; for he is knowing and wise. And he turned from them and said, Oh how am I grieved for JOSEPH ! And his eyes became white with mourning ^c, he being oppressed with deep sorrow. *His sons* said, By God, thou wilt not cease to remember JOSEPH, until thou be brought to death's door, or thou be actually destroyed by *excessive affliction*. He answered, I only represent my grief, which I am not able to contain, and my sorrow unto God ; but I know by *revelation* from God that which ye know not ^d. O my sons, go and make inquiry after JOSEPH and his brother ; and despair not of the mercy of God ; for none despaireth of God's mercy, except the unbelieving people. *Wherefore JOSEPH'S brethren returned into EGYPT* : and when they came into his presence they said, Noble lord, the famine is felt by us and our family, and we are come with a small sum of money ^e : yet give unto

us

Some, however, say that *Joseph* actually stole an idol of gold, which belonged to his mother's father, and destroyed it ; a story probably taken from *Rachel's* stealing the images of *Laban* : and others tell us that he once stole a goat, or a hen, to give to a poor man ¹.

^a *The elder of them* ;] viz. *Reuben*. But some think *Simeon*, or *Judab* to be here meant ; and instead of *the elder*, interpret it, *the most prudent of them*.

^b *Peradventure God will restore them all, &c.*] i. e. *Joseph, Benjamin, and Simeon*.

^c *His eyes became white* ;] That is, the pupils lost their deep blackness, and became of a pearl colour, (as happens in suffusions,) by his conti-

nual weeping ; which very much weakened his sight, or, as some pretend, made him quite blind ².

^d *I know by revelation from God, that which ye know not* ;] viz. That *Joseph* is yet alive ; of which some tell us he was assured by the angel of death in a dream ; tho' others suppose he depended on the completion of *Joseph's* dream, which must have been frustrated, had he died before his brethren had bowed down before him ³.

^e *A small sum of money* ;] Their money being clipped and adulterated. Some, however, imagine they did not bring money, but goods to barter, such as wool and butter, or other commodities of small value ⁴.

¹ JALLALO'DDIN.² AL BEIDAWI.³ Idem.⁴ Idem.

us full measure, and bestow *corn* upon us as alms; for God rewardeth the alms-givers. JOSEPH said unto them, Do ye know what ye did unto JOSEPH and his brother, when ye were ignorant of the consequences thereof^a? They answered, Art thou really JOSEPH^b? He replied, I am JOSEPH; and this is my brother. Now hath God been gracious unto us. For whoso feareth God, and persevereth with patience, *shall at length find relief*; since God will not suffer the reward of the righteous to perish. They said, By God, now hath God chosen thee above us; and we have surely been sinners. JOSEPH answered, Let there be no reproach cast on you this day. God forgiveth you; for he is the most merciful of those who shew mercy. Depart ye with this my inner garment^c, and throw it on my father's face; and he shall recover his sight: and then come unto me with all your family. And when the company of travellers was departed from EGYPT on their journey towards CANAAN, their father said unto those who were about him, Verily I perceive the smell of JOSEPH^d: although ye think that I dote. They answered, By God, thou art in thy old mistake^e. But when the messenger of good tidings^f was come with JOSEPH's inner garment, he threw it over his face; and he recovered his eye-sight. And JACOB said, Did I not tell you that I knew from God, that which ye knew not? They answered, O father, ask pardon of our sins for us, for we have surely been sinners. He replied, I will surely ask pardon for you of my LORD^g; for he is gracious and merciful. And when JACOB and his family arrived in EGYPT, and were introduced unto JOSEPH, he received his parents unto him^h, and said, Enter ye into EGYPT, by God's favour, in full security. And he raised his parents to the seat of state, and they

^a Do ye know what ye did unto Joseph and his brother, &c.] The injury they did Benjamin, was the separating him from his brother; after which they kept him in so great subjection, that he durst not speak to them, but with the utmost submission. Some say that these words were occasioned by a letter which Joseph's brethren delivered to him from their father, requesting the releasement of Benjamin, and by their representing his extreme affliction at the loss of him and his brother. The commentators observe that Joseph, to excuse his brethren's behaviour towards him, attributes it to their ignorance, and the heat of youthⁱ.

^b Art thou really Joseph?] They say that this question was not the effect of a bare suspicion that he was Joseph, but that they actually knew him, either by his face and behaviour, or by his foreteeth, which he shewed in smiling, or else by putting off his tiara, and discovering a whitish mole on his forehead^j.

^c My inner garment;] Which the commentators generally suppose to be the same garment with which Gabriel invested him in the web;

which having originally come from paradise, had preserved the odour of that place, and was of so great virtue as to cure any distemper in the person who was touched with it^k.

^d I perceive the smell of Joseph;] This was the odour of the garment abovementioned, brought by the wind to Jacob, who smelt it, as is pretended, at the distance of eighty parangs^l; or, as others will have, three, or eight days journey off^m.

^e Thou art in thy old mistake;] Being led into this imagination by thy excessive love of Joseph.

^f The messenger of good tidings;] viz. Judah; who as he had formerly grieved his father, by bringing him Joseph's coat stained with blood, now rejoiced him as much, by being the bearer of this vest, and the news of Joseph's prosperityⁿ.

^g I will ask pardon for you, &c.] Deferring it, as some fancy, till he should see Joseph, and have his consent.

^h His parents;] viz. His father, and Leah, his mother's sister, whom he looked on as his mother, after Rachel's death^o.

Al Beidawi tells us, that Joseph sent carriages and

ⁱ Idem. BEIDAWI.

^j Idem.

^k Idem, JALLALO'DDIN.

^l Idem.

^m JALLALO'DDIN.

ⁿ Al

^o Idem. See Genes. xxxvii. 10.

they, *together with his brethren*, fell down and did obeisance unto him^a. And he said, O my father, this is the interpretation of my vision, *which I saw* heretofore : now hath my LORD rendred it true. And he hath surely been gracious unto me, since he took me forth from the prison, and hath brought you hither from the desert ; after that the devil had sown discord between me and my brethren : for my LORD is gracious unto whom he pleaseth ; and he is the knowing, the wise GOD. O LORD, thou hast given me a *part* of the kingdom, and hast taught me the interpretation of *dark sayings*. The Creator of heaven and earth ! thou art my protector in this world, and in that which is to come : make me to die a Moslem, and join me with the righteous^b. This is a secret history, which we reveal unto thee, O MOHAMMED, although thou wast not present with the *brethren of JOSEPH*, when they concerted their design, and contrived a plot *against him*. But the greater part of men, although thou earnestly desire it, will not believe. Thou shalt not demand of them any reward for *thy publishing the KORAN* ; it is no other than an admonition unto all creatures. And how many signs soever *there be of the being, unity, and providence of GOD*, in the heavens and the earth ; they will pass by them, and will retire afar off from them. And the greater part of them believe not in GOD, without being also guilty of idolatry^c. Do they not believe that some overwhelming *affliction* shall fall on them, as a punishment from GOD ; or that the hour of judgment shall overtake them suddenly, while they consider not *its approach* ? Say unto *those of Mecca*, This is my way : I invite you unto GOD, by an evident demonstration ; *both I and he who followeth me* ; and, praise be unto GOD ! I am not an idolater. We sent not *any apostles* before thee, except men, unto whom we revealed *our will, and whom we chose* out of those who dwelt in cities^d. Will they not go through the earth, and see what hath been the end of those who have preceded

and provisions for his father, and his family ; and that he and the king of Egypt went forth to meet them. He adds, that the number of the children of Israel, who entred Egypt with him, was seventy two ; and that when they were led out thence by Moses, they were increased to six hundred thousand five hundred and seventy men and upwards, besides the old people and children.

^a And he raised his parents to the seat of state, and they, *together with his brethren*, fell down and did obeisance unto him.] A transposition is supposed to be in these words, and that he seated his father and mother after they had bowed down to him, and not before¹.

^b The Mohammedan authors write, that Jacob dwelt in Egypt twenty four years, and at his death ordered his body to be buried in Palestine by his father, which Joseph took care to perform ; and then returning into Egypt, died twenty three years after. They add, that such high

disputes arose among the Egyptians, concerning his burial, that they had like to have come to blows ; but at length they agreed to put his body into a marble coffin, and to sink it in the Nile ; out of a superstitious imagination, that it might help the regular increase of the river, and deliver them from famine, for the future : but when Moses led the Israelites out of Egypt, he took up the coffin, and carried Joseph's bones with him into Canaan, where he buried them by his ancestors².

^c Without being also guilty of idolatry ;] For this crime Mohammed charges not only on the idolatrous Meccans, but also on the Jews and Christians ; as has been already observed more than once.

^d Of those who dwell in cities ;] And not of the inhabitants of the deserts ; because the former are more knowing and compassionate, and the latter more ignorant and hard-hearted³.

¹ Idem.² Idem.³ Idem. See the Prelim. Disc. §. I. p. 30.

ceded them? But the dwelling of the next life shall surely be better for those who fear God. Will they not therefore understand? *Their predecessors were born with for a time*, until, when our apostles despaired of *their conversion*, and they thought that they were liars, our help came unto them, and we delivered whom we pleased; but our vengeance was not turned away from the wicked people. Verily in the histories of *the prophets and their people* there is an instructive example unto those who are indued with understanding. *The KORAN* is not a new invented fiction; but a confirmation of *those scriptures* which *have been revealed* before it, and a distinct explication of every thing necessary, in respect either to faith or practice, and a direction and mercy unto people who believe.

C H A P. XIII.

Intituled, Thunder^a; revealed at MECCA^b.

In the name of the most merciful God.

AL.M.R.^c. These are the signs of the book of *the KORAN*: and that which hath been sent down unto thee from thy LORD, is the truth; but the greater part of men will not believe. *It is God* who hath raised the heavens without visible pillars; and then ascended his throne, and compelled the sun and the moon to perform their services: every of *the heavenly bodies* runneth an appointed course. He ordereth *all things*. He sheweth *his signs* distinctly, that ye may be assured ye must meet your LORD *at the last day*. *It is he* who hath stretched forth the earth, and placed therein steadfast mountains, and rivers; and hath ordained therein of every fruit two different kinds^d. He causeth the night to cover the day. Herein are certain signs unto people who consider. And in the earth are tracts of *land of different natures^e*, though bordering on each other; and also vineyards, and seeds, and palm-trees springing several from the same root, and singly from distinct roots. They are watered with the same water, yet we render some of them more excellent than others to eat. Herein are surely signs unto people who understand. If thou dost wonder *at the infidels denying the resurrection*, surely wonderful is their saying, After we shall have been reduced to dust, shall we be restored in a new creature? These are they who believe not in their LORD; these shall have collars

^a This word occurs in the next page.

^b Or, according to some copies, at Medina.

^c The meaning of these letters is unknown. Of several conjectural explications which are given of them, the following is one; *I am the most wise and knowing God.*

^d *Two different kinds*;] As sweet and sour, black and white, small and large, &c.¹

^e *Lands of different nature*;] Some tracts being fruitful and others barren, some plain and others mountainous, some proper for corn and others for trees, &c.²

¹ *Idem*, JALLALO'DDIN,

² *Idem*.

collars on their necks^a, and these *shall be* the inhabitants of hell fire: therein shall they abide for ever. They will ask of thee to hasten evil rather than good^b: although there have already been examples of the divine vengeance before them. Thy LORD is surely indued with indulgence towards men, notwithstanding their iniquity; but thy LORD is also severe in punishing. The infidels say, Unless a sign be sent down unto him from his LORD, we will not believe. Thou art *commissioned to be* a preacher only, and not a worker of miracles: and unto every people hath a director been appointed. God knoweth what every female beareth in her womb; and what the wombs want or exceed of their due time, or number of young. With him is every thing regulated according to a determined measure. He knoweth that which is hidden, and that which is revealed. He is the great, the most high. He among you who concealeth his words, and he who proclaimeth them in public; he also who seeketh to hide himself in the night, and he who goeth forth openly in the day, is equal in respect to the knowledge of GOD. Each of them hath angels mutually succeeding each other, before him, and behind him; they watch him by the command of GOD^c. Verily GOD will not change his grace which is in men, until they change the disposition in their souls by sin. When GOD willeth evil on a people, there shall be none to avert it; neither shall they have any protector beside him. It is he who causeth the lightening to appear unto you, to strike fear, and to raise hope^d, and who formeth the pregnant clouds. The thunder celebrateth his praise, and the angels also, for fear of him. He sendeth his thunderbolts, and striketh therewith whom he pleaseth, while they dispute concerning GOD^e; for he is mighty in power. It is he who ought of right to be

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invoked;

^a These shall have collars on their necks;] The collar here mentioned is an engine something like a pillory, but light enough for the criminal to walk about with. Besides the hole to fix it on the neck, there is another for one of the hands, which is thereby fastened to the neck¹. And in this manner the Mobammedans suppose the reprobates will appear at the day of judgment². Some understand this passage figuratively, of the infidels being bound in the chains of error and obstinacy³.

^b They will ask of thee to hasten evil rather than good;] Provoking and daring thee to call down the divine vengeance on them for their impenitency.

^c See the Prelim. Disc. §. IV. p. 72.

^d To raise hope;] Thunder and lightening being the sign of approaching rain; a great blessing, in the eastern countries more especially.

^e The thunder celebrateth his praise;] Or causeth those who hear it, to praise him. Some commentators tell us, that by the word *thunder*, in this place,

is meant the angel who presides over the clouds, and drives them forwards with twisted sheets of fire⁴.

^f While they dispute concerning GOD.] This passage was revealed on the following occasion. Amer Ebn al Tufail, and Arbad Ebn Rabiab, the brother of Labid, went to Mobammed with an intent to kill him; and Amer began to dispute with him concerning the chief points of his doctrine, while Arbad, taking a compass, went behind him to dispatch him with his sword: but the prophet perceiving his design, implored GOD's protection; whereupon Arbad was immediately struck dead by thunder, and Amer was struck with a pestilential boil, of which he died in a short time, in a miserable condition⁵.

Jallalo'ddin, however, tells another story, saying that Mobammed having sent one to invite a certain man to embrace his religion, the person put this question to the missionary, *Who is this apostle, and what is GOD? is he of gold, or of silver, or of brass?* Upon which a thunderbolt struck off his skull, and killed him.

¹ V. CHARDIN, *Voy. de Perse*, T. 2. p. 229.

⁴ Idem, JALLALO'DDIN.

⁵ AL BEIDAWI.

Erpenii, p. 99.

² See chap. 5. p. 91.

³ AL BEIDAWI.

V. GOLLI, *not. in Adagia Arab. adject. ad Gram*

invoked; and the *idols* which they invoke besides him, shall not hear them at all; otherwise than as he is *heard*, who stretcheth forth his hands to the water that it may ascend to his mouth, when it cannot ascend *thither*: the supplication of the unbelievers is utterly erroneous. Whatsoever is in heaven and on earth worshippeth God, voluntarily or of force^a; and their shadows *also*, morning and evening^b. Say, Who is the LORD of heaven and earth? Answer, God. Say, Have ye therefore taken *unto your selves* protectors beside him, who are unable either to help, or to *defend* themselves from hurt? Say, Shall the blind and the seeing be esteemed equal? or shall darkness and light be accounted the same? or have they attributed companions unto God who have created as he hath created, so that their creation bear any resemblance unto his? Say, God is the creator of all things; he is the one, the victorious God. He causeth water to descend from heaven, and the brooks flow according to their *respective* measure, and the floods bear the floating froth: and from *the metals* which they melt in the fire, seeking to *cast* ornaments or vessels for use, *there ariseth* a scum like unto it. Thus God setteth forth truth and vanity. But the scum is thrown off, and that which is useful to mankind remaineth on the earth. Thus doth God put forth parables. Unto those who obey their LORD *shall be given* the most excellent reward: but those who obey him not, although they were possessed of whatever is in the whole earth and as much more, they would give it *all* for their ransom. These will be brought to a terrible account: their abode *shall be* hell; an unhappy couch *shall it be*! Shall he therefore, who knoweth that what hath been sent down unto thee from thy LORD, is truth, be *rewarded* as he who is blind? The prudent only will consider; who fulfil the covenant of God, and break not *their* contract; and who join that which God hath commanded to be joined^c, and *who* fear their LORD, and dread an ill account; and who persevere out of a *sincere* desire to please their LORD, and observe the stated times of prayer, and give alms out of what we have bestowed on them, in secret and openly, and who turn away evil with good: the reward of these *shall be* paradise, gardens of eternal abode^d, which they shall enter, and *also* whoever shall have acted uprightly, of their fathers, and their wives, and their posterity: and the angels shall go in unto them by every gate, *saying*, Peace be upon you, because ye have endured with patience; how excellent a reward is paradise! But as for those who violate the covenant of God, after the establishment thereof, and *who* cut in sunder

^a *Whatever is in heaven and on earth worshippeth God, voluntarily or of force;*] The infidels and devils themselves being constrained to humble themselves before him, tho' against their will, when they are delivered up to punishment.

^b *And their shadows also, evening and morning;*] This is an allusion to the increasing and diminishing of the shadows, according to the height of the sun; so that when they are the longest, which is in the morning and the evening, they

appear prostrate on the ground, in the posture of adoration.

^c *Who join that which God hath commanded to be joined;*] By believing in all the prophets without exception, and joining thereto the continual practice of their duty, both towards God and man¹.

^d *Gardens of eternal abode;*] Literally, gardens of Eden. See chap. 9. p. 158.

¹ *Idem, JALLALO'DDIN, YAHYA.*

under that which God hath commanded to be joined, and act corruptly in the earth, on them shall a curse fall, and they shall have a miserable dwelling in hell. God giveth provision in abundance unto whom he pleaseth, and is sparing unto whom he pleaseth. Those of *MECCA* rejoice in the present life; although the present life, in respect of the future, is but a precarious provision. The infidels say, Unless a sign be sent down unto him from his LORD, we will not believe. Answer, Verily God will lead into error whom he pleaseth, and will direct unto himself him who repenteth, and those who believe, and whose hearts rest securely in the meditation of God; shall not mens hearts rest securely in the meditation of God? They who believe and do that which is right shall enjoy blessedness, and partake of a happy resurrection. Thus have we sent thee to a nation which other nations have preceded, unto whom prophets have likewise been sent, that thou mayest rehearse unto them that which we have revealed unto thee, even while they believe not in the merciful God. Say unto them, He is my LORD; there is no God but he: in him do I trust, and unto him must I return. Though a KORAN were revealed by which mountains should be removed, or the earth cleaved in sunder, or the dead be caused to speak^a, it would be in vain. But the matter belongeth wholly unto God. Do not therefore the believers know, that if God pleased, he would certainly direct all men? Adversity shall not cease to afflict the unbelievers for that which they have committed, or to sit down near their habitations^b, until God's promise come^c: for God is not contrary to the promise. Apostles before thee have been laughed to scorn; and I permitted the infidels to enjoy a long and happy life: but afterwards I punished them; and how severe was the punishment which I inflicted on them! Who is it therefore that standeth over every soul, to observe that which it committeth? They attribute companions unto God. Say, Name them: will ye declare unto him that which he knoweth not in the earth? or will ye name them in outward speech only^d? But the deceitful procedure of the infidels was prepared for

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for

^a Though a Korân should be revealed, by which mountains should be removed, &c.] These are miracles which the *Koreish* required of *Mohammed*; demanding that he would by the power of his *Korân*, either remove the mountains from about *Mecca*, that they might have delicious gardens in their room; or that he would oblige the wind to transport them with their merchandize to *Syria*; (according to which tradition the words here translated, or the earth cleaved in sunder, should be rendered, or the earth be travelled over in an instant;) or else raise to life *Kofai Ebn Kelâb*¹, and others of their ancestors, to bear witness to him: whereupon this passage was revealed.

^b Or to sit down near their habitations:] It is supposed by some, that these words are spoken to *Mohammed*, and then they must be translated

in the second person, Nor shalt thou cease to sit down, &c. For they say this verse relates to the idolaters of *Mecca*; who were afflicted with a series of misfortunes for their ill usage of their prophet, and were also continually annoyed and harrassed by his parties, which frequently plundered their caravans and drove off their cattle; himself sitting down with his whole army near the city in the expedition of *al Hodeibîya*².

^c Until God's promise come:] i. e. Till death and the day of judgment overtake them; or, according to the exposition in the preceding note, until the taking of *Mecca*³.

^d In outward speech only:] That is, calling them the companions of God, without being able to assign any reason, or give any proof why they deserve to be sharers in the honour and worship due from mankind to him⁴.

¹ See chap. 3. p. 142. not. 2.

² *Al BEIDAWI*.

³ *Idem*.

⁴ *Idem*.

for them; and they are turned aside from the *right* path: for he whom God shall cause to err, shall have no director. They shall suffer a punishment in this life; but the punishment of the next shall be more grievous: and there shall be none to protect them against God. *This* is the description of paradise, which is promised to the pious. It is watered by rivers; its food is perpetual, and its shade *also*: this shall be the reward of those who fear God. But the reward of the infidels shall be *hell* fire. Those to whom we have given the scriptures, rejoice at what hath been revealed unto thee^a. Yet *there are* some of the confederates who deny part thereof^b. Say unto them, Verily I am commanded to worship God alone; and to give him no companion: upon him do I call, and unto him shall I return. To this purpose have we sent down *the KORAN*, a rule of judgment, in the Arabic language. And verily if thou follow their desires, after the knowledge which hath been given thee, there shall be none to defend or protect thee against God. We have formerly sent apostles before thee, and bestowed on them wives and children^c; and no apostle had *the power* to come with a sign, unless by the permission of God. Every age hath its book of revelation: God shall abolish and shall confirm *what he pleaseth*. With him is the original of the book^d. Moreover, whether we cause thee to see any part of that *punishment* wherewith we have threatened them, or whether we cause thee to die *before it be inflicted on them*, verily unto thee *belongeth* preaching *only*, but unto us inquisition. Do they not see that we come into *their* land, and straiten the borders thereof, *by the conquests of the true believers*? When God judgeth, there is none to reverse his judgment; and he *will be* swift in taking an account. Their predecessors formerly devised subtle plots *against their prophets*; but God is master of every subtle device. He knoweth that which every soul deserveth: and the infidels shall surely know, whose will be the reward of paradise. The unbelievers^e will say, Thou art not sent of God. Answer, God is a sufficient witness between me and you, and he who understandeth the scriptures.

C H A P.

^a *Those to whom we have given the scriptures, &c.] viz.* The first proselytes to *Mohammedism* from *Judaism* and *Christianity*; or the *Jews* and *Christians* in general, who were pleased to find the *Korân* so consonant to their own scriptures¹.

^b *Some of the confederates, &c.]* That is, such of them as had entered into a confederacy to oppose *Mohammed*; as did *Caab Ebn al Ahsraf*, and the *Jews* who followed him, and *al Seyid al Najrâni*, *al Akib*, and several other *Christians*; who denied such parts of the *Korân* as contradicted their corrupt doctrines and traditions².

^c *And bestowed on them wives and children;]* As we have on thee. This passage was revealed in answer to the reproaches which were cast on *Mohammed*, on account of the great number of his

wives. For the *Jews* said, That if he was a true prophet, his care and attention would be employed about something else than women and the getting of children³. It may be observed that it is a maxim of the *Jews* that nothing is more repugnant to prophecy, than carnality⁴.

^d *The original of the book;]* Literally, *the mother of the book*; by which is meant the *preserved table*, from which all the written revelations which have been from time to time published to mankind, according to the several dispensations, are transcripts.

^e *The unbelievers;]* The persons intended in this passage, it is said, were the *Jewish* doctors⁵.

¹ See chap. 3. p. 59. part. 2. c. 36, &c.

² *Idem.*

³ JALLALO'DDIN, YAHYA.

⁴ *Al BEIDAWI.*

⁵ V. MAIMON. *More Nev.*

C H A P. XIV.

Intituled, ABRAHAM^a; revealed at MECCA.

In the name of the most merciful GOD.

AL. R^b. *This book have we sent down unto thee, that thou mayest lead men forth from darknes into light, by the permission of their LORD, into the glorious and laudable way. God is he unto whom belongeth whatsoever is in heaven and on earth: and woe be to the infidels, because a grievous punishment waiteth them; who love the present life above that which is to come, and turn men aside from the way of God, and seek to render it crooked: these are in an error far distant from the truth. We have sent no apostle but with the language of his people, that he might declare their duty plainly unto them^c: for God causeth to err whom he pleaseth, and directeth whom he pleaseth; and he is the mighty, the wise. We formerly sent MOSES with our signs, and commanded him saying, Lead forth thy people from darknes into light, and remind them of the favours of God^d: verily therein are signs unto every patient and grateful person. And call to mind when MOSES said unto his people, Remember the favour of God towards you, when he delivered you from the people of PHARAOH: they grievously oppressed you; and they slew your male children, but let your females live^e: therein was a great trial from your LORD. And when your LORD declared by the mouth of MOSES, saying, If ye be thankful, I will surely increase my favours towards you; but if ye be ungrateful, verily my punishment shall be severe. And MOSES said, If ye be ungrateful, and all who are in the earth likewise; verily God needeth not your thanks, though he deserveth the highest praise. Hath not the history of the nations your predecessors reached you; namely, of the people of NOAH, and of AD, and of THAMUD^f, and of those who succeeded them; whose number none knoweth except God? Their apostles came unto them with evident miracles; but they clapped their hands to their mouths out of indignation,*

^a Mention is made of this patriarch towards the end of the chapter.

^b See the Prelim. Disc. §. III. p. 59, &c.

^c *That he might declare their duty plainly unto them:* That so they might not only perfectly and readily understand those revelations themselves, but might also be able to translate and interpret them unto others¹.

^d *The favours of God:* Literally, *the days of*

God; which may also be translated, *the battles of God*, (the *Arabs* using the word *day* to signify a remarkable engagement, as the *Italians* do *giornata*, and the *French*, *journée*,) or his wonderful acts manifested in the various success of former nations in their wars².

^e See chap. 7. p. 130, &c.

^f See *ibid.* p. 122, &c.

¹ *Idem.*

² *Idem.*

nation, and said, We do not believe *the message* with which ye *pretend* to be sent; and we are in a doubt concerning the *religion* to which ye invite us, *as justly to be suspected*. Their apostles answered, Is there any doubt concerning God, the creator of heaven and earth? He inviteth you to the *true faith* that he may forgive you *part* of your sins^a, and may respite your punishment, by *granting you space to repent*; until an appointed time. They answered, Ye are but men, like unto us: ye seek to turn us aside from *the gods* which our fathers worshipped: wherefore bring us an evident demonstration by *some miracle, that ye speak truth*. Their apostles replied unto them, We are no other than men like unto you; but God is bountiful unto such of his servants as he pleaseth: and it is not in our power to give you a miraculous demonstration of *our mission*, unless by the permission of God; in God therefore let the faithful trust. And what *excuse* have we to *alledge*, that we should not put our trust in God; since he hath directed us our paths? Wherefore we will certainly suffer with patience the *persecution* wherewith ye shall afflict us: in God therefore let those put their confidence who seek in *whom to put their trust*. And those who believed not, said unto their apostles, We will surely expel you out of our land; or ye shall return unto our religion. And their LORD spake unto them by revelation, *saying*, We will surely destroy the wicked doers; and we will cause you to dwell in the earth, after them. This *shall be granted* unto him who shall dread *the appearance at my tribunal*, and shall fear my threatening. And they asked assistance of God^b, and every rebellious perverse person failed of success. Hell *lyeth unseen* before him, and he shall have filthy water^c given him to drink: he shall sup it up by little and little, and he shall not easily let it pass his throat, *because of its nauseousness*; death also shall come upon him from every quarter, yet he shall not die; and before him *shall there stand prepared* a grievous torment. This is the likeness of those who believe not in their LORD. Their works are as ashes, which the wind violently scattereth in a stormy day: they shall not be able to obtain any *solid advantage* from that which they have wrought. This is an error most distant from *truth*. Dost thou not see that God hath created the heavens and the earth in wisdom? If he please, he can destroy you, and produce a new creature in your stead: neither will this be difficult with God. And they shall all come forth into the presence of God at the last day:

^a *Part of your sins;*] That is, such of them as were committed directly against God, which are immediately cancelled by faith, or embracing *Islām*; but not the crimes of injustice, and oppression, which were committed against man¹: for to obtain remission of these last, besides faith, repentance and restitution, according to a man's ability, are also necessary.

^b *They asked assistance of God.*] The commentators are uncertain whether these were the prophets, who begged assistance against their

enemies; or the infidels, who called for God's decision between themselves and them; or both. And some suppose this verse has no connexion with the preceding, but is spoken of the people of Mecca, who begged rain in a great drought with which they were afflicted at the prayer of their prophet, but could not obtain it².

^c *Filthy water;*] Which will issue from the bodies of the damned, mixed with purulent matter and blood.

¹ *Al BELDAWI.*

² *Idem.*

day: and the weak among them shall say unto those who behaved themselves arrogantly^a, Verily we were your followers *on earth*; will ye not therefore avert from us *some part* of the divine vengeance? They shall answer, If God had directed us aright, we had certainly directed you^b. It is equal unto us whether we bear *our torments* impatiently, or whether we endure *them* with patience: for we have no way to escape. And SATAN shall say, after judgment shall have been given, Verily God promised you a promise of truth: and I *also* made you a promise; but I deceived you. Yet I had not any power over you *to compel* you; but I called you only, and ye answered me: wherefore accuse not me, but accuse your selves^c. I cannot assist you; neither can ye assist me. Verily I do *now* renounce your having associated me *with God* heretofore^d. A grievous punishment is *prepared* for the unjust. But they who shall have believed and wrought righteousness, shall be introduced into gardens, wherein rivers flow; they shall remain therein *for ever*, by the permission of their LORD; and their salutation therein shall be, Peace^e! Dost thou not see how God putteth forth a parable; *representing* a good word, as a good tree, whose root is firmly fixed *in the earth*, and whose branches *reach* unto heaven; which bringeth forth its fruit in all seasons, by the will of its LORD? God propoundeth parables unto men, that they may be instructed. And the likeness of an evil word is as an evil tree; which is torn up from the face of the earth, and hath no stability^f. God shall confirm them who believe, by the steadfast word of *faith*, both in this life and in that which is to come^g: but God shall lead the wicked into error; for God doth that which he pleaseth. Hast thou not considered those who have changed the grace of God to infidelity^h, and cause

^a *The weak shall say unto those who behaved arrogantly;*] i. e. The more simple and inferior people shall say to their teachers and princes who seduced them to idolatry, and confirmed them in their obstinate infidelity.

^b *If God had directed us aright, we had certainly directed you;*] That is, We made the same choice for you, as we did for our selves; and had not God permitted us to fall into error, we had not seduced you.

^c *Wherefore accuse not me, &c.*] Lay not the blame on my temptations, but blame your own folly in obeying and trusting to me, who had openly professed my self your irreconcilable enemy.

^d *I do now renounce your having associated me with God heretofore;*] Or I do now declare my self clear of your having obeyed me, preferably to God, and worshipped idols at my instigation. Or the words may be translated, *I believed not heretofore in that Being with whom ye did associate me*; intimating his first disobedience in refusing to worship Adam at God's command¹.

^e See chap. 10. p. 167.

^f What is particularly intended in this passage by the *good word*, and the *evil word*, the expositors differ. But the first seems to mean the profession of God's unity, the inviting others to the true religion, or the *Koran* it self; and the latter, the acknowledging a plurality of gods, the seducing of others to idolatry, or the obstinate opposition of God's prophets².

^g *And in that which is to come;*] Jallalo'ddin supposes the sepulchre to be here understood; in which place when the true believers come to be examined by the two angels concerning their faith, they will answer properly and without hesitation; which the infidels will not be able to do³.

^h *Hast thou not considered those who have changed the grace of God to infidelity, &c.*] That is, who requite his favours with disobedience and incredulity. Or, whose ingratitude obliged God to deprive them of the blessings he had bestowed on them; as he did the Meccans, who thought God had placed them in the sacred territory,

¹ *Idem.*

² *Idem*, JALLALO'DDIN.

³ See the Prelim. Disc. §. IV. p. 76

cause their people to descend into the house of perdition, namely, into hell? They shall be thrown to burn therein; and an unhappy dwelling shall it be. They also set up idols as copartners with God, that they might cause men to stray from his path. Say unto them, Enjoy the pleasures of this life for a time; but your departure hence shall be into hell fire. Speak unto my servants who have believed, that they be assiduous at prayer, and give alms out of that which we have bestowed on them, both privately and in public; before the day cometh, wherein there shall be no buying nor selling, neither any friendship. It is God who hath created the heavens and the earth; and causeth water to descend from heaven, and by means thereof produceth fruits for your sustenance: and by his command he obligeth^a the ships to sail in the sea for your service; and he also forceth the rivers to supply your uses: he likewise compelleth the sun and the moon, which diligently perform their courses, to serve you; and hath subjected the day and the night to your service. He giveth you of every thing which ye ask him; and if ye attempt to reckon up the favours of God, ye shall not be able to compute the same. Surely man is unjust and ungrateful. Remember when ABRAHAM said, O LORD, make this land^b a place of security; and grant that I and my children^c may avoid the worship of idols; for they, O LORD, have seduced a great number of men. Whoever therefore shall follow me, he shall be of me: and whosoever shall disobey me; verily thou wilt be gracious and merciful^d. O LORD, I have caused some of my off-spring^e to settle in an unfruitful valley, near thy holy house, O LORD, that they may be constant at prayer. Grant, therefore, that the hearts of some men^f may be affected

ritory, and given them the custody of the *Caaba*, and abundant provision of all necessities and conveniences of life, and had also honoured them by the mission of *Mohammed*, yet in return for all this, became obstinate unbelievers, and persecuted his apostle; for which they were not only punished by a famine of seven years, but also by the loss and disgrace they sustained at *Bedr*; so that they who had before been celebrated for their prosperity, were now stripped of that, and become conspicuous only for their infidelity¹. If this be the drift of the passage, it could not have been revealed at *Mecca*, as the rest of the chapter is agreed to be; wherefore some suppose this verse and the next to have been revealed at *Medina*.

^a *He obligeth*;) The word used here, and in the following sentences, is *sakkbara*, which signifies forcibly to press into any service².

^b *This land*;) viz. The territory of *Mecca*. See the Prelim. Disc. §. IV.

^c *And my children*;) This prayer, it seems, was not heard as to all his posterity, particularly as to the descendants of *Ismael*; tho' some pretend that these latter did not worship images,

but only paid a superstitious veneration to certain stones, which they set up and compassed, as representations of the *Caaba*³.

^d *Thou wilt be gracious and merciful*;) That is, by disposing him to repentance. But *Jallalo'ddin* supposes these words were spoken by *Abraham* before he knew that God would not pardon idolatry.

^e *Some of my off-spring*;) i. e. *Ismael* and his posterity. The *Mohammedans* say, that *Hagar*, his mother, belonged to *Sarah*, who gave her to *Abraham*; and that, on her bearing him this son, *Sarah* became so jealous of her, that she prevailed on her husband to turn them both out of doors; whereupon he sent them to the territory of *Mecca*, where God caused the fountain of *Zemzem* to spring forth for their relief, in consideration of which the *Jerhamites*, who were the masters of the country, permitted them to settle among them⁴.

^f *The hearts of some men*, &c.] Had he said the hearts of men, absolutely, the *Persians* and the *Romans* would also have treated them as friends; and both the *Jews* and *Christians* would have made their pilgrimages to *Mecca*⁵.

¹ *Al BRIDAWI*.
p. 20, 21.

² See chap. 2. p. 19. not. d.

⁴ *Idem*.

³ *Al BRIDAWI*. See the Prelim. Disc. §. I.
Idem, JALLALO'DDIN.

fected with kindness toward them; and do thou bestow on them *all sorts* of fruits^a; that they may give thanks. O LORD, thou knowest whatsoever we conceal, and whatsoever we publish; for nothing is hidden from God, either on earth, ~~or~~ in heaven. Praise be unto God, who hath given me, in my old age, ISMAEL and ISAAC: for my LORD is the hearer of supplication. O LORD, grant that I may be an observer of prayer, and *a part* of my posterity *also*^b, O LORD; and receive my supplication. O LORD, forgive me, and my parents^c, and the faithful, on the day whereon an account shall be taken. Think not, O prophet, that God is regardless of what the ungodly do. He only deferreth their punishment unto the day whereon *men's* eyes shall be fixed: they shall hasten forward, *at the voice of the angel calling to judgment*, and shall lift up their heads; they shall not be able to turn their sight *from the object whereon it shall be fixed*, and their hearts shall be void of sense, *through excessive terror*. Wherefore do thou threaten men with the day, *whereon their punishment shall be inflicted on them, and whereon those who have acted unjustly shall say*, O LORD, give us respite unto a term near at hand; and we will obey thy call, and we will follow *thy* apostles. But it shall be answered unto them, Did ye not swear heretofore, that no reverse should befall you^d? yet ye dwelt in the dwellings of those who had treated their own souls unjustly^e; and it appeared plainly unto you how we had dealt with them^f; and we propounded *their destruction* as examples unto you. They employ their utmost subtlety *to oppose the truth*; but their subtlety is apparent unto God, *who is able to frustrate their designs*; although their subtlety were *so great*, that the mountains might be moved thereby. Think not therefore, O prophet, that God will be contrary to his promise of assistance, made unto his apostles; for God is mighty, able to avenge. The day will come, *when the earth shall be changed into another earth, and the heavens into other heavens*^g; and men shall come forth from their graves to appear before the only, the mighty God. And thou shalt see the wicked on

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on

^a *Bestow on them fruits*:] This part of the prayer was granted; Mecca being so plentifully supplied, that the fruits of spring, summer, and autumn, are to be found there at one and the same time¹.

^b *And a part of my posterity*:] For he knew by revelation that some of them would be infidels.

^c *Forgive me, and my parents*:] Abraham put up this petition to God, before he knew that his parents were the enemies of God². Some suppose his mother was a true believer, and therefore read it in the singular, *and my father*. Others fancy that by his *parents* the patriarch here means Adam and Eve³.

^d *That no reverse should befall you*:] That is, That ye should not taste of death, but continue in this world for ever; or that ye should not af-

ter death be raised to judgment⁴:

^e *The dwellings of those who had treated their own souls unjustly*:] viz. Of the Adites and Thamudites.

^f *And it appeared plainly unto you how we had dealt with them*:] Not only by the histories of those people revealed in the Koran, but also by the monuments remaining of them (as the houses of the Thamudites,) and the traditions preserved among you of the terrible judgments which befel them.

^g *When the earth shall be changed into another earth, and the heavens into other heavens*:] This the Mohammedans suppose will come to pass at the last day; the earth becoming white and even, or, as some will have it, of silver; and the heavens of gold⁵.

¹ *Idem.* ² See chap. 9. p. 164.

³ JALLALO'DDIN, AL BEIDAWI.

⁴ *Idem*, AL ZAK-

MAKSHARI, YAHYA:

⁵ *Idem*. V. Prelim. Diss. §. IV. p. 86.

on that day bound together in fetters : their inner garments shall be of pitch, and fire shall cover their faces ; that God may reward every soul, according to what it shall have deserved ; for God is swift in taking an account. This is a sufficient admonition unto men, that they may be warned thereby, and that they may know that there is but one God ; and that those who are indued with understanding may consider.

CHAP. XV.

Intituled, AL HEJR^a ; revealed at MECCA.

In the name of the most merciful GOD.

XIV. **A**L R^b. These are the signs of the book, and of the perspicuous KORAN. * The time may come when the unbelievers shall wish that they had been Moslems^c. Suffer them to eat, and to enjoy themselves in this world ; and let hope entertain them : but they shall hereafter know their folly. We have not destroyed any city, but a fixed term of repentance was appointed them. No nation shall be punished before their time shall be come ; neither shall they be respited after. The Meccans say, O thou to whom the admonition^d hath been sent down, thou art certainly possessed with a devil : wouldest thou not have come unto us with an attendance of angels, if thou hadst spoken truth ? Answer, We send not down the angels, unless on a just occasion^e ; nor should they be then respited any longer. We have surely sent down the KORAN ; and we will certainly preserve the same from corruption^f. We have heretofore sent apostles before thee, among the ancient sects : and there came no apostle unto them, but they laughed him to scorn. In the same manner will we put it into the hearts of the wicked MECCANS to scoff at their prophet : they shall not believe on him ; and the sentence of the nations of old hath been executed heretofore. If we should open a gate in the heaven above them, and they should ascend thereto^g all the day long, they would surely say, Our eyes

^a *Al Hejr* is a territory in the province of *Hejaz*, between *Medina* and *Syria*, where the tribe of *Thamūd* dwelt¹ ; and is mentioned towards the end of the chapter.

^b See the Prelim. Disc. §. III. p. 59, &c.

^c *When the unbelievers shall wish that they had been Moslems ;* viz. When they shall see the success and prosperity of the true believers ; or when they shall come to die ; or at the resurrection.

^d *The admonition ;* i. e. The revelations which compose the *Korān*.

^e *A just occasion ;* When the divine wisdom shall judge it proper to use their ministry, as in bearing his revelations to the prophets, and the executing his sentence on wicked people ; but not to humour you with their appearance in visible shapes, which, should your demand be complied with, would only increase your confusion, and bring God's vengeance on you the sooner.

^f See the Prelim. Disc. §. IV. p. 75.

^g *And they should ascend thereto ;* i. e. The incredulous Meccans themselves ; or, as others rather think, the angels in visible forms.

¹ See the Prelim. Disc. p. 7.

eyes are only dazzled; or rather we are a people deluded by enchantments. We have placed *the twelve signs* in the heaven, and have set them out in *various figures*, for *the observation of spectators*: and we guard them from every devil ^a driven away with stones ^b; except him who listeneth by stealth, at whom a visible flame is darted ^c. We have also spread forth the earth, and thrown thereon stable *mountains*; and we have caused every kind of *vegetable* to spring forth in the same, according to a determinate weight: and we have provided therein necessities of life for you, and for him whom ye do not sustain ^d. There is no one thing but the store-houses thereof are in our hands; and we distribute not the same *otherwise* than in a determinate measure. We also send the winds driving the pregnant clouds, and we send down from heaven water, whereof we give you to drink, and which ye keep not in store. Verily we give life, and we put to death; and we are the heirs of *all things* ^e. We know those among you who go before; and we know those who stay behind ^f. And thy LORD shall gather them together *at the last day*; for he is knowing and wise. We created man of dried clay, of black mud, formed into shape ^g: and we had before created the devil of subtle fire. And remember when thy LORD said unto the angels, Verily I am about to create man of dried clay, of black mud, wrought into shape; when therefore I shall have completely formed him, and shall have breathed of my spirit into him; do ye fall down and worship him. And all the angels worshipped ADAM together, except EBLIS, who refused to be with those who worshipped him. And GOD said unto him, O EBLIS, what bindeth thee from being with those who worshipped ADAM? He answered, It is not fit that I should worship man, whom thou hast created of dried clay, of black mud, wrought into shape. GOD said, Get thee therefore hence; for thou shalt be driven away with stones: and a curse shall be on thee, until the day of judgment. The devil said, O LORD, give me respite until the day of resurrection. GOD answered, Verily thou shalt be one of those

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who

^a *We guard them from every devil, &c.*] For the *Mohammedans* imagine that the devils endeavour to ascend to the constellations, to pry into the actions, and overhear the discourse of the inhabitants of heaven, and to tempt them. They also pretend that these evil spirits had the liberty of entering any of the heavens till the birth of Jesus, when they were excluded three of them; but that on the birth of *Mohammed* they were forbidden the other four ¹.

^b See chap. 3. p. 39. not. d.

^c *At whom a visible flame is darted;*] For when a star seems to fall or shoot, the *Mohammedans* suppose the angels, who keep guard in the constellations, dart them at the devils who approach too near.

^d *And for him whom ye do not sustain;*] viz. Your family, servants, and slaves, whom ye wrongly imagine that ye feed your selves; tho' it is GOD who provides for them as well as you ²:

or, as some rather think, the animals, of whom men take no care ³.

^e *The heirs of all things;*] i. e. Alone surviving, when all creatures shall be dead and annihilated.

^f *We know those among you who go before, and those who stay behind;*] What these words particularly drive at, is uncertain. Some think them spoken of the different times of men's several entrance into this world, and their departure out of it; others of the respective forwardness and backwardness of *Mohammed's* men in battle; and a third says, the passage was occasioned by the different behaviour of *Mohammed's* followers, on seeing a very beautiful woman at prayers behind the prophet; some of them going out of the *Mosque* before her, to avoid looking on her more nearly, and others staying behind, on purpose to view her ⁴.

^g See chap. 2. p. 4, &c.

¹ AL BEIDAWI.² Idem.³ JALLALO'DDIN.⁴ AL BEIDAWI.

who are respited until the day of the appointed time^a. *The devil replied, O LORD, because thou hast seduced me, I will surely tempt them to disobedience in the earth; and I will seduce them all, except such of them as shall be thy chosen servants. God said, This is the right way with me^b. Verily as to my servants, thou shalt have no power over them; but over those only who shall be seduced, and who shall follow thee. And hell is surely denounced unto them all: it hath seven gates; unto every gate a distinct company of them shall be assigned^c. But those who fear God shall dwell in gardens, amidst fountains. The angels shall say unto them, Enter ye therein in peace and security. And we will remove all grudges from their breasts^d; they shall be as brethren, sitting over against one another^e on couches: weariness shall not affect them therein, neither shall they be cast out thence for ever. Declare unto my servants that I am the gracious, the merciful God; and that my punishment is a grievous punishment. And relate unto them the history of ABRAHAM's guests^f. When they went in unto him, and said, Peace be unto thee; he answered, Verily we are afraid of you^g; and they replied, Fear not; we bring thee the promise of a wife son. He said, Do ye bring me the promise of a son now old age hath overtaken me? what is it therefore that ye tell me? They said, We have told thee the truth; be not therefore one of those who despair. He answered, And who despaireth of the mercy of God, except those who err? And he said, What is your errand therefore, O messengers of God? They answered, Verily we are sent to destroy a wicked people: but as for the family of Lot, we will save them all, except his wife; we have decreed that she shall be one of those who remain behind to be destroyed with the infidels. And when the messengers came to the family of Lot, he said unto them, Verily ye are people who are unknown to me. They answered, But we are come unto thee to execute that sentence, concerning which your fellow citizens doubted: we tell thee a certain truth; and we are messengers of veracity. Therefore lead forth thy family, in some time of the night; and do thou follow behind them, and let none of you turn back; but go whither ye are commanded^h. And we gave him this command; because the utmost remnant of those people was to be cut off in the morning. And the inhabitants of the city came unto Lot, rejoicing at the news of the arrival of some strangers. And he said unto them, Verily these are*

^a See *ibid.* and chap. 7. p. 117.

^b *This is the right way with me;*] viz. The saving of the elect, and the utter reprobation of the wicked, according to my eternal decree.

^c See the Prelim. Disc. §. IV. p. 92.

^d *We will remove all grudges from their breasts;*] That is, all hatred and ill-will which they bore each other in their life-time¹; or, as some choose to expound it, all envy or heart-burning on account of the different degrees of honour and happiness to which the blessed will be promoted, according to their respective merits.

^e *Sitting over against one another;*] Never turning their backs to one another²; which might be construed a sign of contempt.

^f See chap. 11. p. 182, &c.

^g *We are afraid of you;*] What occasioned Abraham's apprehension was, either their sudden entering without leave; or their coming at an unreasonable time; or else their not eating with him.

^h *Whither ye are commanded;*] Which was into Syria; or into Egypt³.

¹ See chap. 7. p. 120. *not. c.*

² JALLALO'DDIN.

³ AL BEIDAWI, JALLALO'DDIN.

are my guests: wherefore do not disgrace me by *abusing them*; but fear God, and put me not to shame. They answered, Have we not forbidden thee from *entertaining or protecting* any man? *Lot* replied, These are my daughters; therefore rather make use of them, if ye be resolved to do what ye purpose. As thou livest they wander in their folly*. Wherefore a terrible storm from heaven assailed them at sun-rise: and we turned the city upside down; and we rained on them stones of baked clay. Verily herein are signs unto men of sagacity: and those cities were punished, to point out a right way for men to walk in. Verily herein is a sign unto the true believers. The inhabitants of the wood near MIDIAN^b were also ungodly: wherefore we took vengeance on them^c. And both of them were destroyed, to serve as a manifest rule for men to direct their actions by. And the inhabitants of AL HEJR^d likewise heretofore accused the messengers of God of imposture: and we produced our signs unto them, but they retired afar off from the same. And they hewed houses out of the mountains, to secure themselves. But a terrible noise from heaven assailed them in the morning: neither was what they had wrought of any advantage unto them. We have not created the heavens and the earth, and whatever is contained between them, otherwise than in justice: and the hour of judgment shall surely come. Wherefore, O MOHAMMED, forgive thy people with a gracious forgiveness*. Verily thy LORD is the creator of thee and of them, and knoweth what is most expedient. We have already brought unto thee seven verses which are frequently to be repeated^e, and the glorious KORAN. Cast not thine eyes on the good things which we have bestowed on several of the unbelievers, so as to covet the same^f; neither be thou grieved on their account. Behave thy self with meekness towards the true believers; and say, I am a public preacher. If they believe not, we will inflict a like punishment on them, as we have inflicted on the dividers^h, who distinguished the KORAN into different parts; for by thy LORD,

we

* Some will have these words spoken by the angels to Lot; others, by God to Mohammed.

^b The inhabitants of the wood;] To whom Shoaib was also sent, as well as to the inhabitants of Midian; they being of the same tribe.

^c We took vengeance on them;] Destroying them, for their incredulity and disobedience, by a hot suffocating wind¹.

^d The inhabitants of al Hejr;] Who were the tribe of Thamud².

^e This verse, it is said, was abrogated by that of the sword.

^f Seven verses, &c.] That is, the first chapter of the Koran, which consists of so many verses: tho' some suppose the seven long chapters³ are here intended.

^g Cast not thine eyes on the good things which we have bestowed on several of the unbelievers, &c.] That is, Do not envy or covet their worldly

prosperity, since thou hast received, in the Koran, a blessing, in comparison whereof all that we have bestowed on them, ought to be condemned as of no value. Al Beidawi mentions a tradition, that Mohammed meeting at Abriat (a town of Syria) seven caravans, very richly laden, belonging to some Jews of the tribes of Koreidba and al Nadir, his men had a great mind to plunder them, saying, That those riches would be of great service for the propagation of God's true religion. But the prophet represented to them, by this passage, that they had no reason to repine, God having given them the seven verses, which were infinitely more valuable than those seven caravans⁴.

^h The dividers;] Some interpret the original word, the obstructers, who hindered men from entering Mecca, to visit the temple, lest they should be persuaded to embrace Islam: and this

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¹ Ibidem. ² See chap. 7. p. 124, &c. and Prel. Disc. p. 7. ³ See chap. 9. p. 148. not. a. ⁴ Al BEIDAWI

we will demand an account from them all, of that which they have wrought. Wherefore publish that which thou hast been commanded, and withdraw from the idolaters. We will surely take thy part against the scoffers^a, who associate with God another god; they shall surely know *their folly*. And now we well know that thou art deeply concerned on account of that which they say: but do thou celebrate the praise of thy LORD; and be one of those who worship; and serve thy LORD, until death^b shall overtake thee.

it is said, was done by ten men, who were all slain at *Bedr*. Others translate the word, *who bound themselves by oath*; and suppose certain *Thamudites*, who swore to kill *Saleh* by night, are here meant. But the sentence more probably relates to the *Jews and Christians*, who (say the *Mohammedans*) receive some part of the scriptures, and reject others; and also approved of some passages of the *Korân*, and disapproved of others, according to their prejudices; or else to the unbelieving *Meccans*, some of whom called the *Korân* a piece of witchcraft; others, flights of divination; others, old stories; and others, a poetical composition^c.

^a *We will take thy part against the scoffers.*] This passage, it is said, was revealed on account of five noble *Koreish*, whose names were *al Walid Ebn al Mogheira*, *al As Ebn Weyel*, *Oda Ebn Kail*, *al Aswad Ebn Abd Yaghûth*, and *al Aswad*

Ebn al Motalleb. These were inveterate enemies of *Mohammed*, continually persecuting him, and turning him into ridicule; wherefore at length *Gabriel* came and told him that he was commanded to take his part against them; and on the angel's making a sign towards them one after another, *al Walid* passing by some arrows, one of them hitched in his garment, and he, out of pride, not stooping to take it off, but walking forward, the head of it cut a vein in his heel, and he bled to death; *al As* was killed with a thorn, which stuck into the sole of his foot, and caused his leg to swell to a monstrous size; *Oda* died with violent and perpetual sneezing; *al Aswad Ebn Abd Yaghûth* run his head against a thorny tree and killed himself; and *al Aswad Ebn al Motalleb* was struck blind^d.

^b *Death*;] Literally, *That which is certain*.

^c *Idem*, JALLALO'DDIN.

^d *Al BEIDAWI*.

C H A P. XVI.

Intituled, The Bee^a; revealed at MECCA^b.

In the name of the most merciful GOD.

THE sentence of GOD will surely come to be executed; wherefore do not hasten it. Praise be unto him! and far be that from him which they associate with him! He shall cause the angels to descend with a revelation by his command, unto such of his servants as he pleaseth, saying, Preach that there is no GOD, except my self; therefore fear me. He hath created the heavens and the earth to manifest his justice: far be that from him which they associate with him! He hath created man of seed; and yet behold

^a This insect is mentioned about the middle of the chapter.
verses.

^b Except the three last

behold, he is a professed disputer *against the resurrection*^a. He hath likewise created the cattle for you: from them ye have wherewith to keep your selves warm^b, and *other* advantages; and of them do ye *also* eat. And they are likewise a credit unto you^c, when ye drive *them* home in the evening, and when ye lead *them* forth to feed in the morning: and they carry your burthens to a *distant* country, at which ye could not *otherwise* arrive, unless with *great* difficulty to yourselves; for your LORD is compassionate and merciful. And *he hath also* created horses, and mules, and asses, that ye may ride thereon, and for an ornament unto you; and *he likewise* createth *other things* which ye know not. *It appertaineth* unto God, to instruct men in the right way; and *there is* who turneth aside from the same: but if he had pleased, he would certainly have directed you all. It is he who sendeth down from heaven rain water, whereof ye have to drink, and from which plants, whereon ye feed *your cattle*, receive their nourishment. And by means thereof he causeth corn, and olives, and palm-trees, and grapes, and all kinds of fruits to spring forth for you. Surely herein is a sign of the divine power and wisdom unto people who consider. And he hath subjected the night and the day to your service; and the sun, and the moon, and the stars, which are compelled to serve by his command. Verily herein are signs unto people of understanding. And *he hath also* given you dominion over whatever he hath created for you in the earth, distinguished by its different colour^d. Surely herein is a sign unto people who reflect. It is he who hath subjected the sea unto you, that ye might eat fish^e thereof, and take from thence ornaments^f for you to wear: and thou seest the ships plowing the waves thereof, that ye may seek to enrich your selves of his abundance, by commerce; and that ye might give thanks. And he hath thrown upon the earth mountains firmly rooted, lest it should move with you^g, and also rivers, and paths, that ye might be directed: and *he hath likewise* ordained marks whereby men may know their way; and they are directed by the stars^h. Shall God therefore who createth,

be

^a *Behold he is a professed disputer against the resurrection;*] The person particularly intended in this place, was *Obba Ebn Kbalf*, who came to *Mohammed* with a rotten bone, and asked him whether it was possible for God to restore it to life¹.

^b *Ye have wherewith to keep your selves warm;*] viz. Their skins, wool, and hair, which serve you for cloathing.

^c *A credit unto you;*] Being a grace to your court-yards, and a credit to you in the eyes of your neighbours².

^d *Distinguished by its different colour;*] That is, of every kind; the various colour of things being one of their chief distinctions³.

^e *Fish;*] Literally, *fresh flesh*; by which fish is meant, as being naturally more fresh, and sooner liable to corruption, than the flesh of birds and

beasts. The expression is thought to have been made use of here the rather, because the production of such fresh food from salt water, is an instance of God's power⁴.

^f *Ornaments;*] As pearls and coral.

^g *Lest it should move with you;*] The *Mohammedans* suppose that the earth, when first created, was smooth and equal, and thereby liable to a circular motion as well as the celestial orbs; and that the angels asking, who could be able to stand on so tottering a frame, God fixed it the next morning by throwing the mountains on it.

^h *And they are directed by the stars;*] Which are their guides, not only at sea, but also on land, when they travel by night through the deserts. The stars which they observe for this purpose, are either the *pleiades*, or some of those near the pole.

be as he who createth not? Do ye not therefore consider? If ye attempt to reckon up the favours of God, ye shall not be able to compute their number: God is surely gracious, and merciful; and God knoweth that which ye conceal and that which ye publish. But the idols which ye invoke, besides God, create nothing, but are themselves created. They are dead, and not living; neither do they understand when they shall be raised^a. Your God is one God. As to those who believe not in the life to come, their hearts deny the plainest evidence, and they proudly reject the truth. There is no doubt but God knoweth that which they conceal and that which they discover: verily he loveth not the proud. And when it is said unto them, What hath your Lord sent down unto MOHAMMED? they answer, Fables of ancient times. Thus are they given up to error, that they may bear their own burthens without diminution on the day of resurrection, and also a part of the burthens of those whom they caused to err, without knowledge. Will it not be an evil burthen which they shall bear? Their predecessors devised plots heretofore; but God came unto their building, to overthrow it from the foundations: and the roof fell on them from above, and a punishment came upon them, from whence they did not expect^b. Also on the day of resurrection he will cover them with shame; and will say, Where are my companions, concerning whom ye disputed? Those unto whom knowledge shall have been given^c, shall answer, This day shall shame and misery fall upon the unbelievers. They whom the angels shall cause to die, having dealt unjustly with their own souls, shall offer to make their peace^d in the article of death, saying, We have done no evil. But the angels shall reply, Yea; verily God well knoweth that which ye have wrought: wherefore enter the gates of hell, therein to remain for ever; and miserable shall be the abode of the proud. And it shall be said unto those who shall fear God, What hath your Lord sent down? They shall answer, Good: unto those who do right shall be given an excellent reward in this world; but the dwelling of the next life shall be better; and happy shall be the dwelling of the pious! namely, gardens of eternal abode^e, into which they shall enter; rivers shall flow beneath the same; therein shall they enjoy whatever they wish. Thus will God recompense the pious. Unto the righteous whom the angels shall cause to

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^a When they shall be raised;] i. e. At what time they or their worshippers shall be raised to receive judgment.

^b God overthrew their building, &c.] Some understand this passage figuratively, of God's disappointing their wicked designs; but others suppose the words literally relate to the tower which Nimrod (whom the Mohammedans will have to be the son of Canaan, the son of Ham, and so the nephew of Cush, and not his son) built in Babel, and carried to an immense height, (five thousand cubits, say some,) foolishly purposing thereby to ascend to heaven and wage war with

the inhabitants of that place; but God frustrated his attempt, utterly overthrowing the tower by a violent wind and earthquake¹.

^c Those unto whom knowledge shall have been given;] viz. The prophets, and the teachers and professors of God's unity; or, the angels.

^d Shall offer to make their peace;] Making their submission, and humbly excusing their evil actions, as proceeding from ignorance, and not from obstinacy or malice².

^e Gardens of eternal abode;] Literally, gardens of Eden. See chap. 9. p. 158.

¹ Idem, JALLALO'DDIN. F. D'HERBEL. Bibl. Orient. Art. Nemrod.

² Idem Interp.

to die, they shall say, Peace be upon you; enter ye into paradise, as a reward for that which ye have wrought. Do the unbelievers expect any other than that the angels come unto them, to part their souls from their bodies; or that the sentence of thy LORD come to be executed on them? So did they act who were before them; and GOD was not unjust towards them in that he destroyed them; but they dealt unjustly with their own souls: the evils of that which they committed, reached them; and the divine judgment which they scoffed at, fell upon them. The idolaters say, If GOD had pleased, we had not worshipped any thing besides him, neither had our fathers: neither had we forbidden any thing, without him. So did they who were before them. But is the duty of the apostles any other, than public preaching? We have heretofore raised up in every nation an apostle to admonish them, saying, Worship GOD, and avoid TAGHUT². And of them there were some whom GOD directed, and there were others of them who were decreed to go astray. Wherefore go through the earth, O tribe of KOREISH, and see what hath been the end of those who accused their apostles of imposture. If thou, O prophet, dost earnestly wish for their direction; verily GOD will not direct him whom he hath resolved to lead into error; neither shall they have any helpers. And they swear most solemnly by GOD, saying, GOD will not raise the dead. Yea; the promise thereof is true: but the greater part of men know it not. He will raise them that he may clearly shew them the truth concerning which they now disagree, and that the unbelievers may know that they are liars. Verily our speech unto any thing, when we will the same, is, that we only say unto it, Be; and it is. As for those who have fled their country for the sake of GOD, after they had been unjustly persecuted³; we will surely provide them an excellent habitation in this world, but the reward of the next life shall be greater; if they knew it⁴. They who persevere patiently, and put their trust in their LORD, shall not fail of happiness in this life and in that which is to come. We have not sent any before thee, as our apostles, other than men⁵, unto whom we spake by revelation. Enquire therefore of those who have the custody of the scriptures, if ye know not this to be truth. We sent them with evident miracles, and written revelations; and we have sent

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^a If GOD had pleased, we had not worshipped any besides him, &c.] This they spoke in a scoffing manner, justifying their idolatry and superstitious abstaining from certain cattle¹, by pretending, that had these things been disagreeable to GOD, he would not have suffered them to be practised.

^b Taghut;] See chap. 2. p. 31.

^c Who have fled their country after they had been unjustly persecuted;] Some suppose the prophet and the companions of his flight in general, are here intended: others suppose that those are particularly meant in this place, who, after Mohammed's departure, were imprisoned at Mecca

on account of their having embraced his religion, and suffered great persecution from the Koreish; as, Belâl, Sobeib, Khabbab, Ammâr, Abes, Abu'l Jandal, and Sobail².

^d If they knew it;] It is uncertain whether the pronoun they relates to the infidels, or to the true believers. If to the former, the consequence would be, that they would be desirous of attaining to the happiness of the Mobajerîn, by professing the same faith; if to the latter, the knowledge of this is urged as a motive to patience and perseverance³.

^e See chap. 7. p. 122. not. k. chap. 12. p. 199, &c.

¹ See chap. 6. p. 114, &c.

² Al BEIDAWI.

³ Idem.

down unto thee this KORAN^a, that thou mayest declare unto mankind that which hath been sent down unto them, and that they may consider. Are they who have plotted evil against *their prophet* secure, that God will not cause the earth to cleave under them, or that a punishment will not come upon them, from whence they do not expect; or that he will not chastise them while they are busied in *travelling from one place to another, and in traffick*? (for they shall not be able to elude *the power of God*;) or that he will not chastise them by a gradual destruction? But your LORD is truly gracious and merciful in *granting you respite*. Do they not consider the things which God hath created; whose shadows are cast on the right hand and on the left, worshipping God^b, and become contracted? Whatever moveth both in heaven and on earth, worshippeth God, and the angels *also*; and they are not elated with pride, *so as to disdain his service*: they fear their LORD, *who is exalted above them*, and perform that which they are commanded. God said, Take not unto yourselves two gods; for there is but one God: and revere me. Unto him *belongeth whatsoever* is in heaven and on earth; and unto him is obedience eternally *due*. Will ye therefore fear *any* besides God? Whatever favours ye have received, are certainly from God; and when evil afflicteth you, unto him do ye make your supplication; yet when he taketh the evil from off you, behold, a part of you give a companion unto their LORD, to shew their ingratitude for *the favours* we have bestowed on them. Delight your selves in *the enjoyments of this life*: but hereafter shall ye know *that ye cannot escape the divine vengeance*. And they set apart unto idols which have no knowledge^c, a part of the food which we have provided for them. By God, ye shall surely be called to account for that which ye have falsely devised. They attribute daughters unto God^d; (far be it from him!) but unto themselves *children of the sex* which they desire^e. And when any of them is told the news of *the birth* of a female, his face becometh black^f, and he is deeply afflicted: he hideth himself from the people, because of the ill tidings which have been told him; *considering within himself* whether he shall keep it with disgrace, or whether he shall bury it in the dust. Do they not make an ill judgment? Unto those who believe not in the next life, the similitude of evil ought to be applied, and unto God the most sublime similitude^g: for he is mighty and wise. If God should punish men for their iniquity,

^a This Korân;] Literally, *this admonition* ¹.

^b See chap. 13. p. 202. not. b.

^c Idols which have no knowledge;] Or, *which they know not*; foolishly imagining that they have power to help them, or interest with God to intercede for them.

As to the ancient *Arabs* setting apart a certain portion of the produce of their lands for their idols, and their superstitious abstaining from the use of certain cattle, in honour to the same, see chap. 5. p. 96, and chap. 6. p. 113, and the notes there.

^d See the Prelim. Disc. p. 17. *Al Beidâwi* says, that the tribes of *Kbezáab* and *Kenâna*, in particular, used to call the angels the daughters of God.

^e Of the sex which they desire;] viz. Sons: for the birth of a daughter was looked on as a kind of misfortune among the *Arabs*; and they often used to put them to death by burying them alive ².

^f His face becometh black;] i. e. Clouded with confusion and sorrow.

^g This passage condemns the *Meccans* injudicious

¹ See the Prelim. Disc. §. III. p. 57. ² See chap. 81.

quity, he would not leave on the *earth* any moving thing: but he giveth them respite unto an appointed time; and when their time shall come, they shall not be respited an hour, neither shall *their punishment* be anticipated. They attribute unto God that which they dislike themselves^a, and their tongues utter a lie; *namely*, that the reward of *paradise* is for them. There is no doubt but that the fire of *hell* is prepared for them, and that they shall be sent thither before *the rest of the wicked*. By God, we have heretofore sent *messengers* unto the nations before thee: but SATAN prepared their works for them; he *was* their patron in this world^b, and *in that which is to come* they shall suffer a grievous torment. We have not sent down the book of the *KORAN* unto thee, for any other purpose, than that thou shouldest declare unto them that *truth* concerning which they disagree; and for a direction and mercy unto people who believe. God sendeth down water from heaven, and causeth the earth to revive after it hath been dead. Verily herein is a sign of *the resurrection* unto people who hearken. Ye have also in cattle an example of instruction: we give you to drink of that which is in their bellies, *a liquor* between digested dregs, and blood^c; *namely* pure milk^d, which is swallowed with pleasure by those who drink it. And of the fruits of palm-trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment^e. Verily herein is a sign unto people who understand. Thy LORD spake by inspiration unto the bee, saying, Provide thee houses^f in the mountains, and in the trees, and of *those materials* wherewith men build *bives* for thee: then eat of every kind of fruit, and walk in the beaten paths of thy LORD^g. There proceedeth from their bellies a liquor of various colour^h;

F f 2

where-

ous and blasphemous application of such circumstances to God as were unworthy of him, and not only derogatory to the perfections of the Deity, but even disgraceful to man; while they arrogantly applied the more honourable circumstances to themselves.

^a *They attribute unto God that which they dislike themselves*;} By giving him daughters; and associates in power and honour; by disregarding his messengers; and by setting apart the better share of the presents and offerings for their idols, and the worse for him¹.

^b *He was their patron in this world*,} or, *He is the patron of them* (viz. the *Karais*) *this day*, &c.

^c *A liquor between digested dregs, and blood*;} The milk consisting of certain particles of the blood, supplied from the finer parts of the aliment. *Ebn Abbas* says, that the grosser parts of the food subside into excrement, and that the finer parts are converted into milk; and the finest of all into blood.

^d *Pure milk*;} Having neither the colour of the blood, nor the smell of the excrements.

^e *And of the fruits of palm-trees and of grapes,*

ye obtain an inebriating liquor, and also good nourishment;} Not only wine, which is forbidden, but also lawful food, as dates, raisins, a kind of honey flowing from the dates, and vinegar.

Some have supposed that these words allow the moderate use of wine; but the contrary is the received opinion².

^f *Houses*;} So the apartments which the bee builds are here called, because of their beautiful workmanship, and admirable contrivance, which no geometrician can excel³.

^g *And walk in the beaten paths of thy LORD*;} i. e. The ways through which, by God's power, the bitter flowers passing the bee's stomach become honey; or, the methods of making honey, which he has taught her by instinct; or else the ready way home from the distant places to which that insect flies⁴.

^h *A liquor of various colour*;} viz. Honey; the colour of which is very different, occasioned by the different plants on which the bees feed; some being white, some yellow, some red, and some black⁵.

¹ AL BRIDAWI.² See chap. 2. p. 25.³ AL BRIDAWI.⁴ Idem.⁵ Idem.

wherein is a medicine for men^a. Verily herein is a sign unto people who consider. God hath created you, and he will hereafter cause you to die: and some of you shall have his life prolonged to a decrepit age, so that he shall forget whatever he knew; for God is wise and powerful. God causeth some of you to excel others in worldly possessions: yet they who are caused to excel, do not give their wealth unto *the slaves* whom their right hands possess, that they *may become equal sharers* therein^b. Do they therefore deny the beneficence of God? God hath ordained you wives from among yourselves^c, and of your wives hath granted you children and grand-children; and hath bestowed on you good things for food. Will they therefore believe in that which is vain, and ungratefully deny the goodness of God? They worship, besides God, *idols* which possess nothing wherewith to sustain them, either in heaven, or on earth; and have no power. Wherefore liken not *any thing* unto God^d: for God knoweth, but ye know not. God propoundeth as a parable a possessed slave, who hath power over nothing, and him on whom we have bestowed a good provision from us, and who giveth alms thereout *both* secretly and openly^e: shall these *two* be esteemed equal? God forbid! But the greater part of them know it not. God also propoundeth as a parable two men; one of them born dumb, who is unable to *do or understand* any thing, but is a burthen unto his master; whithersoever he shall send him, he shall not return with any good *success*: shall this *man*, and he *who hath his speech and understanding*, and who commandeth that which is just, and followeth the right way, be esteemed equal^f? Unto God *alone* is the secret of heaven and earth *known*. And the business of the *last hour*^g shall be only as the

^a *Wherein is a medicine for men;*] The same being not only good food, but a useful remedy in several distempers, particularly those occasioned by phlegm. There is a story, that a man came once to *Mohammed*, and told him that his brother was afflicted with a violent pain in his belly: upon which the prophet bade him give him some honey. The fellow took his advice; but soon after coming again, told him that the medicine had done his brother no manner of service: *Mohammed* answered, *Go and give him more honey, for God speaks truth, and thy brother's belly lies*. And the dose being repeated, the man, by God's mercy, was immediately cured¹.

^b *They give not their wealth unto their slaves, &c.*] These words reprove the idolatrous *Meccans*, who could admit created beings to a share of the divine honour, tho' they suffered not their slaves to share with themselves in what God had bestowed on them².

^c *From among your selves;*] That is, of your own nations and tribes. Some think the formation of *Eve* from *Adam* is here intended.

^d *Liken not any thing unto God;*] Or propound

no similitudes or comparisons between him and his creatures. One argument the *Meccans* employed in defence of their idolatry, it seems, was, that the worship of inferior deities did honour to God; in the same manner as the respect shewed to the servants of a prince, does honour to the prince himself³.

^e *God propoundeth as a parable a possessed slave, &c.*] The idols are here likened to a slave, who is so far from having any thing of his own, that he is himself in the possession of another; whereas God is as a rich free man, who provideth for his family abundantly, and also assisteth others who have need, both in public and in private⁴.

^f *God also propoundeth as a parable two men, &c.*] The idol is here again represented under the image of one who, by a defect in his senses, is a useless burthen to the man who maintains him; and God, under that of a person completely qualified either to direct or to execute any useful undertaking. Some suppose the comparison is intended of a true believer and an infidel.

^g *The business of the last hour;*] That is, The resurrection of the dead.

¹ *Idem.*² *Idem.*³ *Idem.*⁴ *Idem, JALLALO'DDIN.*

the twinkling of an eye, or even more quick : for God is almighty. God hath brought you forth from the wombs of your mothers ; ye knew nothing, and he gave you *the senses of hearing and seeing, and understandings*, that ye might give thanks. Do they not behold the fowls which are enabled to fly in the open firmament of heaven ? none supporteth them except God. Verily herein *are signs* unto people who believe. God hath also provided your houses for habitations for you ; and hath *also* provided you tents of the skins of cattle, which ye find light *to be removed* on the day of your departure *to new quarters*, and *easy to be pitched* on the day of your sitting down *therein* : and of their wool, and their furr, and their hair *shall be supplied you with* furniture and household-stuff for a season. And God hath provided for you, of that which he hath created, conveniences to shade you *from the sun*^a, and he hath *also* provided you places of retreat in the mountains^b, and he hath given you garments to defend you from the heat^c, and coats of mail to defend you in your wars. Thus doth he accomplish his favour towards you, that ye may resign your selves *unto him*. But if they turn back ; verily thy duty is public preaching *only*. They acknowledge the goodness of God, and afterwards they deny the same^d ; but the greater part of them are unbelievers^e. On a *certain* day we will raise a witness out of every nation^f : then they who shall have been unbelievers shall not be suffered *to excuse themselves*, neither shall they be received into favour. And when they who shall have acted unjustly shall see the torment *prepared for them* ; (it shall not be mitigated unto them, neither shall they be respired ;) and when those who shall have been guilty of idolatry shall see their false gods^g, they shall say, O LORD, these are our idols which we invoked, besides thee. But they shall return an answer unto them, *saying*, Verily ye are liars^h. And on that day shall *the wicked* offer submission unto God ; and the *false deities* which they imagined shall abandon them. *As for* those who shall have been infidels, and shall have turned aside *others* from the way of God, we will add unto them punishment upon punishment, because they have corrupted *others*. On a *certain* day we will raise up in every nation a witness against them, from among themselves ; and we will bring thee, O MOHAMMED, as a witness against these ARABIANS. We have sent down unto thee the book of the

KORAN,

^a *Conveniences to shade you from the sun ;*] As trees, houses, tents, mountains, &c.

^b *Places of retreat in the mountains ;*] viz. Caves and grotto's, both natural and artificial.

^c *To defend you from the heat ;*] *Al Beidâwi* says, that one extrem, and that the most insupportable in *Arabia*, is here put for both ; but *Jallâl'uddin* supposes that by *heat* we are in this place to understand *cold*.

^d *They acknowledge the goodness of God, and afterwards they deny the same ;*] Confessing God to be the author of all the blessings they enjoy ; and yet directing their worship and thanks to their idols, by whose intercession they imagine

blessings are obtained.

^e *But the greater part of them are unbelievers ;*] Absolutely denying God's providence, either through ignorance, or perverseness.

^f See chap. 4. p. 66. not. e.

^g *Their false gods ;*] Literally, *Their companions*.

^h *Ye are liars ;*] For that we are not the companions of God, as ye imagined ; neither did ye really serve us, but your own corrupt affections and lusts ; nor yet were ye led into idolatry by us, but ye fell into it of your own accord¹.

KORAN, for an explication of every thing *necessary both as to faith and practice*, and a direction, and mercy, and good tidings unto the Moslems. Verily God commandeth justice, and the doing of good, and the giving unto kindred *what shall be necessary*; and he forbiddeth wickedness, and iniquity, and oppression: he admonisheth you that ye may remember^a. Perform your covenant with God^b, when ye enter into covenant *with him*; and violate not your oaths, after the ratification thereof; since ye have made God a witness over you. Verily God knoweth that which ye do. And be not like unto her who undoeth that which she hath spun, untwisting it after she hath twisted it strongly^c; taking your oaths between you deceitfully, because one party is more numerous than another party^d. Verily God only tempteth you therein; and he will make that manifest unto you, on the day of resurrection, concerning which ye now disagree. If God had pleased, he would surely have made you one people: but he will lead into error whom he pleaseth, and he will direct whom he pleaseth; and ye shall surely give an account of that which ye have done. Therefore take not your oaths between you deceitfully, lest your foot slip, after it hath been stedfastly fixed, and ye taste evil *in this life*, for that ye have turned aside from the way of God; and ye suffer a grievous punishment *in the life to come*. And sell not the covenant of God for a small price^e; for with God is a better recompense prepared for you, if ye be men of understanding. That which is with you will fail; but that which is with God is permanent: and we will surely reward those who shall persevere, according to the utmost merit of their actions. Whoso worketh righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life; and we will give them their reward, according to the utmost merit of their actions. When thou readest the KORAN, have recourse unto God, *that he may preserve thee* from

SA-

^a This verse, which was the occasion of the conversion of *Osmán Ebn Matán*, the commentators say, containeth the whole, which it is a man's duty either to perform or to avoid; and is alone a sufficient demonstration of what is said in the foregoing verse. Under the three things here commanded, they understand the belief of God's unity, without inclining to atheism, on the one hand, or polytheism, on the other; obedience to the commands of God; and charity towards those in distress. And under the three things forbidden, they comprehend all corrupt and carnal affections; all false doctrines and heretical opinions; and all injustice towards man¹.

^b Perform your covenant with God;] By persevering in his true religion. Some think that the oath of fidelity taken to *Mohammed* by his followers, is chiefly intended here.

^c Be not like her who undoeth that which she hath spun, &c.] Some suppose that a particular woman is meant in this passage, who used (like

Penelope) to undo at night, the work that she had done in the day. Her name, they say, was *Raita Bint Saad Ebn Teym*, of the tribe of *Koreish*².

^d Taking your oaths deceitfully, because one party is more numerous than another;] Of this insincerity in their alliances the *Koreish* are accused; it being usual with them, when they saw the enemies of their confederates to be superior in force, to renounce their league with their old friends, and strike up one with the others³.

^e One people;] Or, of one religion.

^f Sell not the covenant of God for a small price;] That is, Be not prevailed on to renounce your religion, or your engagements with your prophet, by any promises or gifts of the infidels. For, it seems, the *Koreish*, to tempt the poorer Moslems to apostatize, made them offers, not very considerable indeed, but such as they imagined might be worth their acceptance⁴.

¹ AL BEIDAWI.² Idem.³ Idem.⁴ Idem.

SATAN driven away with stones^a: he hath no power over those who believe, and who put their confidence in their LORD; but his power is over those only, who take him for their patron, and who give companions unto *Gon*. When we substitute in the *KORAN* an abrogating verse in lieu of a verse abrogated, (and GOD best knoweth the fitness of that which he revealeth,) the *infidels* say, Thou art only a forger of these verses: but the greater part of them know not truth from falsehood. Say, The holy spirit^b hath brought the same down from thy LORD with truth; that he may confirm those who believe, and for a direction and good tidings unto the Moslems. We also know that they say, Verily, a certain man teacheth him to compose the *KORAN*. The tongue of the person unto whom they incline, is a foreign tongue; but this, wherein the *KORAN* is written, is the perspicuous Arabic tongue^c. Moreover as for those

^a When thou readest the *Korân*, have recourse unto GOD, &c.] *Mohammed* one day reading in the *Korân*, uttered a horrid blasphemy, to the great scandal of those who were present, as will be observed in another place¹; to excuse which he assured them that those words were put into his mouth by the devil; and to prevent any such accident for the future, he is here taught to beg GOD's protection before he entered on that duty². Hence the *Mohammedans*, before they begin to read any part of this book, repeat these words, *I have recourse unto GOD for assistance against Satan driven away with stones*.

^b The holy spirit; viz. *Gabriel*. See chap. 2. p. 12.

^c A certain man teacheth him, &c.] This was a great objection made by the *Meccans* to the authority of the *Korân*; for when *Mohammed* insisted, as a proof of its divine original, that it was impossible a man so utterly unacquainted with learning as himself, could compose such a book, they replied, that he had one or more assistants in the forgery; but as to the particular person or persons, suspected of this confederacy, the traditions differ. One says it was *Jabar*, a Greek, servant to *Amer Ebn al Hadrami*, who could read and write well³; another, that they were *Jabar* and *Yésâr* two slaves, who followed the trade of sword-cutlers at *Mecca*, and used to read the pentateuch and gospel, and had often *Mohammed* for their auditor, when he passed that way⁴. Another tells us, it was one *Aîsh*, or *Yâîsh*, a domestic of *al Haweiteb Ebn Abd al Uzza*, who was a man of some learning, and had embraced *Mohammedism*⁵. Another supposes it was one *Kaïs*, a Christian, whose house *Mohammed* fre-

quented⁶; another, that it was *Addâs*, a servant of *Otha Ebn Rabîa*⁷; and another, that it was *Salmân* the Persian⁸.

According to some Christian writers⁹, *Abdallah Ebn Salâm*, the Jew who was so intimate with *Mohammed*, (named by one, according to the Hebrew dialect, *Abdias Ben Salon*, and by another, *Abdala Calen*) was assisting to him in the compiling his pretended revelations. This Jew Dr. *Prideaux* confounds with *Salmân* the Persian, who was a very different man, as a late author¹⁰ has observed before me; wherefore, and for that we may have occasion to speak of *Salmân* hereafter, it may be proper to add a brief extract of his story as told by himself. He was of a good family of *Ispahan*, and, in his younger years, left the religion of his country to embrace Christianity; and travelling into Syria, was advised by a certain monk of *Amuria*, to go into *Arabia*, where a prophet was expected to arise about that time, who should establish the religion of *Abraham*; and whom he should know, among other things, by the seal of prophecy between his shoulders. *Salmân* performed the journey, and meeting with *Mohammed* at *Koba*, where he rested in his flight to *Medina*, soon found him to be the person he sought, and professed *Islâm*¹¹.

The general opinion of the Christians however is, that the chief help *Mohammed* had in the contriving his *Korân*, was from a Nestorian monk named *Sergius*, supposed to be the same person with the monk *Boheira*, with whom *Mohammed* in his younger years had some conference at *Bosra*, a city of Syria *Damascena*, where

that

¹ In not. ad cap. 22. ² JALLALO'DDIN, *Al BEIDAWI*, YAHYA, &c. ³ *Al ZAMAKHSHARI*, *Al BEIDAWI*, YAHYA. ⁴ *Al ZAMAKH. Al BEIDAWI*. See *PRID. Life of Mah.* p. 32. ⁵ *Ibidem*. ⁶ JALLALO'DDIN. ⁷ *Al ZAMAKH. YAHYA*. ⁸ *Al ZAMAKH. Al BEIDAWI*. ⁹ *RICARDI Confut. legis Saracenicae*. c. 13. *JOH. ANDREAS, de confus. sectæ Mohammedanæ*, c. 2. See *PRID. Life of Mah.* p. 33. 34. ¹⁰ *GAGNIER not. in Abulf. vit. Mah.* p. 74. ¹¹ *Ex EBN ISHAK. V. GAGNIER, ibid.*

those who believe not in the signs of God, God will not direct them, and they shall suffer a painful torment: verily they imagine a falsehood who believe not in the signs of God, and they are *really* the liars. Whoever denieth God, after he hath believed, except him who shall be compelled against his will, and whose heart continueth stedfast in the faith, *shall be severely chastised*²: but whoever shall voluntarily profess infidelity, on those shall

that monk resided¹. To confirm which supposition, a passage has been produced from an Arab writer², who says that *Bobeira's* name in the books of the *Christians*, is *Sergius*; but this is only a conjecture; and another³ tells us, his true name was *Said*, or *Felix*, and his surname *Bobaira*. But be that as it will, if *Bobeira* and *Sergius* were the same man, I find not the least intimation in the *Mohammedan* writers, that he ever quitted his monastery to go into *Arabia* (as is supposed by the *Christians*); and his acquaintance with *Mohammed* at *Bosra*, was too early to favour the surmise of his assisting him in the *Korân*, which was composed long after; tho' *Mohammed* might, from his discourse, gain some knowledge of *Christianity* and of the scriptures, which might be of use to him therein.

From the answer given in this passage of the *Korân*, to the objection of the infidels, *viz.* that the person suspected by them to have a hand in the *Korân*, spoke a foreign language, and therefore could not, with any face of probability, be supposed to assist in a composition written in the *Arabic* tongue, and with so great elegance, it is plain this person was no *Arabian*. The word *Ajami*, which is here used, signifies any *foreign* or *barbarous* language in general; but the *Arabs* applying it more particularly to the *Persian*, it has been thence concluded by some, that *Salmân* was the person; however, if it be true that he came not to *Mohammed* till after the *Hejra*, either he could not be the man here intended, or else this verse must have been revealed at *Medina*, contrary to the common opinion.

² Except him who shall be compelled against his will, &c.] These words were added for the sake of *Ammâr Ebn Yâser*, and some others, who being taken and tortured by the *Koreish*, renounced their faith out of fear, tho' their hearts agreed not with their mouths⁴. It seems *Ammâr* wanted the constancy of his father and mother, *Yâser* and *Sommeyra*, who underwent the like trial at the same time with their son, and resolutely refusing to recant, were both put to death, the in-

fidels tying *Sommeyra* between two camels, and striking a lance thro' her privy parts⁵. When news was brought to *Mohammed*, that *Ammâr* had denied the faith, he said, it could not be, for that *Ammâr* was full of faith from the crown of his head to the sole of his foot, faith being mixed and incorporated with his very flesh and blood; and when *Ammâr* himself came weeping to the prophet, he wiped his eyes, saying, *What fault was it of thine, if they forced thee?*

But tho' it be here said, that those who apostatize in appearance only, to avoid death or torments, may hope for pardon from God, yet it is unanimously agreed by the *Mohammedan* doctors, to be much more meritorious and pleasing in the sight of God, courageously and nobly to persist in the true faith, and rather to suffer death it self than renounce it, even in words. Nor did the *Mohammedan* religion want its martyrs, in the strict sense of the word; of which I will here give two instances, besides the above mentioned. One is that of *Khobâib Ebn Adâ*, who being perfidiously sold to the *Koreish*, was by them put to death in a cruel manner, by mutilation, and cutting off his flesh piece-meal; and being asked, in the midst of his tortures, whether he did not wish *Mohammed* was in his place, answered, *I would not wish to be with my family, my substance, and my children, on condition that Mohammed was only to be pricked with a thorn*⁶. The other is that of a man who was put to death by *Moseilama*, on the following occasion. That false prophet having taken two of *Mohammed's* followers, asked one of them, what he said of *Mohammed*? the man answered, That he was the apostle of God: And what sayest thou of me? added *Moseilama*; to which he replied, *Thou also art the apostle of God*; whereupon he was immediately dismissed in safety. But the other, having returned the same answer to the former question, refused to give any to the last, tho' required to do it three several times, but pretended to be deaf, and was therefore slain. It is related that

Moham-

¹ See PRID. *ubi sup.* p. 35, &c. GAGNIER, *ubi sup.* p. 10, 11. MARRAC. *de Alcor.* p. 37.

² AL MASUDI.

³ ABU'L HASAN AL BECRI in *Koran*.

⁴ AL BEIDAWI, AL ZAMAKH.

YAKTA.

⁵ AL BEIDAWI.

⁶ EBN SHOHNAH.

their own souls^a. Moreover thy LORD *will be favourable* unto those who do evil through ignorance; and afterwards repent and amend: verily unto *these* will thy LORD be gracious and merciful, after *their repentance*. ABRAHAM was a model of true religion, obedient unto God, orthodox, and was not an idolater^b: *he was also grateful* for his benefits: *wherefore God* chose him, and directed him into the right way. And we bestowed on him good in this world; and in the next he shall surely be *one* of the righteous. We have also spoken unto thee, O MOHAMMED, by revelation, *saying*, Follow the religion of ABRAHAM, *who was* orthodox, and was no idolater. The sabbath was only appointed unto those who differed *with their prophet* concerning it^c; and thy LORD will surely judge between them, on the day of resurrection, as to that concerning which they differed. Invite *men* unto the way of thy LORD, by wisdom, and mild exhortation; and dispute with them in the most condescending manner: for thy LORD well knoweth him who strayeth from his path, and he well knoweth those who are *rightly* directed. If ye take vengeance on *any*, take a vengeance proportionable to the wrong which hath been done you^d; but if ye suffer *wrong* patiently, verily this will be better for the patient^e. Wherefore do thou bear *opposition* with patience; but thy patience shall not be *practicable*, unless with God's assistance. And be not thou grieved on account of the *unbelievers*; neither be thou troubled for that which they subtilly devise; for God is with those who fear him, and are upright.

CHAP.

^a *They injured their own souls;*] i. e. They were forbidden things which were in themselves indifferent, as a punishment for their wickedness and rebellion.

^b *And was not an idolater;*] This was to reprehend the idolatrous *Koreish*, who pretended that they professed the religion of Abraham.

^c *Who differed with their prophet concerning it;*] These were the *Jews*; who being ordered by *Moses* to set apart Friday (the day now observed by the *Mohammedans*) for the exercise of divine worship, refused it, and chose the sabbath-day, because on that day God rested from his works of creation: for which reason they were commanded to keep the day they had chosen in the strictest manner¹.

^d *If ye take vengeance, &c.*] This passage is supposed to have been revealed at *Medina*, on occasion of *Hanzza*, Mohammed's uncle, being slain at the battle of *Obah*. For the infidels having abused his dead body, by taking out his

bowels, and cutting off his ears and his nose, when Mohammed saw it, he swore that if God granted him success, he would retaliate those cruelties on seventy of the *Koreish*; but he was by these words forbidden to execute what he had sworn, and he accordingly made void his oath². *Abulfeda* makes the number on which Mohammed swore to wreak his vengeance, to be but thirty³: but it may be observed, by the way, that the translator renders the passage in that author, *God hath revealed unto me that I shall retaliate, &c.* instead of, *If God grant me victory over the Koreish, I will retaliate, &c.* reading *La'in adbbarni*, for *adibarni*; God, far from putting this design into the prophet's head by a revelation, expressly forbidding him to put it in execution.

^e *The patient;*] Here, says *al Beidawi*, the *Koran* principally points at Mohammed, who was of all men the most conspicuous for meekness and clemency.

¹ *Idem*, JALLALO'DDIN.² *Idem*.³ *ABU'LI. Fit. Mob. p. 68.*

C H A P. XVII.

Intituled, The Night-Journey^a; revealed at MECCA^b.

In the name of the most merciful G O D.

* PRAISE be unto him, who transported his servant by night, from the XV. sacred temple of MECCA to the farther temple of JERUSALEM^c; the circuit of which we have blessed, that we might shew him *some* of our signs; for God is he who heareth, and seeth. And we gave unto Moses the book of the law, and appointed the same to be a direction unto the children of ISRAEL, commanding them, saying, Beware that ye take not any other patron besides me. O posterity of those whom we carried in the ark with NOAH^d: verily he was a grateful servant. And we expressly declared unto the children of ISRAEL in the book of the law, saying, Ye will surely commit evil in the earth twice^e, and ye will be elated with great insolence. And when the punishment threatened for the first of those transgressions came to be executed, we sent against you our servants^f, indued with exceeding strength in war, and they

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searched

^a The reason of this inscription appears in the first words. Some intitle the chapter, *The children of Israel.*

^b Some except eight verses, beginning at these words, *It wanted little but that the infidels had seduced thee, &c.*

^c *Who transported his servant by night, from the temple of Mecca to the temple of Jerusalem.* From whence he was carried through the seven heavens to the presence of God, and brought back again to Mecca the same night.

This journey of Mohammed to heaven is so well known, that I may be pardoned if I omit the description of it. The English reader may find it in Dr. Prideaux's life of Mahomet¹, and the learned in Abu'Iseda², whose annotator has corrected several mistakes in the relation of Dr. Prideaux, and in other writers.

It is a dispute among the Mohammedan divines, whether their prophet's night-journey was really performed by him corporally, or whether it was only a dream or vision. Some think the whole was no more than a vision; and allege an express tradition of Moawiyah³, one of Mohammed's successors, to that purpose. Others sup-

pose he was carried bodily to Jerusalem, but no farther; and that he ascended thence to heaven in spirit only. But the received opinion is, that it was no vision, but that he was actually transported in the body to his journey's end; and if any impossibility be objected, they think it a sufficient answer to say, that it might easily be effected by an omnipotent agent⁴.

^d *O posterity of those, &c.* The commentators are put to it to find out the connexion of these words with the foregoing. Some think the accusative case is here put for the vocative, as I have translated it: and others interpret the words thus, *Take not for your patrons, besides me, the posterity of those, &c.* meaning, mortal men.

^e *Ye will surely commit evil in the earth twice;* Their first transgression was their rejecting the decisions of the law, their putting Isaiah to death⁵, and their imprisoning of Jeremiah⁶: and the second, was their slaying of Zachariah, and John the Baptist, and their imagining the death of Jesus⁷.

^f *We sent against you our servants, &c.* These were Jalut, or Goliath, and his forces⁸; or Sennacherib the Assyrian; or else Nebuchadnezzar, whom

¹ Pag. 43, &c. See also MORGAN's *Mahometism explained*, vol. 2.

² *Vit. Moham.* cap. 19:

³ *V. Ibid.* c. 18.

⁴ *Al BEIDAWI.*

⁵ *Idem.*

⁶ JALLALO'DDIN.

⁷ *Idem.*

⁸ JAL-

LALO'DDIN, YAHYA.

searched the inner apartments of *your* houses; and the prediction became accomplished. Afterwards we gave you the victory over them^a, *in your turn*, and we granted you increase of wealth and children, and we made you a more numerous people, *saying*, If ye do well, ye will do well to your own souls; and if ye do evil, *ye will do it* unto the same. And when the punishment threatened for *your* latter transgression came to be executed, *we sent enemies against you* to afflict you^b, and to enter the temple, as they entered it the first time, and utterly to destroy that which they had conquered. Peradventure your LORD will have mercy on you *hereafter*: but if ye return to transgress a third time, we also will return to chastise you^c; and we have appointed hell to be the prison of the unbelievers. Verily this KORAN directeth unto *the way* which is most right, and declareth unto the faithful, who do good works, that they shall receive a great reward; and that for those who believe not in the life to come, we have prepared a grievous punishment. Man prayeth for evil, as he prayeth for good^d; for man is hasty^e. We have ordained

whom the eastern writers call *Bakbtasfr* (which was however only his surname, his true name being *Gudarz*, or *Raham*) the governour of *Babylon* under *Lobrasp*, king of *Persia*¹, who took *Jerusalem*, and destroyed the temple.

² *Afterwards we gave you the victory over them, &c.*] By permitting *David* to kill *Goliath*; or by the miraculous defeat of *Sennacherib's* army; or for that God put it into the heart of *Bahman* the son of *Isfandiyar*, when he succeeded his grandfather *Lobrasp*, to order *Kirest*, or *Cyrus*, then governor of *Babylon*, to send home the *Jews* from their captivity, under the conduct of *Daniel*; which he accordingly did, and they prevailed against those whom *Bakbtasfr* had left in the land².

^b *We sent enemies against you to afflict you*]; Some imagine the army meant in this place was that of *Bakbtasfr*³; but others say the *Persians* conquered the *Jews* this second time, by the arms of *Gudarz* (by whom they seem to intend *Antiochus Epiphanes*), one of the successors of *Alexander* at *Babylon*. It is related that the general in this expedition, entering the temple, saw blood bubbling up on the great altar, and asking the reason of it, the *Jews* told him it was the blood of a sacrifice which had not been accepted of God; to which he replied, that they had not told him the truth, and ordered a thousand of them to be slain on the altar: but the blood not ceasing, he told them, that if they would not confess the truth, he would not spare one of them; whereupon they acknowledged it was

the blood of *John*: and the general said, *Thus hath your LORD taken vengeance on you*; and then cried out, O *John*, my LORD and thy LORD knoweth what hath befallen thy people for thy sake; wherefore let thy blood stop, by God's permission, lest I leave not one of them alive; upon which the blood immediately stopped⁴.

These are the explications of the commentators, wherein their ignorance in ancient history is sufficiently manifest; tho' perhaps *Mohammed* himself, in this latter passage, intended the destruction of *Jerusalem* by the *Romans*.

^c *But if ye return to transgress a third time, we also will return to chastise you*.] And this came accordingly to pass: for the *Jews* being again so wicked as to reject *Mohammed*, and conspire against his life, God delivered them into his hands; and he exterminated the tribe of *Kereidba*, and slew the chiefs of that of *al Nadir*, and obliged the rest of the *Jewish* tribes to pay tribute⁵.

^d *Man prayeth for evil as he prayeth for good*]; Out of ignorance, mistaking evil for good; or making wicked imprecations on himself and others, out of passion and impatience.

^e *Man is hasty*]; Or inconsiderate, not weighing the consequence of what he asks.

It is said that the person here meant is *Adam*, who, when the breath of life was breathed into his nostrils, and had reached so far as his navel, tho' the lower part of his body was, as yet, but a piece of clay, must needs try to rise up, and got an ugly fall by the bargain. But others

¹ *AL ZAMAKHSHARI, AL BEIDAWI.*

⁴ *AL BEIDAWI.*

⁵ *Idem.*

² *Idem.*

³ *YAHYA, JALLALO'DDEN.*

ordained the night and the day for two signs of our power: afterwards we blot out the sign of the night, and we cause the sign of the day to shine forth, that ye may endeavour to obtain plenty from your LORD by doing your business therein, and that ye may know the number of years, and the computation of time; and every thing necessary have we explained by a perspicuous explication. The fate^a of every man have we bound about his neck^b; and we will produce unto him, on the day of resurrection, a book wherein his actions shall be recorded: it shall be offered him open, and the angels shall say unto him, Read thy book; thine own soul will be a sufficient accountant against thee, this day^c. He who shall be rightly directed, shall be directed to the advantage only of his own soul; and he who shall err, shall err only against the same: neither shall any laden soul be charged with the burthen of another. We did not punish any people, until we had first sent an apostle to warn them. And when we resolved to destroy a city, we commanded the inhabitants thereof, who lived in affluence, to obey our apostle; but they acted corruptly therein: wherefore the sentence was justly pronounced against that city; and we destroyed it with an utter destruction. And how many generations have we consumed since NOAH? for thy LORD sufficiently knoweth and seeth the sins of his servants. Whosoever chooseth this transitory life, we will bestow on him therein before hand that which we please; on him, namely, whom we please: afterwards will we appoint him hell for his abode; he shall be thrown into the same to be scorched, covered with ignominy, and utterly rejected from mercy. But whosoever chooseth the life to come, and directeth his endeavour towards the same, being also a true believer; the endeavour of these shall be acceptable unto God. On all will we bestow the blessings of this life, both on these and on those, of the gift of thy LORD; for the gift of thy LORD shall not be denied unto any. Behold, how we have caused some of them to surpass others in wealth and dignity: but the next life shall be more considerable in degrees of honour, and greater in excellence. Set not up another god with the true God, lest thou sit down in disgrace, and destitute. Thy LORD hath commanded that ye worship none, besides him; and that ye shew kindness unto your parents, whether the one of them, or both of them attain to old age with thee^d. Wherefore say not unto them, Fy on you! neither reproach them, but

thers pretend the passage was revealed on the following occasion. *Mohammed* committed a certain captive to the charge of his wife, *Sawda bint Zamâa*, who moved with compassion at the man's groans, unbound him, and let him escape: upon which the prophet, in the first motions of his anger, wished her hand might fall off; but immediately composing himself, said aloud, O God, I am but a man; therefore turn my curse into a blessing¹.

^a The fate;] Literally, the bird, which is here used to signify a man's fortune or success; the Arabs, as well as the Greeks and Romans,

taking omens from the flight of birds, which they supposed to portend good luck, if they flew from the left to the right, but if from the right to the left, the contrary; the like judgment they also made when certain beasts passed before them.

^b Have we bound about his neck;] Like a collar, which he cannot by any means get off. See the Prelim. Disc. §. IV. p. 103.

^c See *ibid.* p. 89.

^d With thee;] That is, receiving their support and maintenance from thee.

but speak respectfully unto them; and submit to behave humbly^a towards them, out of tender affection, and say, O LORD, have mercy on them both, as they nursed me *when I was little*. Your LORD well knoweth that which is in your souls; whether ye be men of integrity: and he will be gracious unto those who sincerely return *unto him*. And give unto him who is of kin to you his due^b, and also unto the poor, and the traveller. And waste not *thy substance* profusely: for the profuse are brethren of the devils^c: and the devil was ungrateful unto his LORD. But if thou turn from them, in expectation of the mercy which thou hopest from thy LORD^d; at least, speak kindly unto them. And let not thy hand be tied up to thy neck; neither open it with an unbounded expansion^e, lest thou become worthy of reprehension, and be reduced to poverty. Verily thy LORD will enlarge the store of whom he pleaseth, and will be sparing *unto whom he pleaseth*; for he knoweth and regardeth his servants. Kill not your children for fear of being brought to want; we will provide for them and for you: verily the killing them is a great sin^f. Draw not near unto fornication; for it is wickedness, and an evil way. Neither slay the soul which God hath forbidden you to slay, unless for a just cause^g; and whosoever shall be slain unjustly, we have given his heir power to demand satisfaction^h; but let him not exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him; since he is assisted by this lawⁱ. And meddle not with the substance of the orphan, unless it be to improve it, until he attain his age of strength^k: and perform your covenant; for the performance of your covenant shall be inquired into hereafter. And give full measure, when you measure ought; and weigh with a just balance. This will be better, and more easy for determining every man's due^l. And follow not that whereof thou

^a Submit to behave humbly, &c.] Literally, Lower the wing of humility, &c.

^b His due is:] That is, friendship and affection, and assistance in time of need.

^c The profuse are the brethren of the devils:] Prodigality, and squandering away one's substance in folly or luxury, being a very great sin. The Arabs were particularly guilty of extravagance in killing camels, and distributing them by lot, merely out of vanity and ostentation; which they are forbidden by this passage, and commanded to bestow what they could spare on their poor relations, and other indigent people¹.

^d If thou turn from them in expectation, &c.] That is, If thy present circumstances will not permit thee to assist others, defer thy charity till God shall grant thee better ability.

^e Let not thy hand be tied up, neither open it with an unbounded expansion:] i. e. Be neither niggardly nor profuse, but observe the mean be-

tween the two extremes, wherein consists true liberality².

^f See chap. 6. p. 113, and 115. and chap. 81.

^g Unless for a just cause:] The crimes for which a man may justly be put to death are these; apostasy, adultery, and murder³.

^h We have given his heir power to demand satisfaction:] It being at the election of the heir, or next of kin, either to take the life of the murderer, or to accept of a fine in lieu of it⁴.

ⁱ Since he is assisted, &c.] Some refer the pronoun *he* to the person slain, for the avenging whose death this law was made; some to the heir, who has a right granted him to demand satisfaction for his friend's blood⁵; and others to him who shall be slain by the heir, if he carry his vengeance too far⁶.

^k See chap. 4. p. 60, 61.

^l More easy for determining, &c.] Or, more advantageous in the end⁷.

¹ Al BRIDAWI.

² Idem.

³ Idem.

⁶ V. Al. BRIDAWI.

⁷ Idem, Al ZAMAKH.

⁴ See chap. 2. p. 20, 21.

⁵ YAHYA.

thou hast no knowledge^a; for the hearing, and the sight, and the heart, every of these shall be examined *at the last day*. Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature. All this is evil, and abominable in the sight of thy LORD. These precepts are a part of the wisdom which thy LORD hath revealed unto thee. Set not up any other god as equal unto God, lest thou be cast into hell, re-proved and rejected. Hath your LORD preferably granted unto you sons, and taken for himself daughters from among the angels^b? Verily in asserting this ye utter a grievous saying. And now have we used various arguments and repetitions in this KORAN, that they may be warned; yet it only rendereth them more disposed to fly from the truth. Say unto the idolaters, If there were other gods with him, as ye say, they would surely seek an occasion of making some attempt against the possessor of the throne^c: God forbid! and far, very far, be that from him which they utter! The seven heavens praise him, and the earth, and all who are therein: neither is there any thing which doth not celebrate his praise; but ye understand not their celebration thereof: he is gracious and merciful. When thou readest the KORAN, we place between thee and those who believe not in the life to come, a dark vail; and we put coverings over their hearts, lest they should understand it, and in their ears thick-ness of hearing. And when thou makest mention; in repeating the KORAN, of thy LORD only^d, they turn their backs, flying the doctrine of his unity. We well know with what design they hearken, when they hearken unto thee, and when they privately discourse together: when the ungodly say, Ye follow no other than a mad-man. Behold! what epithets they bestow on thee. But they are deceived; neither can they find any just occasion to reproach thee. They also say, After we shall have become bones and dust, shall we surely be raised a new creature? Answer, Be ye stones, or iron, or some creature more im-probable in your opinions to be raised to life. But they will say, Who shall restore us to life? Answer, He who created you the first time: and they will wag their heads at thee, saying, When shall this be? Answer, Peradventure it is nigh. On that day shall God call you forth from your sepulchres, and ye shall obey, with celebration of his praise^e; and ye shall think that ye tar-ried^f but a little while. Speak unto my servants, that they speak mildly unto the unbelievers, lest ye exasperate them; for SATAN soweth discord among them,

^a Follow not that whereof thou hast no know-ledge;] i. e. Vain and uncertain opinions, which thou hast not good reason to believe true, or at least probable. Some interpret the words, *Ac-cuse not another of a crime whereof thou hast no knowledge*; supposing they forbid the bearing false witness, or the spreading or giving credit to idle reports of others¹.

^b See chap. 16. p. 218, 219.

^c They would make some attempt against the pos-sessor of the throne;] i. e. They would in all prob-ability contend with God for superiority, and

endeavour to dethrone him, in the same manner as princes act with one another on earth.

^d Of thy LORD only;] Not allowing their gods to be his associates, nor praying their inter-cession with him.

^e Ye shall obey, with celebration of his praise;] The dead, says *al Beidawi*, at his call shall im-mediately rise, and shaking the dust off their heads, shall say, *Praise be unto thee, O God*.

^f That ye tarried;] viz. In your graves; or, in the world.

¹ *Idem*.

them, and SATAN is a declared enemy unto man. Your LORD well knoweth you; if he pleaseth, he will have mercy on you, or, if he pleaseth, he will punish you^a: and we have not sent thee to be a steward over them. Thy LORD well knoweth all persons in heaven and on earth^b. We have bestowed peculiar favours on some of the prophets, preferably to others; and we gave unto DAVID the psalms^c. Say, Call upon those whom ye imagine to be gods besides him; yet they will not be able to free you from harm, or to turn it on others. Those whom ye invoke^d, do themselves desire to be admitted to a near conjunction with their LORD; striving which of them shall approach nearest unto him: they also hope for his mercy, and dread his punishment; for the punishment of thy LORD is terrible. There is no city but we will destroy the same before the day of resurrection, or we will punish it with a grievous punishment. This is written in the book of our eternal decrees. Nothing hindred us from sending thee with miracles, except that the former nations have charged them with imposture. We gave unto the tribe of THAMUD, at their demand, the she-camel visible to their sight; yet they dealt unjustly with her^e: and we send not a prophet with miracles, but to strike terror. Remember when we said unto thee, Verily thy LORD encompasseth men by his knowledge and power. We have appointed the vision which we shewed thee^f, and also the tree^g cursed in the KORAN, only for an occasion of dispute unto men, and to strike them with terror; but it shall cause them to

^a Your LORD well knoweth you, &c.] These words are designed as a pattern for the Moslems to follow, in discoursing with the idolaters; by which they are taught to use soft and dubious expressions, and not to tell them directly that they are doomed to hell fire; which, besides the presumption in offering to determine the sentence of others, would only make them more irreconcilable enemies¹.

^b Thy LORD well knoweth all persons, &c.] And may choose whom he pleases for his ambassador. This is an answer to the objections of the Koreish, that Mohammed was the orphan pupil of Abu Taleb, and followed by a parcel of naked and hungry fellows².

^c The psalms:] Which were a greater honour to him than his kingdom; and wherein Mohammed and his people are foretold by these words, among others³: *The righteous shall inherit the earth*⁴.

^d Those whom ye invoke:] viz. The angels and prophets, who are the servants of God as well as your selves.

^e See chap. 7. p. 124, 125.

^f The vision which we shewed thee, &c.] Mohammed's journey to heaven is generally agreed to be intended in this place; which occasioned great heats and debates among his followers, till they were quieted by Abu Becr's bearing testimony to the truth of it⁵. The word *vision*, here used, is urged by those who take this journey to have been no more than a dream, as a plain confirmation of their opinion. Some, however, suppose the vision meant in this passage was not the night-journey, but the dream Mohammed saw at al Hodeibiya, wherein he seemed to make his entrance into Mecca⁶; or that at Bedr⁷; or else a vision he had relating to the family of Ommeyya, whom he saw mount his pulpit, and jump about in it like monkeys; upon which he said, This is their portion in this world, which they have gained by their profession of Islâm⁸. But if any of these latter propositions be true, the verse must have been revealed at Medina.

^g The cursed tree:] Called al Zakkâm, which springs from the bottom of hell⁹.

¹ Al BEIDAWI.

² Idem.

³ V. MARRACC. in *Alc.* p. 28, &c. FRID. *life of Mab.*

p. 122. ⁴ *Psalm*. xxxvii. 28. *Al BELD.* ⁵ V. ABULF. *vit. Moh.* p. 39. & not. *ibid.* PRIDEAUX, *life of Mab.* p. 50. and *Prelim. Disc.* §. II. p. 47.

⁶ See *Kor.* chap. 48.

⁷ See chap. 8.

p. 144. ⁸ *Al BELD.*

⁹ See chap. 37.

to transgress only the more enormously. And *remember* when we said unto the angels, Worship ADAM; and they *all* worshipped him except EBLIS, *who* said, Shall I worship him whom thou hast created of clay? And he said, What thinkest thou, *as to this man* whom thou hast honoured above me? verily, if thou grant me respite until the day of resurrection, I will extirpate his off-spring, except a few. God answered, Be gone, *I grant thee respite*: but whosoever of them shall follow thee, hell shall surely be your reward; an ample reward *for your demerits*^a! And intice to vanity such of them as thou canst, by thy voice; and assault them on all sides with thy horsemen and thy footmen^b; and partake with them in *their* riches, and *their* children^c; and make them promises; (but the devil shall make them no other than deceitful promises:) *as to my servants*, thou shalt have no power over them; for thy LORD is a sufficient protector *of those who trust in him*. It is your LORD who driveth forward the ships for you in the sea, that ye may seek *to enrich your selves* of his abundance *by commerce*; for he is merciful towards you. When a misfortune befalleth you at sea, the *false deities* whom ye invoke are forgotten *by you*, except him *alone*: yet when he bringeth you safe to dry land, ye retire afar off *from him*, and *return to your idols*; for man is ungrateful^d. Are ye therefore secure that he will not cause the dry land to swallow you up, or *that he will not send against you a whirlwind driving*^e the sands *to overwhelm you*? then shall ye find none to protect you. Or are ye secure that he will not cause you again to commit your selves to *the sea* another time, and send against you a tempestuous wind, and drown you; for that ye have been ungrateful? then shall ye find none to defend *you* against us, in that *distress*. And now have we honoured the children of ADAM *by sundry peculiar privileges and endowments*; and we have given them conveniencies of carriage by land and by sea, and have provided food for them of good things; and we have preferred them before many of *our creatures* which we have created, by granting *them great prerogatives*. On a *certain day* we will call all men to judgment with their *respective* leader^f: and whosoever shall have his book given him into his right hand, they shall read their book *with joy and satisfaction*^g; and they shall not be wronged a hair^h. And whoever hath been blind in *this life*, shall be also blind in the next, and shall wander more widely from the path *of salvation*. It wanted little but *the unbelievers* had tempted thee to swerve from *the instructions* which we had revealed unto thee, that thou shouldest devise concerning us a different

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thing;

^a See chap. 2. p. 4. and chap. 7. p. 117, &c.

^b *With thy horsemen and with thy footmen*;] i. e. With all thy forces.

^c *And partake with them in their riches and their children*;] Instigating them to get wealth by unlawful means, and to spend it in supporting vice and superstition; and tempting them to incestuous mixtures, and to give their children names in honour of their idols, as *Abd Yaghub*, *Abd al Uzza*, &c.¹

^d See chap. 10. p. 168.

^e *Their respective leader*;] Some interpret this of the prophet sent to every people; others, of the heads of sects; others, of the various religions professed in the world; others, of the books which shall be given to every man at the resurrection, containing a register of their good and bad actions².

^f See the Prelim. Disc. §. IV. p. 89.

^g See chap. 4. p. 67. not. 1.

¹ AL BRIDAWI.

² *Idem*.

thing^a; and then would they have taken thee for *their* friend: and unless we had confirmed thee, thou hadst certainly been very near inclining unto them a little. Then would we surely have caused thee to taste the punishment of life, and the punishment of death^b; and thou shouldest not have found any to protect thee against us. The *unbelievers* had likewise almost caused thee to depart the land, that they might have expelled thee thence^c; but then should they not have tarried *therein* after thee, except a little while^d. *This is the method of dealing which we have prescribed our selves* in respect to our apostles, whom we have already sent before thee: and thou shalt not find any change in our *prescribed* method. Regularly perform *thy* prayer at the declension of the sun^e, at the first darkness of the night^f, and the prayer of day-break^g; for the prayer of day-break is born witness unto *by the angels*^h. And watch *some part* of the night in the same *exercise*, as a work of

^a *It wanted little but the unbelievers had seduced thee, &c.*] These are generally supposed to have been the tribe of *Tbakif*, the inhabitants of *al Tayef*, who insisted on *Mohammed's* granting them several very extraordinary privileges, as the terms of their submission to him; for they demanded that they might be free from the legal contribution of alms, and from observing the appointed times of prayer; that they might be allowed to keep their idol *Allat* for a certain time¹, and that their territory might be declared a place of security and not be violated, like that of *Mutta*, &c. And they added, that if the other *Arabs* asked him the reason of these concessions, he should say, that God had commanded him so to do². According to which explication it is plain this verse must have been revealed long after the *Hijra*.

Some, however, will have the passage to have been revealed at *Meca*, on occasion of the *Koreish*; who told *Mohammed* they would not suffer him to kiss the black stone in the wall of *Caaba*, unless he also visited their idols, and touched them with his hand, to shew his respect.

^b *The punishment of life, and the punishment of death*;] i. e. Both of this life and the next. Some interpret the first of the punishment in the next world, and the latter of the torture of the sepulchre³.

^c *The unbelievers had likewise almost caused thee to depart the land, &c.*] The commentators differ as to the place where this passage was delivered, and the occasion of it. Some think it was revealed at *Meca*, and that it refers to the violent enmity which the *Koreish* bore *Mohammed*, and their restless endeavours to make him leave *Meca*

^d; as he was at length obliged to do. But as the persons here spoken of seem not to have prevailed in their project, others suppose that the verse was revealed at *Medina*, on the following occasion. The *Jews*, envious of *Mohammed's* good reception and stay there, told him, by way of counsel, that *Syria* was the land of the prophets, and that if he was really a prophet he ought to go thither. *Mohammed* seriously reflecting on what they had said, began to think they had advised him well; and actually set out, and proceeded a day's journey in his way to *Syria*: whereupon God acquainted him with their design by the revelation of this verse; and he returned to *Medina*⁴.

^e *Then should they not have tarried therein after thee, except a little while*.] This was fulfilled, according to the former of the abovementioned explications, by the loss of the *Koreish* at *Bedr*; and according to the latter, by the great slaughter of the *Jews* of *Koreidba* and *al Nadir*⁵.

^f *At the declension of the sun*;] i. e. At the time of noon prayer, when the sun declines from the meridian; or, as some choose to translate the words, *at the setting of the sun*, which is the time of the first evening prayer.

^g *At the first darkness of the night*;] The time of the last evening prayer.

^h *The prayer of day-break*;] Literally, *the reading of the day-break*; whence some suppose the reading of the *Koran* at that time is here meant.

ⁱ *By the angels*;] viz. The guardian angels, who, according to some, are relieved at that time; or else the angels appointed to make the change of night into day, &c.⁷

¹ See the Prelim. Diss. p. 18.

² 126, &c.

³ *Al BEIDAWI*.

⁴ *Al BEIDAWI*, JALLALO'DDIN. V. ABULF. vit. Moham. p.

⁵ *Idem*.

⁶ *Idem*, JALLALO'DDIN.

⁷ *Idem*.

of supererogation for thee; peradventure thy LORD will raise thee to an honourable station^a. And say, O LORD, cause me to enter with a favourable entry and cause me to come forth with a favourable coming forth^b; and grant me from thee an assisting power. And say, Truth is come, and falsehood is vanished: for falsehood is of short continuance^c. We send down of the KORAN that which is a medicine and mercy unto the true believers, but it shall only increase the perdition of the unjust. When we bestow favours on man, he retireth and withdraweth himself *ungratefully from us*: but when evil toucheth him, he despaireth *of our mercy*. Say, Every one acteth after his own manner^d: but your LORD best knoweth who is most truly directed in *his way*. They will ask thee concerning the spirit: answer, The spirit *was created* at the command of my LORD^e: but ye have no knowledge given unto you, except a little^f. If we pleased, we should certainly take away that which we have revealed unto thee^g; in such case thou couldest not find any to assist thee therein against us, unless through mercy from thy LORD; for his favour towards thee hath been great. Say, Verily if men and ge-

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^a *An honourable station*;) According to a tradition of *Abu Hortira*, the honourable station here intended, is that of intercessor for others¹.

^b *Cause me to enter with a favourable entry and cause me to come forth with a favourable coming forth*;) That is, Grant that I may enter my grave with peace, and come forth from it, at the resurrection, with honour and satisfaction. In which sense this petition is the same with that of *Balaam*, *Let me dye the death of the righteous, and let my last end be like his*².

But as the person here spoken to is generally supposed to be *Mohammed*, the commentators say he was commanded to pray in these words for a safe departure from *Mecca*, and a good reception at *Medina*; or for a sure refuge in the cave, where he hid himself when he fled from *Mecca*³; or (which is the more common opinion) for a victorious entrance into *Mecca*, and a safe return thence⁴.

^c *Say, Truth is come, and falsehood is vanished, &c.*] These words *Mohammed* repeated, when he entered the temple of *Mecca*, after the taking of that city, and cleansed it of the idols; a great number of which are said to have fallen down on his touching them with the end of the stick he held in his hand⁵.

^d *Every one acteth after his own manner*;) i. e. According to his judgment or opinion, be it true or false; or according to the bent of his mind, and the natural constitution of his body⁶.

^e *Concerning the spirit*;) Or the soul of man.

Some interpret it of the angel *Gabriel*, or of the divine revelation⁷.

^f *The spirit was created at the command of my LORD*;) viz. by the word *Kun*, i. e. *Be*; consisting of an immaterial substance, and not generated, like the body. But, according to a different opinion, this passage should be translated, *The spirit is of those things, the knowledge of which thy LORD hath reserved to himself*. For it is said that the *Jews* bid the *Koreish* ask *Mohammed* to relate the history of those who slept in the cave⁸, and of *Dbu'lkarnein*⁹, and to give them an account of the soul of man; adding, that if he pretended to answer all the three questions, or could answer none of them, they might be sure he was no prophet; but if he gave an answer to one or two of the questions and was silent as to the other, he was really a prophet. Accordingly when they propounded the questions to him, he told them the two histories, but acknowledged his ignorance as to the origin of the human soul¹⁰.

^g *Ye have no knowledge given unto you, except a little*;) All your knowledge being acquired from the information of your senses, which must necessarily fail you in spiritual speculations, without the assistance of divine revelation¹¹.

^h *We would certainly take away that which we have revealed*;) Viz. the *Koran*; by razing it both from the written copies, and the memories of men.

¹ *Idem.*
JALLALO'DDIN.

² *Numb. xxiii. 10.*

³ *See the Prelim. Disc. §. II. p. 51.*

⁴ *Al BEIDAWI,*

⁵ *Idem. V. GAGNIER, Vie de Mahomet, tom. 2: p. 127.*

⁶ *Al BEI-*

⁷ *Idem.*

⁸ *See the next chapter.*

⁹ *See ib.*

¹⁰ *Al BEIDAWI.*

¹¹ *Idem.*

nii were purposely assembled, that they might produce a *book* like this KORAN, they could not produce *one* like unto it, although the one of them assisted the other. And we have variously propounded unto men in this KORAN, every *kind of* figurative argument; but the greater part of men refuse to receive it, merely out of infidelity. And they say, We will by no means believe on thee, until thou cause a spring of water to gush forth for us out of the earth^a; or thou have a garden of palm-trees and vines, and thou cause rivers to spring forth from the midst thereof in abundance; or thou cause the heaven to fall down upon us, as thou hast given out, in pieces; or thou bring down God and the angels to vouch for thee; or thou have a house of gold; or thou ascend by a ladder to heaven: neither will we believe thy ascending thither alone^b, until thou cause a book to descend unto us, bearing witness of thee, which we may read. Answer, My LORD be praised! Am I other than a man, sent as an apostle? And nothing hindreth men from believing, when a direction is come unto them, except that they say, Hath God sent a man for his apostle? Answer, If the angels had walked on earth as familiar inhabitants thereof, we had surely sent down unto them from heaven an angel for our apostle. Say, God is a sufficient witness between me and you: for he knoweth and regardeth his servants. Whom God shall direct, he shall be the rightly directed; and whom he shall cause to err, thou shalt find none to assist, besides him. And we will gather them together on the day of resurrection, creeping on their faces, blind, and dumb, and deaf: their abode shall be hell; so often as the fire thereof shall be extinguished, we will rekindle a burning flame to torment them^c. This shall be their reward, because they disbelieve in our signs, and say, When we shall have been reduced to bones and dust, shall we surely be raised new creatures? Do they not perceive that God, who created the heavens and the earth, is able to create other bodies, like their present? And he hath appointed them a limited term^d; there is no doubt thereof: but the ungodly reject the truth, merely out of unbelief. Say, If ye possessed the treasures of the mercy of my LORD, ye would surely refrain from using them, for fear of spending them^e; for man is covetous. We heretofore gave unto MOSES the power of working nine evident signs. And do thou ask the children of ISRAEL as to the story of Mo-

^a Until thou cause a spring of water to gush forth, &c.] This and the following miracles were demanded of Mohammed by the Koreish, as proofs of his mission.

^b Thy ascending thither alone:] As thou pretendest to have done in thy night-journey; but of which no man was witness.

^c See the Prelim. Disc. §. IV. p. 85.

^d So often as the fire shall be extinguished, we will rekindle it to torment them:] i. e. When the fire shall go out or abate for want of fuel, after the consumption of the skins and flesh of

the damned, we will add fresh vigour to the flames by giving them new bodies¹.

^e A limited term:] Of life, or resurrection.

^f For fear of spending them:] That is, lest they should be exhausted.

^g Nine signs:] These were, the changing his rod into a serpent, the making his hand white and shining, the producing locusts, lice, frogs, and blood, the dividing of the red-sea, the bringing water out of the rock, and the shaking of mount Sinai over the children of Israel. In lieu of the three last some reckon the inundation of the Nile,

¹ Al BEIDAWI. See chap. 4. p. 68.

MOSES^a; when he came unto them, and PHARAOH said unto him, Verily I esteem thee, O MOSES, *to be deluded by sorcery*. MOSES answered, Thou well knowest that none hath sent down these evident signs except the LORD of heaven and earth; and I surely esteem thee, O PHARAOH, a lost man. Wherefore PHARAOH sought to drive them out of the land; but we drowned him, and all those who were with him. And we said unto the children of ISRAEL, after *his destruction*, Dwell ye in the land: and when the promise of the next life shall come *to be fulfilled*, we will bring you *both* promiscuously *to judgment*. We have sent down *the KORAN* with truth, and it hath descended with truth: and we have not sent thee *otherwise* than *to be* a bearer of good tidings, and a denouncer of *threats*. And we have divided the KORAN, *revealing it by parcels*, that thou mightest read it unto men with deliberation; and we have sent it down, causing it to descend *as occasion required*^b. Say, Whether ye believe therein, or do not believe, verily those who have been favoured with the knowledge of *the scriptures which were revealed* before it, when the same is rehearsed unto them, fall down on *their faces*^c, worshipping, and say, Our LORD be praised, for that the promise of our LORD is surely fulfilled! And they fall down on *their faces*, weeping; and *the hearing thereof* increaseth their humility. Say, Call upon God, or call on the Merciful: by which soever *of the two names* ye invoke him, *it is equal*; for he hath most excellent names^d. Pronounce not thy prayer aloud, neither pronounce it with two low a voice^e, but follow a *middle way* between these: and say, Praise *be* unto God, who hath not begotten any child; who hath no partner in the kingdom, nor hath any to protect him from contempt: and magnify him by proclaiming his greatness.

C H A P.

Nile, the blasting of the corn, and scarcity of the fruits of the earth¹. These words, however, are interpreted by others, not of *nine miracles*, but of *nine commandments*, which Moses gave his people, and were thus numbred up by Mohammed himself to a Jew, who asked him the question, *viz.* That they should not be guilty of idolatry, nor steal, nor commit adultery or murder, nor practice sorcery or usury, nor accuse an innocent man to take away his life, or a modest woman of whoredom, nor desert the army; to which he added the observing of the sabbath, as a tenth commandment, but which peculiarly regarded the Jews: upon which answer, it is said, the Jew kissed the prophet's hands and feet².

^a *Do thou ask the children of Israel, &c.* Some think these words are directed to Moses,

who is hereby commanded to demand the children of Israel of Pharaoh, that he might let them go with him.

^b See the Prelim. Disc. §. III. p. 64, 65.

^c *On their faces*;] Literally, *on their chins*:

^d *Call on God, or the Merciful, &c.*] The infidels hearing Mohammed say, O God, and O Merciful, imagined the Merciful was the name of a deity different from God, and that he preached the worship of two; which occasioned this passage. See chap. 7. p. 136.

^e *Pronounce not thy prayer aloud, nor with too low a voice, &c.*] Neither so loud, that the infidels may overhear thee, and thence take occasion to blaspheme and scoff; nor so softly as not to be heard by the assitants. Some suppose that by the word *prayer*, in this place, is meant the reading of the Koran.

¹ *Idem*, JALLALO'DDIN.

² *AL-BEIDAWI*.

C H A P. XVIII.

Intituled, The Cave^a; revealed at MECCA^b.

In the name of the most merciful G O D.

PRAISE be unto God, who hath sent down unto his servant the book *of the KORAN*, and hath not inserted therein any crookedness, but hath made it a strait rule: that he should threaten a grievous punishment unto the unbelievers, from his presence; and should bear good tidings unto the faithful, who work righteousness, that they shall receive an excellent reward, namely, *paradise*, wherein they shall remain for ever: and that he should warn those who say, God hath begotten issue; of which matter they have no knowledge, neither *had* their fathers. A grievous saying it is, which proceedeth from their mouths: they speak no other than a lie. Peradventure thou wilt kill thy self with grief after them, *out of thy earnest zeal for their conversion*, if they believe not in this new revelation of the KORAN. Verily we have ordained whatsoever is on the earth for the ornament thereof, that we might make trial of men, and see which of them excelleth in works: and we will surely reduce whatever is thereon, to dry dust. Dost thou consider that the companions of the cave^c, and AL RAKIM^d, were one of our signs, and a great miracle? When the young men took refuge in the cave, they said, O LORD, grant us mercy from before thee, and dispose our business for us to a right issue. Wherefore we struck their ears with deafness, so that they slept without disturbance in the cave for a great number of years: then we awaked

^a The chapter is thus inscribed because it makes mention of the cave wherein the seven sleepers concealed themselves.

^b Some except one verse, which begins thus, *Behave thyself with constancy, &c.*

^c *The companions of the cave;* These were certain Christian youths, of a good family in Ephesus, who, to avoid the persecution of the emperor Decius, by the Arab writers called *Decianini*, hid themselves in a cave, where they slept for a great number of years¹.

This apocryphal story (for Baronius² treats it as no better, and Father Marracci³ acknow-

ledges it to be partly false, or at least doubtful, tho' he calls *Hottinger*, a monster of impiety, and the effusion of heretics, for terming it a fable⁴), was borrowed by Mohammed from the Christian traditions⁵, but has been embellished by him and his followers with several additional circumstances⁶.

^d *Al Rakim;* What is meant by this word the commentators cannot agree. Some will have it to be the name of the mountain, or the valley, wherein the cave was; some say it was the name of their dog; and others (who seem to come nearest the true signification) that it was

¹ AL BEIDAWI, JALLALO'DDIN, &c. p. 425. & in Prodr. part. 4. p. 103. TURON. & SIMEON. METAPHRAST.

² In Martyrol. ad 27. Julii.

³ In Alcor.

⁴ HOTTING. Hist. Orient. p. 40.

⁵ F. GREG.

⁶ V. D'HERBELOT, Bibl. Orient. p. 189.

awaked them, that we might know which of the two parties ^a was more exact in computing the space which they had remained *there*. We will relate unto thee their history with truth. Verily they were young men who had believed in their LORD; and we had abundantly directed them: and we fortified their hearts with constancy when they stood *before the tyrant*; and they said, Our LORD is the LORD of heaven and earth: we will by no means call on any god besides him; *for then should we surely utter an extravagance.* These our *fellow* people have taken *other* gods, besides him; although they bring no demonstrative argument for them: and who is more unjust than he who deviseth a lie concerning God? And *they said the one to the other,* When ye shall separate yourselves from them, and *from the deities* which they worship, except God ^b, fly into the cave: your LORD will pour his mercy on you abundantly, and will dispose your business for you to advantage. And thou mightest have seen the sun, when it had risen, to decline from their cave towards the right hand; and when it went down, to leave them on the left hand ^c: and they were in the spacious part of *the cave* ^d. This was one of the signs of God. Whomsoever God shall direct, he *shall be rightly* directed; and whomsoever he shall cause to err, thou shalt not find any to defend or to direct. And thou wouldst have judged them to have been awake ^e, while they were sleeping; and we caused them to turn themselves to the right hand, and to the left ^f. And their dog ^g stretched forth his fore-legs in the mouth of the

a brass plate, or stone table placed near the mouth of the cave, on which the names of the young men were written.

There are some, however, who take the *companions of al Rakim* to be different from the seven sleepers: for they say the former were three men who were driven by ill weather into a cave for shelter, and were shut in there by the falling down of a vast stone, which stopped the cave's mouth; but on their begging God's mercy, and their relating each of them a meritorious action which they hoped might intitle them to it, were miraculously delivered by the rock's rending in sunder to give them passage ¹.

^a *The two parties;* viz. Of the sleepers themselves, or others, who were divided in opinion as to the length of their stay in the cave.

^b *Except God;* For they, like other idolaters, worshipped the true God and idols also ².

^c *The sun declined from their cave, &c.* Left it should be offensive to them, the cave opening towards the south ³.

^d *In the spacious part of the cave*] i. e. In the midst of it, where they were incommoded neither by the heat of the sun nor the closeness of the cave ⁴.

^e *Thou wouldst have judged them to have been awake;* Because of their having their eyes open, or their frequent turning themselves from one side to the other ⁵.

^f *And they turned themselves, &c.* Left their lying so long on the ground should consume their flesh ⁶.

^g *Their dog;* This dog had followed them as they passed by him when they fled to the cave, and they drove him away; whereupon God caused him to speak, and he said, *I love those who are dear unto God; go to sleep therefore, and I will guard you.* But some say, it was a dog belonging to a shepherd who followed them, and that the dog followed the shepherd; which opinion is supported by reading, as some do, *calbobom*, *their dog's master*, instead of *calbobom*, *their dog* ⁷. Jallalo'ddin adds, that the dog behaved as his masters did, in turning himself, in sleeping, and in waking.

The *Mohammedans* have a great respect for this dog, and allow him a place in paradise with some other favourite brutes: and they have a sort of proverb which they use in speaking of a covetous person, *that he would not throw a bone to the dog of the seven sleepers*: nay it is said that they have the

¹ *Al BEIDAWI, ex trad. Noomân Ebn Bafbir.*
⁵ *Idem.*

⁶ *Idem, JA LLALO'DDIN.*

² *Idem.*

³ *Idem.*

⁴ *Idem.*

⁷ *Idem.*

the cave : if thou hadst come suddenly upon them, verily thou wouldest have turned thy back and fled from them, and thou wouldest have been filled with fear *at the sight* of them^a. And so we awaked them from *their* sleep, that they might ask questions of one another. One of them spake and said, How long have ye tarried *here*? They answered, We have tarried a day, or part of a day. *The others* said, Your LORD best knoweth the *time* ye have tarried^b : and now send one of you with this your money into the city^c, and let him see which of its *inhabitants* hath the best and cheapest food, and let him bring you provision from him; and let him behave circumspectly, and not discover you to any one. Verily, if they come up against you, they will stone you, or force you to return to their religion; and then shall ye not prosper for ever. And so we made *their people* acquainted with *what had happened* to them; that they might know that the promise of God is true, and that there is no doubt of the *last hour*^d; when they disputed among themselves concerning their matter^e. And they said, Erect a building over them : their LORD best knoweth *their condition*. Those who prevailed in their affair answered, We will surely build a chappel over them^f. *Some* say, *The sleepers were three; and their dog was the fourth*^g : and *others* say, *They*

the superstition to write his name, which they suppose to be *Katmir*, (tho' some, as is observed above, think he was called *al Rakim*) on their letters which go far, or which pass the sea, as a protection, or kind of talisman, to preserve them from miscarriage¹.

^a *Thou wouldest have been filled with fear at the sight of them*:] For that God had given them terrible countenances; or else because of the largeness of their bodies, or the horror of the place.

It is related that the *Khalif Moawiyah*, in an expedition he made against *Natolia*, passed by the cave of the seven sleepers, and would needs send somebody into it, notwithstanding *Ebn Abbās* remonstrated to him the danger of it, saying, That a better man than him, (meaning the prophet) had been forbidden to enter it, and repeated this verse; but the men the *Khaliff*, sent in had no sooner entered the cave, than they were struck dead by a burning wind².

^b *Your LORD best knoweth the time ye have tarried*:] As they entered the cave in the morning, and waked about noon, they at first imagined they had slept half a day, or a day and a half at most; but when they found their nails and hair grown very long, they used these words³.

^c *Into the city*:] Which some commentators suppose was *Tarsus*.

^d *That there is no doubt of the last hour*:] The long sleep of these young men, and their waking after so many years, being a representation of the state of those who die, and are afterwards raised to life.

^e *Concerning their matter*:] i. e. Concerning the resurrection; some saying that the souls only should be raised, others, that they should be raised with the body: or, concerning the sleepers, after they were really dead; one saying, that they were dead, and another, that they were only asleep: or else concerning the erecting a building over them, as it follows in the next words; some advising a dwelling-house to be built there, and others a temple⁴.

^f *Those who prevailed said, We will build a chappel over them*:] When the young man who was sent into the city, went to pay for the provision he had bought, his money was so old, being the coin of *Decianus*, that they imagined he had found a treasure, and carried him before the prince, who was a *Christian*, and having heard his story, sent some with him to the cave, who saw and spoke to the others: after which they fell asleep again and died; and the prince ordered them to be buried in the same place, and built a chappel over them.

^g *Some say, They were three, &c.*] This was the opinion of *al Seyid*, a *Jacobite Christian* of *Najran*.

¹ LA ROQUE, *Voy. de l'Arabie heure.* p. 74. V. D'HERBEL. *ubi sup.*

² AL BEIDAWI. ³ *Idem.*

⁴ *Idem.*

They were five; and their dog was the sixth^a; guessing at a secret matter: and *others say, They were seven; and their dog was the eighth*^b. Say, My LORD best knoweth their number: none shall know them, except a few. Wherefore dispute not concerning them, unless with a clear disputation, according to what hath been revealed unto thee: and ask not any of the *Christians* concerning them. Say not of any matter, I will surely do this to morrow; unless *thou add, If God please*^c. And remember thy LORD, when thou forgettest^d, and say, My LORD is able to direct me with ease, that I may draw near unto the truth of this matter rightly. And they remained in their cave three hundred years, and nine years over^e. Say, God best knoweth how long they continued there: unto him are the secrets of heaven and earth known; do thou make him to see and to hear^f. The inhabitants thereof have no protector besides him; neither doth he suffer any one to have a share in the establishment or knowledge of his decree. Read that which hath been revealed unto thee, of the book of thy LORD, without presuming to make any change therein^g: there is none who hath power to change his words; and thou shalt not find any to fly to, besides him, if thou attempt it. Behave thy self with constancy towards those who call upon their LORD morning and evening, and who seek his favour; and let not thine eyes be turned away from them, seeking the pomp of this life^h; neither obey him whose heart we have caused to neglect the remembrance of usⁱ, and who followeth his lusts, and leaveth

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^a *Others say they were five, &c.]* Which was the opinion of certain *Christians*, and particularly of a *Nestorian* prelate.

^b *Others say, They were seven, &c.]* And this is the true opinion¹.

^c *Say not of any thing, I will do this to morrow; unless thou add, If God please;]* It is said, that when the *Koreish*, by the direction of the *Jews*, put the three questions abovementioned to *Mohammed*, he hid them come to him the next day, and he would give them an answer, but added not, if it please God; for which reason he had the mortification to wait above ten days, before any revelation was vouchsafed him concerning those matters, so that the *Koreish* triumphed, and bitterly reproached him as a liar: but at length *Gabriel* brought him directions what he should say; with this admonition however, that he should not be so confident for the future².

^d *Remember thy LORD, &c.]* i. e. Give the glory to him, and ask pardon for thy omission, in case thou forget to say, If it please God.

^e *Three hundred and nine years;]* *Jallâl'addin* supposes the whole space was three hundred solar years, and that the odd nine are added to reduce them to lunar years.

Some think these words are introduced as spok-

en by the *Christians*, who differed among themselves about the time; one saying it was three hundred years, and another, three hundred and nine years³. The interval between the reign of *Decius*, and that of *Theodosius* the younger, in whose time the sleepers are said to have awaked, will not allow them to have slept quite two hundred years; tho' *Mohammed* is somewhat excusable, since the number assigned by *Simeon Metaphrastes*⁴ is three hundred and seventy two years.

^f *Do thou make him to see, and to hear;]* This is an ironical expression, intimating the folly and madness of man's presuming to instruct God⁵.

^g *Read that which hath been revealed unto thee, without making any change therein;]* As the unbelievers would persuade thee to do⁶.

^h *Let not thine eyes be turned away from them, &c.]* That is, Despise not the poor believers, because of their meanness, nor honour the rich because of their wealth and grandeur.

ⁱ *Whose heart we have caused to neglect the remembrance of us;]* The person more particularly intended here, it is said, was *Ommeyya Ebn Kbalf*, who desired *Mohammed* to discard his indigent companions, out of respect to the *Koreish*. See chap. 6. p. 103.

¹ *Idem*, JALLALO'DDIN.
JALLALO'DDIN.

² *Al BEIDAWI.*

³ *Idem.*

⁴ *Ubi sup.*

⁵ *Al BEIDAWI.*

⁶ *Idem.*

leaveth *the truth* behind him. And say, The truth is from your LORD; wherefore let him who will, believe, and let him who will, be incredulous. We have surely prepared for the unjust *hell* fire, the flame and smoke whereof shall surround them like a pavilion: and if they beg relief, they shall be relieved with water like molten brass, which shall scald *their* faces; O how miserable a potion, and how unhappy a couch! As to those who believe, and do good works, we will not suffer the reward of him who shall work righteousness to perish: for them *are prepared* gardens of eternal abode^a, which shall be watered by rivers; they shall be adorned therein with bracelets of gold, and shall be clothed in green garments of fine silk and brocades; reposing themselves therein on thrones. O how happy a reward, and how easy a couch! And propound unto them as a parable two men^b: on the one of whom we had bestowed two vineyards, and had surrounded them with palm-trees, and had caused corn to grow between them. Each of the gardens brought forth its fruit *every season*, and failed not at all; and we caused a river to flow in the midst thereof: and he had great abundance. And he said unto his companion by way of debate, I am superior to thee in wealth, and have a more powerful family. And he went into his garden^c, being guilty of injustice against his own soul, and said, I do not think that this garden will decay for ever; neither do I think that the *last* hour will come: and although I should return unto my LORD, verily I shall find a better garden than this in exchange^d. And his companion said unto him, by way of debate, Dost thou not believe in him who created thee of the dust, and afterwards of seed; and then fashioned thee into a perfect man? But *as for me*, God is my LORD; and I will not associate any other deity with my LORD. And when thou enterest thy garden, wilt thou not say, What God pleaseth shall come to pass; there is no power but in God alone? Although thou seest me to be inferior to thee in wealth and number of children, my LORD is well able to bestow on me a better gift than thy garden, and to shoot *his* arrows against the same from heaven, so that it shall become barren dust; or its water may sink deep into the earth, that thou canst not draw thereof. And his possessions were compassed with destruction, as his companion had forewarned him: wherefore he began to turn down the

^a Gardens of eternal abode;] Literally of Eden. See chap. 9. p. 158.

^b Two men;] Tho' these seem to be general characters only, designed to represent the different end of the wicked, and of the good; yet it is supposed, by some, that two particular persons are here meant. One says they were two Israelites and brothers, who had a considerable sum left them by their father, which they divided between them; and that one of them, being an unbeliever, bought large fields and possessions with his portion, while the other, who was a true believer, disposed of his to pious uses; but that in the end, the former was ruined, and the latter

prospered. Another thinks they were two men of the tribe of *Makhrûm*: the one named *al Afwad Ebn Abd'al Afkadd*, an infidel; and the other *Abu Salma Ebn Abd'allah*, the husband of *Omm Salma*, (whom the prophet married after his death,) and a true believer¹.

^c And he went into his garden;] Carrying his companion with him, out of ostentation, and to mortify him with the view of his large possessions².

^d I shall find a better garden in exchange;] Vainly imagining that his prosperity was not so much the free gift of God, as due to his merit³.

¹ *Al BRIDAWI.*

² *Idem.*

³ *Idem.*

the palms of his hands *out of sorrow and regret* for that which he had expended thereon; for *the vines thereof* were fallen down on their trails: and he said, Would to God that I had not associated any *other deity* with my LORD! And he had no party to assist him, besides God, neither was he able to defend himself *against his vengeance*. In such case protection *belongeth* of right unto God *alone*; he is the best rewarder, and the best giver of success. And propound to them a similitude of the present life. *It is* like water which we send down from heaven; and the herb of the earth is mixed therewith, and *after it hath been green and flourishing*, in the morning it becometh dry stubble, which the winds scatter abroad: and God is able to do all things. Wealth and children *are* the ornament of this present life: but good *works*, which are permanent, *are* better in the sight of thy LORD, with respect to the reward, and better with respect to hope. On a *certain* day we will cause the mountains to pass away^a, and thou shalt see the earth appearing plain *and even*; and we will gather *mankind* together, and we will not leave any one of them behind. And they shall be set before thy LORD in *distinct* order, *and he shall say unto them*, Now are ye come unto us *naked*, as we created you the first time: but ye thought that we should not perform *our* promise unto you. And the book *wherein every one's actions are recorded* shall be put into his hand; and thou shalt see the wicked in great terror, because of that which is *written* therein, and they shall say, Alas for us! what *meaneth* this book? it omitteth neither a small *action* nor a great one, but it comprizeth the same; and they shall find that which they have wrought, present *before their eyes*: and thy LORD will not deal unjustly with any one. Remember when we said unto the angels, Worship ye ADAM: and they *all* worshipped *him*, except EBLIS^b, *who* was one of the *genii*^c; and departed from the command of his LORD. Will ye therefore take him and his offspring for *your* patrons besides me, notwithstanding they are your enemies? Miserable *shall such* a change *be* to the ungodly! I called not them to be present at the creation of the heavens and of the earth, nor at the creation of themselves, neither did I take *those* seducers for my assistants. On a *certain* day, God shall say *unto the idolaters*, Call those whom ye imagined to be my companions, *to protect you*: and they shall call them, but they shall not answer them; and we will place a valley of destruction between them^d: and the wicked shall see *hell* fire; and they shall know that they shall be thrown into the same, and they shall find no way to avoid it. And now have we variously propounded unto men, in this KORAN, a parable of every

I i 2

kind;

^a *The mountains shall pass away*:] For being torn up by the roots, they shall fly in the air, and be reduced to atoms¹.

^b See chap. 2. p. 4, and ch. 7. p. 117, &c.

^c *Who was one of the genii*:] Hence some imagine the *genii* are a species of angels: others suppose the devil to have been originally a *genius*, which was the occasion of his rebellion; and call

him *the father of the genii*, whom he begat after his fall²; it being a constant opinion, among the *Mohammedans*, that the angels are impeccable, and do not propagate their species³.

^d *A valley of destruction between them*:] i. e. Between the idolaters and their false gods. Some suppose the meaning is no more than that God will set them at variance and division.

¹ *Idem*. See Prelim. Disc. §. IV. p. 82. §. IV. p. 71, &c.

² JALLALO'DDIN, &c.

³ See the Prelim. Disc.

kind; but man cavilleth at most things *therein*. Yet nothing hindreth men from believing, now a direction is come unto them, and from asking pardon of their LORD, excepting that *they wait until* the punishment of *their* predecessors come *to be insisted* on them, or that the chastisement of *the next life* come upon them publickly. We send not *our* messengers, but to bear good tidings, and to denounce threats. Those who believe not, dispute with vain *arguments*, that they may thereby render the truth of no effect: and they hold my signs, and the admonitions which have been made them, in derision. And who is more unjust than he who hath been acquainted with the signs of his LORD, and retireth afar off from the same, and forgetteth that which his hands have formerly committed? Verily we have cast vails over their hearts, lest they should understand *the KORAN*, and into their ears thickness of hearing: if thou invite them to the *true* direction, yet will they not therefore be directed for ever. Thy LORD is gracious, indued with mercy; if he would have punished them for that which they have committed, he would doubtless have hastened their punishment: but a threat *hath been denounced* against them^a, and they shall find no refuge, besides him. And those *former cities*^b did we destroy, when they acted unjustly; and we gave them previous warning of their destruction. And remember when MOSES said unto his servant JOSHUA, *the son of NUN*, I will not cease to go forward, until I come to the place where the two seas meet; or I will travel for a long space of time^c. But when they were arrived at the meeting of the two seas^d, they forgot their fish, *which they had taken with them*^e; and *the fish* took its way freely^f in the sea. And when they had passed beyond *that*

^a *A threat hath been denounced against them;*] viz. Of their calamity at *Bedr*, (for the *Koreish* are the infidels here intended,) or their punishment at the resurrection¹.

^b *Those former cities;*] That is, the towns of the *Adites*, *Tbamudites*, *Sodomites*, &c.

^c *For a long space of time;*] The original word properly signifies the space of eighty years and upwards. To explain this long passage the commentators tell the following story. They say that *Moses* once preaching to the people, they admired his knowledge and eloquence so much, that they asked him, whether he knew any man in the world who was wiser than himself; to which he answered in the negative: whereupon God, in a revelation, having reprimanded him for his vanity (tho' some pretend that *Moses* asked God the question of his own accord) acquainted him that his servant *al Kbedr* was more knowing than he; and, at *Moses's* request, told him he might find that person at a certain rock, where the two seas met; directing him to take a fish with him in a basket, and that where he missed the fish, that was the place.

Accordingly *Moses* set out, with his servant *Joshua*, in search of *al Kbedr*; which expedition is here described².

^d *The meeting of the two seas;*] viz. Those of *Persia* and *Greece*. Some fancy that the meeting of *Moses* and *al Kbedr* is here intended, as of two seas of knowledge³.

^e *They forgot their fish, &c.*] *Moses* forgot to inquire concerning it, and *Joshua* forgot to tell him when he missed it. It is said that when they came to the rock, *Moses* falling asleep, the fish, which was roasted, leaped out of the basket into the sea; some add, that *Joshua* making the ablution at the fountain of life, (of which immediately), some of the water happened to be sprinkled on the fish, which immediately restored it to life⁴.

^f *The fish took its way freely in the sea;*] The word here translated *freely*, signifying also a pipe or arched canal for conveyance of water, some have imagined that the water of the sea was miraculously kept from touching the body of the fish, which passed through it as under an arch⁵.

¹ *Al BEIDAWI.*

² *Idem.*

³ *Idem, Al ZAMAKSHARI, Al BOKHARI, in Soan, &c.*

⁴ *Idem.*

⁵ *Idem.*

that place, MOSES said unto his servant, Bring us our dinner; for now are we fatigued with this our journey. His servant answered, Dost thou know what has befallen me? When we took up our lodging at the rock, verily I forgot the fish: and none made me to forget it, except SATAN, that I should not remind thee of it. And the fish took its way in the sea, in a wonderful manner. MOSES said, This is what we sought after. And they both went back, returning by the way they came. And coming to the rock they found one of our servants^a, unto whom we had granted mercy from us, and whom we had taught wisdom from before us. And MOSES said unto him, Shall I follow thee, that thou mayest teach me part of that which thou hast been taught, for a direction unto me? He answered, Verily thou canst not bear with me: for how canst thou patiently suffer those things, the knowledge whereof thou dost not comprehend? MOSES replied, Thou shalt find me patient, if God please; neither will I be disobedient unto thee in any thing. He said, If thou follow me therefore, ask me not concerning any thing, until I shall declare the meaning thereof unto thee. So they both went on by the sea shore, until they went up into a ship; and he made a hole therein^b. And MOSES said unto him, Hast thou made a hole therein, that thou mightest drown those who are on board? now hast thou done a strange thing. He answered, Did I not tell thee that thou couldest not bear with me? MOSES said, Rebuke me not, because I did forget; and impose not on me a difficulty in what I am commanded. Wherefore they left the ship and proceeded, until they met with a youth; and he slew him^c. MOSES said, Hast thou slain an innocent person, without his having killed another? now hast thou committed an unjust action. * He answered, Did I not tell thee that thou couldest not bear with me? MOSES said, If I ask thee concerning any thing hereafter, suffer me not to accompany thee: now hast thou received an excuse from me. They went forwards therefore, until they came to the inhabitants of a certain city^d: and they asked food of the inhabitants thereof; but they refused to receive them. And they found therein a wall, which was ready to fall down; and he set it upright^e. Whereupon MOSES said unto him, If thou wouldest, thou mightest doubtless have received a reward

XVI.

^a One of our servants;] This person, according to the general opinion, was the prophet *al Khedr*; whom the Mohammedans usually confound with *Pbineas*, *Elias*, and *St. George*, saying that his soul passed by a metempsychosis successively through all three. Some, however, say his true name was *Balya Ebn Malsân*, and that he lived in the time of *Asridûn*, one of the ancient kings of *Persia*, and that he preceded *Djûlkarnain*, and lived to the time of *Moses*. They suppose *al Khedr*, having found out the fountain of life and drank thereof, became immortal; and that he had therefore this name, from his flourishing and continual youth¹.

Part of these fictions they took from the Jews, some of whom also fancy *Pbineas* was *Elias*².

^b He made a hole in the ship;] For *al Khedr* took an ax, and knocked out two of her planks³.

^c He slew him] By twisting his neck round, or dashing his head against a wall, or else by throwing him down and cutting his throat⁴.

^d A certain city;] This city was *Antioch*; or, as some rather think, *Ohollab*, near *Bajra*, or else *Bâjirwân* in *Armenia*⁵.

^e He set it upright;] By only stroking it with his hand; tho' others say he threw it down and rebuilt it⁶.

¹ Idem. V. D'HERBELOT, *Bibl. Orient. Art. Khedher*, SEPTEMCASTEENS. de *Turcar. moribus*, BUSBEQ. *Epist.* 1. p. 93, &c. HATTING. *Hist. Orient.* p. 58, &c. 99, &c. 292, &c.

² R. LEVI BEN GERSON in *append. l. 1. Reg. l. 27.* ³ *Al BEIDAWI.* ⁴ Idem. ⁵ Idem. ⁶ Idem.

ward for it. He answered, This shall be a separation between me and thee : *but* I will *first* declare unto thee the signification of that which thou couldest not bear with patience. The vessel belonged to certain poor men^a, who did their business in the sea : and I was minded to render it unseizable, because there was a king^b behind them, who took every sound ship by force. As to the youth, his parents were true believers ; and we feared lest he, *being an unbeliever*, should oblige them to suffer *his* perverseness and ingratitude : wherefore we desired that their LORD might give them a more righteous child in exchange for him, and one more affectionate towards them^c. And the wall belonged to two orphan youths^d in the city, and under it was a treasure *bidden which belonged* to them ; and their father was a righteous man : and thy LORD was pleased that they should attain their full age, and take forth their treasure, through the mercy of thy LORD. And I did not *what thou hast seen* of mine own will, *but by God's direction*. This is the interpretation of that which thou couldest not bear with patience. The Jews will ask thee concerning DHU'LKARNEIN^e. Answer, I will rehearse unto you an account of him. We made him powerful in the earth, and we gave him means to *accomplish* every thing *he pleased*. And he followed *his* way, until he came to the place where the sun setteth ; and he found it to set in a spring of black mud^f ; and he found near the same a certain people^g. And we said, O DHU'LKARNEIN, either punish *this*

^a *Certain poor men* ;] They were ten brothers, five of whom were past their labour by reason of their age¹.

^b *A king* ;] Named *Jaland Ebn Karkar*, or *Minwâr Ebn Jaland al Azdi*².

^c *That their LORD might give them a more righteous child, &c.*] It is said that they had afterwards a daughter, who was the wife and the mother of a prophet ; and that her son converted a whole nation³.

^d *Two orphans* ;] Their names were *Afram* and *Sarim*⁴.

^e *Dhu'lkarnein*.] Or, *The two-horned*. The generality of the commentators⁵ suppose the person here meant to be *Alexander the Great*, or, as they call him, *Iscander al Râmi*, king of *Persia* and *Greece* ; but there are very different opinions as to the reason of this surname. Some think it was given him because he was king of the *East* and of the *West*, or because he had made expeditions to both those extrem parts of the earth ; or else because he had two horns on his diadem, or two curls of hair, like horns, on his forehead ; or, which is most probable, by reason of his great valour. Several modern

writers⁶ rather suppose the surname was occasioned by his being represented in his coins and statues with horns, as the son of *Jupiter Ammon* ; or else by his being compared by the prophet *Daniel* to a he-goat⁷ ; tho' he is there represented with but one horn⁸.

There are some good writers, however, who believe the prince intended in this passage of the *Korân*, was not *Alexander the Grecian*, but another great conqueror, who bore the same name and surname, and was much more ancient than he, being contemporary with *Abraham*, and one of the kings of *Persia* of the first race⁹ ; or, as others suppose, a king of *Yaman*, named *Afsab Ebn al Râyesb*¹⁰.

They all agree he was a true believer, but whether he was a prophet or no, is a disputed point.

^f *He found the sun to set in a spring of black mud* ;] That is, it seemed so to him, when he came to the ocean, and saw nothing but water¹¹.

^g *A certain people* ;] An unbelieving nation, who were clothed in the skins of wild beasts, and lived upon what the sea cast on shore¹².

¹ *Idem.* ² *Idem.* ³ *Idem.* ⁴ *Idem.* ⁵ *Idem.* *Al ZAMAKSHARI, JALLALO'DDIN, YAHYA.* ⁶ *SCALIGER, de Emend. temp. L'EMPEREUR, not. is Jaciad. Dan. viii.* ⁷ *GOL. in Alfrag. p. 58, &c.* ⁸ *SCMICKARD. Tarikh reg. Pers. p. 73.* ⁹ *See Dan. viii.* ¹⁰ *ABULFEDA, KHONDAMIR, Tarikh Muntakhab, &c. V. D'HERBEL. Bibl. Orient. Art. Esclander.* ¹¹ *Ex trad. EBN ABBAS. V. Poc. Spec. p. 58.* ¹² *Idem.*

this people, or use gentleness towards them^a. He answered, Whosoever of them shall commit injustice, we will surely punish him in this world; afterwards shall he return unto his LORD, and he shall punish him with a severe punishment. But whosoever believeth, and doth that which is right, shall receive the most excellent reward, and we will give him in command that which is easy. Then he continued his way, until he came to the place where the sun riseth^b; and he found it to rise on certain people, unto whom we had not given any thing wherewith to shelter themselves therefrom^c. Thus it was; and we comprehended with our knowledge the forces which were with him. And he prosecuted his journey from south to north, until he came between the two mountains^d; beneath which he found certain people, who could scarce understand what was said^e. And they said, O DHU'LKARNEIN, verily GOG and MAGOG waste the land^f; shall we therefore pay thee tribute, on condition that thou build a rampart between us and them? He answered, The power wherewith my LORD hath strengthened me, is better than your tribute: but assist me strenuously, and I will set a strong wall between you and them. Bring me iron in large peices, until it fill up the space between the two sides of these mountains. And he said to the workmen, Blow with your bellows, until it make the iron red hot as fire. And he said further, Bring me molten brass, that I may pour upon it. Wherefore, when this wall was finished, GOG and MAGOG could not scale it, neither could

^a Either punish them or use them with gentleness;] For God gave Dhu'lkarnein his choice, either to destroy them for their infidelity, or to instruct them in the true faith; or, according to others, either to put them to the sword, or to take them captives: but the words which follow confirm the former interpretation, by which it appears he chose to invite them to the true religion, and to punish only the disobedient and incredulous.

^b The place where the sun riseth;] i. e. That part of the habitable world on which the sun first rises.

^c And he found it to rise on a certain people, &c.] Who had neither cloaths nor houses, their country not bearing any buildings, but dwelt in holes under ground, into which they retreated from the heat of the sun¹. Jallalo'ddin says they were the Zenj, a black nation lying south-west of Ethiopia. They seem to be the Troglodytes of the ancients.

^d The two mountains;] Between which Dhu'lkarnein built the famous rampart, mentioned immediately, against the irruptions of Gog and

Magog. These mountains are situate in Armenia and Adberbijan, or, according to others, much more northwards, on the confines of Turkestan². The relation of a journey taken to this rampart, by one who was sent on purpose to view it by the Khaif al Waibes, may be seen in D'Herbelot³.

^e Who could scarce understand what was said;] By reason of the strangeness of their speech and their slowness of apprehension; wherefore they were obliged to make use of an interpreter⁴.

^f Gog and Magog waste the land;] The Arabs call them Tadjil and Majil, and say they are two nations or tribes descended from Japhet the son of Noah, or, as others write, Gog are a tribe of the Turks, and Magog of those of Gilan⁵, the Geli and Gela of Ptolemy and Strabo⁶.

It is said these barbarous people made their irruptions into the neighbouring countries in the spring, and destroyed and carried off all the fruits of the earth; and some pretend they were man-eaters⁷.

¹ Idem.² Al BEIDAWI.³ Bibl. Orient. Art. Jagiouge.⁴ Al BEIDAWI.⁵ Idem. V. D'HERBEL. ubi supra.⁶ V. GOL. in Alfrag. p. 207.⁷ Al BEIDAWI.

could they dig through it¹. And DHULKARNEIN said, This is a mercy from my LORD: but when the prediction of my LORD shall come to be fulfilled², he shall reduce *the wall* to dust; and the prediction of my LORD is true. On that day we will suffer some of them to press tumultuously like waves on others³; and the trumpet shall be sounded, and we will gather them in a body together. And we will set hell, on that day, before the unbelievers; whose eyes have been veiled from my remembrance, and who could not hear *my words*. Do the unbelievers think that I will not punish them, for that they take my servants for *their* protectors besides me? Verily we have prepared hell for the abode of the infidels. Say, Shall we declare unto you those whose works are vain, whose endeavour in the present life hath been wrongly directed, and who think they do the work which is right? These are they who believe not in the signs of their LORD, or that they shall be assembled before him; wherefore their works are vain, and we will not allow them any weight on the day of resurrection. This *shall be* their reward, *namely*, hell; for that they have disbelieved, and have held my signs and my apostles in derision. But *as for* those who believe and do good works, they shall have the gardens of paradise for their abode; they shall remain therein for ever; they shall wish for no change therein. Say, If the sea were ink to *write* the words of my LORD, verily the sea would fail, before the words of my LORD would fail; although we added *another sea* like unto it as a farther supply. Say, Verily I am only a man as ye are. It is revealed unto me that your GOD is one only GOD: let him therefore who hopeth to meet his LORD, work a righteous work; and let him not make any other to partake in the worship of his LORD.

¹ The commentators say the wall was built in this manner. They dug till they found water, and having laid the foundation of stone and melted brass, they built the superstructure of large pieces of iron, between which they laid wood and coals, till they equalled the height of the mountains; and then setting fire to the combustibles, by the help of large bellows, they made the iron red hot, and over it poured melted brass, which filling up the vacancies between the pieces of iron, rendered the whole work as firm as a rock. Some tell us that the whole was built

of stones joined by cramps of iron, on which they poured melted brass to fasten them¹.

² *When the prediction of my LORD shall come to be fulfilled, &c.* That is, when the time shall come for Gog and Magog to break forth from their confinement; which shall happen sometime before the resurrection².

³ *To press tumultuously like waves, &c.* These words represent either the violent irruption of Gog and Magog, or the tumultuous assembly of all creatures, men, genii, and brutes, at the resurrection³.

¹ *Idem, &c.*

² See the Prelim. Disc. §. IV. p. 81.

³ See *ib.* p. 87.

C H A P. XIX.

Intituled, MARY^a; revealed at MECCA.

In the name of the most merciful GOD.

C. H. Y. A. S^c. A commemoration of the mercy of thy LORD *towards* his servant ZACHARIAS^d. When he called upon his LORD, invoking *bim* in secret, *and* said, O LORD, verily my bones are weakened, and my head is become white with hoariness, and I have never been unsuccessful in my prayers to thee, O LORD. But now I fear my nephews, who are to succeed after me^e, for my wife is barren: wherefore give me a successor *of my own body* from before thee; who may be my heir, and may be an heir of the family of JACOB^f; and grant, O LORD, that he may be acceptable *unto thee*. *And the angel answered him*, O ZACHARIAS, verily we bring thee tidings of a son, whose name *shall be* JOHN; we have not caused any to bear the same name before him^g. ZACHARIAS said, LORD, how shall I have a son, seeing my wife is barren, and I am now arrived at a great age^h, *and am decrepit*? The angel said, So *shall it be*: thy LORD saith, This is easy with me; since I created thee heretofore, when thou wast nothing. ZACHARIAS answered, O LORD, give me a sign. The angel replied, Thy sign *shall be*, that thou shalt not speak to men for three nights, *although thou be* in perfect health. And he

K k

went

^a Several circumstances relating to the virgin Mary being mentioned in this chapter, her name was pitched upon for the title.

^b Except the verse of *Adoration*.

^c See the Prelim. Disc. §. III. p. 59, 60.

^d See chap. 3. p. 39, &c.

^e *I fear my nephews, &c.*] These were his brother's sons, who were very wicked men, and Zacharias was apprehensive, lest, after his death, instead of confirming the people in the true religion, they should seduce them to idolatry¹. And some commentators imagine that he made this prayer in private, lest his nephews should overhear him.

^f *And may be an heir of the family of Jacob*;] viz. in holiness and knowledge; or in the government and superintendence of the *Israelites*. There are some who suppose it is not the patriarch who is here meant, but another Jacob, the brother of Zacharias, or of Imrân Ebn Mâthân, of the race of Solomon².

^g *We have not caused any to bear that name be-*

fore bim;] For he was the first who bore the name of *John*, or *Yahya* (as the *Arabs* pronounce it;) which fancy seems to be occasioned by the words of St. Luke misunderstood, *that none of Zacharias's kindred was called by that name*³: for otherwise *John*, or, as it is written in *Hebrew*, *Johanan*, was a common name among the *Jews*.

Some expositors avoid this objection, by observing that the original word *famiyyan* signifies, not only one who is *actually called by the same name*, but also one who by reason of his possessing the like qualities and privileges, *deserves, or may pretend to the same name*.

^h *I am arrived at a great age, &c.*] The *Mohammedan* traditions greatly differ as to the age of Zacharias at this time; we have mentioned one already⁴: *Jallâl'uddin* says, he was an hundred and twenty, and his wife ninety eight; and the *Sonna* takes notice of several other opinions.

¹ *Al BEIDAWI, JALLALO'DDIN.*

² *Iidem.*

³ *Luke i. 61.*

⁴ *Pag. 40. not c.*

went forth unto his people, from the chamber, and he made signs unto them^a, as if he should say, Praise ye God in the morning and in the evening. And we said unto his son, O JOHN, receive the book of the law, with a resolution to study and observe it. And we bestowed on him wisdom, when he was yet a child, and mercy from us, and purity of life^b; and he was a devout person, and dutiful towards his parents, and was not proud or rebellious. Peace be on him the day whereon he was born, and the day whereon he shall die, and the day whereon he shall be raised to life. And remember in the book of the KORAN the story of MARY; when she retired from her family to a place towards the east^c, and took a veil to conceal herself from them; and we sent our spirit GABRIEL unto her, and he appeared unto her in the shape of a perfect man^d. She said, I fly for refuge unto the merciful God, that he may defend me from thee: if thou fearest him, thou wilt not approach me. He answered, Verily I am the messenger of thy Lord, and am sent to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot? GABRIEL replied, So shall it be: thy Lord saith, This is easy with me; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him^e: and she retired aside with him in her womb to a distant place^f; and the pains of childbirth came upon her near the trunk of a palm-tree^g. She said, Would to God

^a He made signs unto them;] Some say he wrote the following words on the ground.

^b And purity of life;] Or, as the word also signifies, The love of alms-deeds.

^c To a place towards the east;] viz. To the eastern part of the temple; or to a private chamber in the house, which opened to the east: whence, says *al Beidawi*, the Christians pray towards that quarter.

There is a tradition, that when the virgin was grown to years of puberty, she used to leave her apartment in the temple, and retire to Zacharias's house to her aunt, when her courses came upon her; and so soon as she was clean, she returned again to the temple: and that at the time of the angel's visiting her, she was at her aunt's on the like occasion, and was sitting to wash herself, in an open place, behind a veil to prevent her being seen¹. But others more prudently suppose the design of her retirement was to pray².

^d In the shape of a man;] Like a full-grown but beardless youth. *Al Beidawi*, not contented with having given one good reason why he appeared in that form, viz. to moderate her surprise, that she might hear his message with less

shyness, adds, that perhaps it might be to raise an emotion in her, and assist her conception.

^e She conceived;] For Gabriel blew into the bosom of her skirt, which he opened with his fingers³, and his breath reaching her womb, caused the conception⁴. The age of the virgin Mary at the time of her conception was thirteen, or, as others say, ten; and she went six, seven, eight, or nine months with him, according to different traditions; tho' some say the child was conceived at its full growth of nine months, and that she was delivered of him within an hour after⁵.

^f To a distant place;] To conceal her delivery, she went out of the city by night, to a certain mountain.

^g Her pains came upon her near the trunk of a palm-tree;] The palm to which she fled, that she might lean on it in her travail, was a withered trunk, without any head or verdure, and this happened in the winter season; notwithstanding which it miraculously supplied her with fruits for her refreshment⁶; as is mentioned immediately.

It has been observed, that the Mohammedan account of the delivery of the virgin Mary, very

¹ YAHYA, *Al Beidawi*.

² *Al Zamakh*.

³ YAHYA.

⁴ JALLALO'DDIN, *Al*

BEIDAWI. ⁵ *Al Beidawi*, YAHYA.

⁶ *Idem*, *Al Zamakh*.

GOD I had died before this, and had become a *thing* forgotten, and lost in oblivion! And he who was beneath her called to her^a, *saying*, Be not grieved: now hath GOD provided a rivulet under thee; and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee, ready gathered^b. And eat, and drink, and calm thy mind^c. Moreover if thou see any man, *and be question thee*, say, Verily I have vowed a fast unto the Merciful; wherefore I will by no means speak to a man this day^d. So she brought *the child* to her people, carrying him *in her arms*. And they said *unto her*, O MARY, now hast thou done a strange thing: O sister of AARON^e, thy father was not a bad man, neither was thy mother a harlot. But she made signs *unto the child to answer them*; and they said, How shall we speak to him, who is an infant in the cradle? Whereupon *the child* said, Verily I am the servant of GOD^f; he hath given me the book of *the gospel*, and hath appointed me a prophet. And he hath made me blessed, wheresoever I shall be; and hath commanded me *to observe* prayer, and *to give* alms, so long as I shall live; and *be hath made me* dutiful towards my mother, and hath not made me proud, or unhappy. And peace *be* on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This *was* JESUS the son of MARY; the Word of truth^g, concerning whom they doubt. It is not *meet* for GOD, that he should have any son: GOD forbid! When he

K k 2

decreeth

ry much resembles that of *Latona*, as described by the poets¹, not only in this circumstance of their laying hold on a palm-tree², (tho' some say *Latona* embraced an olive-tree, or an olive and a palm, or else two laurels,) but also in that of their infants speaking; which *Apollo* is fabled to have done in the womb³.

^a *He who was beneath her*;] This some imagine to have been the child himself; but others suppose it was *Gabriel*, who stood somewhat lower than she did⁴. According to a different reading this passage may be rendered, *And he called to her from beneath her*, &c. And some refer the pronoun, translated *her*, to the palm-tree; and then it should be *beneath it*, &c.

^b *Shake the palm-tree and it shall let fall ripe dates*, &c.] And accordingly she had no sooner spoken it than the dry trunk revived, and shot forth green leaves, and a head loaden with ripe fruit.

^c *Calm thy mind*;] Literally, *thine eye*.

^d *I have vowed a fast*, &c.] During which she was not to speak to any body, unless to acquaint them with the reason of her silence: and some suppose she did that by signs.

^e *O sister of Aaron*;] Several *Christian* writers

think the *Korân* stands convicted of a manifest falshood in this particular, but I am afraid the *Mohammedans* may avoid the charge⁵; as they do by several answers. Some say the virgin *Mary* had really a brother named *Aaron*, who had the same father, but a different mother; others suppose *Aaron* the brother of *Moses* is here meant, but say *Mary* is called *his sister*, either because she was of the *Levitical* race, (as by her being related to *Elizabeth*, it should seem she was,) or by way of comparison; others say that it was a different person of that name who was contemporary with her, and conspicuous for his good or bad qualities, and that they likened her to him either by way of commendation, or of reproach⁶, &c.

^f *Whereupon the child said, I am the servant of GOD*;] These were the first words which were put into the mouth of *Jesus*, to obviate the imagination of his partaking of the divine nature, or having a right to the worship of mankind, on account of his miraculous speaking so soon after his birth⁷.

^g *The word of truth*;] This expression may either be referred to *Jesus*, as *the Word of GOD*; or to the account just given of him.

¹ *V. SIKH* not. in *Evang. Infant.* p. 9, 21, &c. *Hymn. in Delum.*

² *CALLIMACH.* *ibid.* See *Kor. chap. 3.* p. 41.

³ See *chap. 3.* p. 38.

⁴ *Al BEIDAWI, JALALO'DDIN.*

⁵ *Al BEIDAWI, JALALO'DDIN.*

⁶ *Al ZAMAKH. al BEIDAWI, JALALO'DDIN.*

⁷ *Al BEIDAWI, JALALO'DDIN.*

decreeth a thing, he only saith unto it, Be; and it is. And verily God is my LORD, and your LORD; wherefore serve him: this is the right way. Yet the sectaries differ among themselves *concerning Jesus*; but wo be unto those who are unbelievers, because of *their* appearance at the great day. Do thou cause them to hear, and do thou cause *them* to see^a; on the day *whereon* they shall come unto us *to be judged*: but the ungodly are this day in a manifest error. And do thou forewarn them of the day of sighing, when the matter shall be determined, while they are *now sunk* in negligence and do not believe. Verily we will inherit the earth, and whatever *creatures* are therein^b; and unto us shall they *all* return. And remember ABRAHAM in the book of the KORAN; for he was one of great veracity, and a prophet. When he said unto his father^c, O my father, why dost thou worship that which heareth not, neither seeth, nor profiteth thee at all? O my father, verily a degree of knowledge hath been bestowed on me, which hath not been bestowed on thee: wherefore follow me; I will lead thee into an even way. O my father, serve not SATAN; for SATAN was rebellious unto the Merciful. O my father, verily I fear lest a punishment be inflicted on thee from the Merciful, and thou become a companion of SATAN. *His father* answered, Dost thou reject my gods, O ABRAHAM? If thou forbear not, I will surely stone thee: wherefore leave me for a long time. ABRAHAM replied, Peace be on thee: I will ask pardon for thee of my LORD; for he is gracious unto me. And I will separate my self from you, and from the idols which ye invoke besides God; and I will call upon my LORD: it may be that I shall not be unsuccessful in calling on my LORD, *as ye are in calling upon them*. And when he had separated himself from them, and from the idols which they worshipped besides God^d, we gave him ISAAC and JACOB; and we made each of them a prophet; and we bestowed on them, through our mercy, *the gift of prophecy, and children, and wealth*; and we caused them to deserve the highest commendations^e. And remember MOSES in the book of the KORAN: for he was sincerely upright, and was an apostle and a prophet. And we called unto him from the right side of mount SINAI, and caused him to draw near, and to discourse privately *with us*^f. And we gave him, through our mercy, his brother AARON, a prophet, *for his assistant*. Remember also ISMAEL in the

Do thou cause them to hear, and to see, &c.] These words are variously expounded: some taking them to express admiration¹ at the quickness of those senses in the wicked, at the day of judgment, when they shall plainly perceive the torments prepared for them, tho' they have been deaf and blind in this life; and others supposing the words contain a threat to the unbelievers, of what they shall then hear and see; or else a command to *Mohammed* to lay before them the terrors of that day².

^b *We will inherit the earth, &c.]* i. e. Alone surviving, when all creatures shall be dead and

annihilated. See chap. 15. p. 211.

^c See chap. 6. p. 106, &c.

^d *When he had separated himself from them;]* By flying to Harrân, and thence to Palestine.

^e *We caused them to deserve the highest commendations;]* Literally, *We granted them a lofty tongue of truth.*

^f *And to discourse privately with us;]* Or, as some expound it, *And we raised him on high;* for, say they, he was raised to so great an elevation, that he heard the creaking of the pen writing on the table of God's decrees³.

¹ See chap. 18. p. 241.

² *Al BEIDAWI.*

³ *Idem.*

the *same* book: for he was true to *his* promise^a; and was an apostle, and a prophet. And he commanded his family to *observe* prayer, and to *give* alms; and he was acceptable unto his LORD. And remember *Edris*^b in the *same* book; for he was a just person, and a prophet: and we exalted him to a high place^c. These are they unto whom God hath been bounteous, of the prophets of the posterity of ADAM, and of those whom we carried in *the* ark with NOAH; and of the posterity of ABRAHAM, and of ISRAEL, and of those whom we have directed and chosen. When the signs of the Merciful were read unto them, they fell down, worshipping, and wept: but a succeeding generation have come after them, who neglect prayer, and follow *their* lusts; and they shall surely fall into evil: except him who repenteth, and believeth, and doth that which is right; these shall enter paradise, and they shall not in the least be wronged: gardens of perpetual abode *shall be their* reward, which the Merciful hath promised unto his servants, as an object of faith; for his promise will surely come to be fulfilled. Therein shall they hear no vain discourse, but peace^d; and their provision shall be prepared for them therein morning and evening. This is paradise, which we will give for an inheritance unto such of our servants as shall be pious. We descend not from heaven, unless by the command of thy LORD: unto him *belongeth* whatsoever is before us, and whatsoever is behind us, and whatsoever is in the intermediate space; neither is thy LORD forgetful of thee^e. He is the LORD of heaven and earth, and of whatsoever is between them: wherefore worship him, and be constant in his worship. Dost thou know any named like him^f? Man saith,

^a *He was true to his promise*;] Being celebrated on that account; and particularly for his behaving with that resignation and constancy which he had promised his father, on his receiving God's command to sacrifice him¹: for the *Mohammedans* say it was *Ismael*, and not *Ijaac*, whom he was commanded to offer.

^b *Edris*;] Or *Enoch*, the great-grandfather of *Noah*, who had that surname from his great knowledge; for he was favoured with no less than thirty books of divine revelations, and was the first who wrote with a pen, and studied the sciences of astronomy and arithmetic, &c.²

The learned *Bartolucci* endeavours to shew, from the testimonies of the ancient *Jews*, that *Enoch*, surnamed *Edris*, was a very different person from the *Enoch* of *Moses*, and many ages younger³.

^c *And we exalted him to a high place*;] Some understand by this the honour of the prophetic office, and his familiarity with God; but others suppose his translation is here meant: for they say that he was taken up by God into heaven at the age of three hundred and fifty, hav-

ing first suffered death, and been restored to life; and that he is now alive in one of the seven heavens, or in paradise⁴.

^d *Peace*;] i. e. Words of peace and comfort; or the salutations of the angels⁵, &c.

^e *We descend not from heaven, unless at the command of thy LORD, &c.*] These are generally supposed to have been the words of the angel *Gabriel*, in answer to *Mohammed's* complaint for his long delay of fifteen, or, according to another tradition, of forty days, before he brought him instructions what solution he should give to the questions which had been asked him concerning the sleepers, *Dbu'lkarnein*, and the spirit⁶.

Others, however, are of opinion that they are the words which the godly will use at their entrance into paradise; and that their meaning is, *We take up our abode here at the command and through the mercy of God alone, who ruleth all things, past, future, and present; and who is not forgetful of the works of his servants*⁷.

^f *Dost thou know any named like him?*] That is, Deserving, or having a right to the name and attributes of God.

¹ *Idem.*

² *Idem*, JALLALO'DDIN, &c.

³ BARTOL. Bibl. Rabb. part 2. p. 845

⁴ *Idem*, ABULFEDA. ⁵ See chap. 10. p. 167.

⁶ See before, p. 241. ⁷ *Al BEIDAWI*.

faith^a, After I shall have been dead, shall I really be brought forth alive from the grave? Doth not man remember that we created him heretofore, when he was nothing? But by thy LORD we will surely assemble them and the devils to judgment^b; then will we set them round about hell on their knees: afterwards we will draw forth from every sect such of them as shall have been a more obstinate rebel against the Merciful^c; and we best know which of them are more worthy to be burned therein^d. There shall be none of you but shall approach near the same^e: *this* is an established decree with thy LORD. Afterwards we will deliver those who shall have been pious, but we will leave the ungodly therein on their knees. When our manifest signs are read unto them, the infidels say unto the true believers, Which of the two parties is in the more eligible condition, and *formeth* the more excellent assembly^f? But how many generations have we destroyed before them, which excelled them in wealth, and in outward appearance? Say, Whosoever is in error, the Merciful will grant him a long and prosperous life; until they see that with which they are threatned, whether it be the punishment of *this* life, or *that* of the last hour; and hereafter they shall know who is in the worse condition, and the weaker in forces. God shall more fully direct those who receive direction; and the good works which remain for ever, are better in the sight of thy LORD than worldly possessions, in respect to the reward, and more eligible in respect to the future recompence. Hast thou seen him who believeth not in our signs, and saith, I shall surely have riches and children bestowed on me^g? Is he acquainted with the secrets of futurity; or hath he received a covenant from the Merciful that it shall be so? By no means. We will surely

^a *Man saith*;] Some suppose a particular person is here meant, namely, *Obba Ebn Khalb*¹.

^b *We will assemble them and the devils*;] It is said that every infidel will appear, at the day of judgment, chained to the devil who seduced him².

^c *We will separate from every sect him who shall have been a more obstinate rebel against the Merciful.*] Hence, says *al Beidawi*, it appears that God will pardon some of the rebellious people. But perhaps the distinguishing the unbelievers into different classes, in order to consign them to different places and degrees of torment, is here meant.

^d *We best know which are more worthy to be burned in hell*;] viz. The more obstinate and perverse, and especially the heads of sects, who will suffer a double punishment for their own errors and their seducing of others.

^e *There is none of you but shall approach the same*;] For the true believers must also pass by or through hell, but the fire will be damped, and the flames abated, so as not to hurt them,

tho' it will lay hold on the others. Some, however, suppose that the words intend no more than the passage over the narrow bridge, which is laid over hell³.

^f *Which of the two parties, &c.*] viz. Of us, or of you. When the *Koreish* were unable to produce a composition to equal the *Koran*, they began to glory in their wealth and nobility, valuing themselves highly on that account, and despising the followers of *Mohammed*.

^g *Hast thou seen him who believeth not, &c.*] This passage was revealed on account of *al As Ebn Wazeel*, who being indebted to *Khabbâh*, when he demanded the money, refused to pay it, unless he would deny *Mohammed*; to which proposal *Khabbâh* answered, that he would never deny that prophet, neither alive, nor dead, nor when he should be raised to life at the last day; therefore replied *al As*, when thou art raised again, come to me, for I shall then have abundance of riches, and children, and I will pay you⁴.

¹ See chap. 16. p. 215.

⁴ *Idem*, JALLALO'DDIN.

² *AL BEIDAWI*.

³ *Idem*. See the *Prel. Disc.* §. IV. p. 98.

surely write down that which he saith; and increasing we will increase his punishment: and we will be his heir as to that which he speaketh of^a, and *on the last day* he shall appear before us alone *and naked*. They have taken *other gods*, besides God, that they may be a glory unto them. By no means. Hereafter shall they deny their worship^b; and they shall become adversaries^c unto them. Dost thou not see that we send the devils against the infidels, to incite them *to sin* by *their* instigations? Wherefore be not in haste *to call down destruction* upon them; for we number unto them a *determined number of days of respite*. On a certain day we will assemble the pious before the Merciful *in an honourable manner*, as ambassadors come *into the presence of a prince*; but we will drive the wicked into hell, *as cattle are driven to water*: they shall obtain no intercession, except he only who hath received a covenant from the Merciful^d. They say, The Merciful hath begotten issue. Now have ye uttered an impious thing: it wanteth little but that on occasion thereof the heavens be rent, and the earth cleave in sunder, and the mountains be overthrown and fall, for that they attribute children unto the Merciful; whereas it becometh not God to beget children. Verily there is none in heaven or on earth, but shall approach the Merciful *as his servant*. He encompasseth them *by his knowledge and power*, and numbereth them with an *exact* computation: and they shall all come unto him on the day of resurrection, destitute *both of helpers and followers*. But as for those who believe and do good works, the Merciful will bestow on them love^e. Verily we have rendred the KORAN easy for thy tongue, that thou mayest thereby declare *our* promises unto the pious, and mayest thereby denounce threats unto contentious people. And how many generations have we destroyed before them? Dost thou find one of them *remaining*? Or dost thou hear *so much as* a whisper concerning them?

C H A P.

^a *We will inherit what he speaketh of;* i. e. He shall be obliged to leave all his wealth and his children behind him at his death.

^b *Hereafter shall they deny their worship, &c.]* viz. At the resurrection; when the idolaters shall disclaim their idols, and the idols their worshippers, and shall mutually accuse one another¹.

^c *Adversaries;* Or, *the contrary*; that is to say, a *disgrace* instead of an *honour*.

^d *They shall obtain no intercession, except he only who hath received a covenant from the Merciful;* That is, except he who shall be a subject properly disposed to receive that favour, by having professed *Islâm*. Or, the words may also be

translated, according to another exposition; *They shall not obtain the intercession of any, except the intercession of him, &c.* Or else, *None shall be able to make intercession for others, except he who shall have received a covenant (or permission) from God;* i. e. who shall be qualified for that office by faith, and good works, according to God's promise, or shall have special leave given him by God for that purpose².

^e *Love;* viz. The love of God and all the inhabitants of heaven. Some suppose this verse was revealed to comfort the *Moslems* who were hated and despised at *Mecca*, on account of their faith, by the promise of their gaining the love and esteem of mankind in a short time.

¹ See chap. 6. p. 101. chap. 10. p. 169, &c.

² *Al BEIDAWI.* See chap. 2. p. 30, &c.

C H A P. XX.

Intituled, T. H^a; revealed at MECCA.

In the name of the most merciful GOD.

T. H. We have not sent down the KORAN unto thee, that thou shouldest be unhappy^b; but for an admonition unto him who feareth GOD: being sent down from him who created the earth, and the lofty heavens. The Merciful sitteth on *his* throne: unto him *belongeth* whatsoever is in heaven and on earth, and whatsoever is between them, and whatsoever is under the earth. If thou pronounce *thy* prayers with a loud voice, *know that it is not necessary in respect to GOD*; for he knoweth that which is secret, and what is yet more hidden. GOD! there is no god but he: he hath most excellent names^c. Hast thou been informed of the history of MOSES^d? When he saw fire, and said unto his family, Tarry ye *here*; for I perceive fire: peradventure I may bring you a brand thereout, or may find a direction *in our way* by the fire^e. And when he was come near unto it, *a voice* called unto him, *saying*, O MOSES! verily I am thy LORD: wherefore put off thy shoes^f; for

^a The signification of these letters, which being prefixed to the chapter are therefore taken for the title, is uncertain¹. Some however imagine they stand for *Ya rajol*, i. e. O man! which interpretation, seeming not easily to be accounted for from the *Arabic*, is by a certain tradition deduced from the *Ethiopic*²: or for *Ta*, i. e. *tread*; telling us that *Mohammed*, being employed in watching and prayer the night this passage was revealed, stood on one foot only, but was hereby commanded to ease himself by setting both feet to the ground. Others fancy the first letter stands for *Taba*, *beatitude*; and the latter for *Harwigat*, the name of the lower apartment of hell. *Tab* is also an interjection commanding silence, and may properly enough be used in this place.

^b *We have not sent down the Koran unto thee, that thou shouldest be unhappy*;] Either by reason of thy zealous sollicitude for the conversion of the infidels, or thy fatiguing thy self by watching and other religious exercises; for, it seems, the *Korish* urged the extraordinary fatigues he underwent in those respects, as the consequence of his having left their religion³.

^c See chap. 7. p. 136. and chap. 17. p. 237.

^d The relation of the story of *Moses*, which takes up the greatest part of this chapter, was designed to encourage *Mohammed*, by his example, to discharge the prophetic office with firmness of mind, as being assured of receiving the like assistance from GOD: for it is said this chapter was one of the first that were revealed⁴.

^e *When he saw fire, &c.*] The commentators say, that *Moses*, having obtained leave of *Shosib*, or *Jethro*, his father-in-law, to visit his mother, departed with his family from *Midian* towards *Egypt*; but coming to the valley of *Tuma*, wherein mount *Sinai* stands, his wife fell in labour, and was delivered of a son, in a very dark and snowy night; he had also lost his way, and his cattle were scattered from him; when on a sudden he saw a fire by the side of a mountain, which on his nearer approach he found burning in a green bush⁵.

^f *Put off thy shoes*;] This was a mark of humility and respect: tho' some fancy there was some uncleanness in the shoes themselves, because they were made of the skin of an ass not dressed⁶.

¹ See the Prel. Disc. §. III. p. 59, &c.
Ebn Abi Sofjan.

³ *Al BENQAWI*.

² MOHAM. EBN ABD. al BAKI, *ex trad. Acrema*

⁴ *Idem*.

⁵ *Idem*.

⁶ *Idem*.

for thou art in the sacred valley TOWA. And I have chosen thee; therefore hearken with attention unto that which is revealed *unto thee*. Verily I am GOD; there is no god beside me: wherefore worship me, and perform *thy* prayer in remembrance of me. Verily the hour cometh: I will surely manifest the same, that every soul may receive its reward for that which it hath deliberately done. Let not him who believeth not therein, and who followeth his lust, prevent thee from *believing in* the same, lest thou perish. Now what *is* that in thy right hand, O MOSES? He answered, It is my rod whereon I lean, and with which I beat down leaves for my flock; and I have other uses for it^a. GOD said *unto him*, Cast it down, O MOSES. And he cast it down, and behold, it *became* a serpent^b, which ran about. GOD said, Take hold on it, and fear not^c: we will reduce it to its former condition. And put thy *right* hand under thy *left* arm: it shall come forth white^d, without any hurt. *This shall be* another sign: that we may shew thee *some of* our greatest signs. Go unto PHARAOH: for he is exceedingly impious. MOSES answered, LORD, enlarge my breast, and make what thou hast commanded me easy unto me: and loose the knot of my tongue, that they may understand my speech^e. And give me a counsellor^f of my family, *namely*, AARON my brother. Gird up my loins by him, and make him my colleague in the business: that we may praise thee greatly, and may remember thee often; for thou regardest us. GOD replied, Now hast thou obtained thy request, O MOSES: and we have heretofore been gracious unto thee, another time; when we revealed unto thy mother that which was revealed *unto her*^g, saying, Put him into the ark, and cast him into the river, and the river shall throw him on the shore; and my enemy and his enemy shall take him and bring him up^h; and I bestow on thee

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love

^a *And I have other uses for it;*] As to drive away wild beasts from my flock, to carry my bottle of water on, to stick up and hang my upper garment on to shade me from the sun; and several other uses enumerated by the commentators.

^b *It became a serpent;*] Which was at first no bigger than the rod, but afterwards swelled to a prodigious size¹.

^c *Take hold on it, and fear not;*] When Moses saw the serpent move about with great nimbleness, and swallow stones and trees, he was greatly terrified, and fled from it; but recovering his courage at these words of GOD, he had the boldness to take the serpent by the jaws².

^d See chap. 7. p. 128.

^e *Loose the knot of my tongue, &c.*] For Moses had an impediment in his speech, which was occasioned by the following accident. Pharaoh one day carrying him in his arms, when a child, he suddenly laid hold of his beard, and plucked it in a very rough manner, which put Pharaoh

into such a passion, that he ordered him to be put to death: but *Asa*, his wife, representing to him that he was but a child, who could not distinguish between a burning coal and a ruby, he ordered the experiment to be made; and a live coal and a ruby being set before *Moses*, he took the coal and put it into his mouth, and burnt his tongue: and thereupon he was pardoned. This is a Jewish story a little altered³.

^f *A counsellor;*] The Arabic word is *Wazîr*, which signifies one who has the chief administration of affairs under a prince.

^g *When we revealed unto thy mother, &c.*] The commentators are not agreed by what means this revelation was made; whether by private inspiration, by a dream, by a prophet, or by an angel.

^h *Put him into the ark, &c.*] The commentators say, that his mother accordingly made an ark of the papyrus, and pitched it, and put in some cotton; and having laid the child therein,

¹ *Idem.*² *Idem.*³ *V. Shalsh. Hakkab. p. 11.*

love from me^a, that thou mightest be bred up under my eye. When thy sister went and said, Shall I bring you unto one who will nurse *the child*^b? So we returned thee unto thy mother, that her mind might be set at ease, and that she might not be afflicted. And thou slewest a soul, and we delivered thee from trouble^c; and we proved thee by *several* trials^d: and afterwards thou didst dwell some years^e among the inhabitants of MADIAN. Then thou camest *hither* according to *our* decree, O MOSES; and I have chosen thee for my self: *wherefore* go thou and thy brother^f with my signs; and be not negligent in remembring me. Go ye unto PHARAOH, for he is excessively impious: and speak mildly unto him; peradventure he will consider, or will fear *our* threats. They answered, O LORD, verily we fear lest he be precipitately violent against us, or lest he transgress *more exorbitantly*. GOD replied, Fear not; for I am with you: I will hear and will see. Go ye therefore unto him, and say, Verily we are the messengers of thy LORD: wherefore send the children of ISRAEL with us, and do not afflict them. Now are we come unto thee with a sign from thy LORD: and peace be upon him who shall follow the *true* direction. Verily it hath been revealed unto us, that a punishment *shall be inflicted* on him who shall charge us with imposture, and shall turn back. *And when they had delivered their message*, PHARAOH said, Who is your LORD, O MOSES? He answered, Our LORD is he who giveth all things: he hath created them, and directeth them *by his providence*. PHARAOH said, What therefore is the condition of the former generations^g? MOSES answered, The knowledge thereof is with my LORD, in the book of *his decrees*:

in, committed it to the river, a branch of which went into Pharaoh's garden: that the stream carried the ark thither into a fishpond, at the head of which Pharaoh was then sitting, with his wife Asia, the daughter of Mozaabem; and that the king, having commanded it to be taken up and opened, and finding in it a beautiful child, took a fancy to it, and ordered it to be brought up¹.

Some writers mention a miraculous preservation of *Moses* before he was put into the ark; and tell us, that his mother having hid him from Pharaoh's officers in an oven, his sister, in her mother's absence, kindled a large fire in the oven to heat it, not knowing the child was there, but that he was afterwards taken out unhurt².

^a *I bestowed on thee love from me;*] That is, I inspired the love of thee into the hearts of those who saw thee, and particularly into the heart of Pharaoh.

^b *When thy sister went, &c.*] The Mohammedans pretend that several nurses were brought, but the child refused to take the breast of any, till his sister Miriam, who went to learn news of him, told them she would find a nurse, and

brought his mother³.

^c *Thou slewest a soul, and we delivered thee from trouble;*] *Moses* killed an Egyptian, in defence of an *Israelite*, and escaped the danger of being punished for it, by flying to Midian, which was eight days journey distant from *Mejr*⁴.

The *Jeus* pretend he was actually imprisoned for the fact, and condemned to be beheaded, but that, when he should have suffered, his neck became as hard as ivory, and the sword rebounded on the executioner⁵.

^d *We proved thee by various trials;*] For he was obliged to abandon his country and his friends, and to travel several days, in great terror and want of necessary provisions, to seek a refuge among strangers; and was afterwards forced to serve for hire, to gain a livelihood.

^e *Some years;*] i. e. Ten⁶.

^f *Go thou and thy brother;*] Aaron being by this time come out to meet his brother, either by divine inspiration, or having notice of his design to return to Egypt⁷.

^g *What is the condition of the former generations?*] viz. As to happiness or misery after death.

¹ AL BEIDAWI.
Hukkab. p. 11.

² ABULFEDA, &c.
⁶ AL BEIDAWI.

³ AL BEIDAWI.
⁷ Idem.

⁴ Idem.

⁵ Scalp.

crees: my LORD erreth not, neither doth he forget. *It is he* who hath spread the earth as a bed for you, and hath made you paths therein; and who sendeth down rain from heaven, whereby we cause various kinds of vegetables to spring forth; *saying*, Eat of *part*, and feed your cattle *with other part thereof*. Verily herein are signs unto those who are indued with understanding. Out of *the ground* have we created you; and to the same will we cause you to return, and we will bring you forth from thence another time. And we shewed PHARAOH all our signs *which we had impowered MOSES to perform*: but he accused *him* of imposture, and refused to believe; and he said, Art thou come unto us that thou mayest dispossess us of our land by thy enchantments, O MOSES? Verily we will meet thee with the like enchantments: wherefore fix an appointment between us and thee; we will not fail it, neither shalt thou, in an equal place. MOSES answered, Let your appointment be on the day of your solemn feast^a; and let the people be assembled in open day. And PHARAOH turned away from MOSES, and gathered together *the most expert magicians, to execute his stratagem*; and then came to the appointment. MOSES said unto them, Wo be unto you! do not devise a lie against God^b, lest he utterly destroy you by some judgment: for he shall not prosper who deviseth lies. *And the magicians* disputed concerning their affair among themselves, and discoursed in private: and they said, These two are certainly magicians: they seek to dispossess you of your land by their sorcery; and to lead away *with them* your chiefest and most considerable men. Wherefore collect *all* your cunning, and then come in order: for he shall prosper this day, who shall be superior. They said, O MOSES, whether wilt thou cast down *thy rod first*, or shall we be the first who cast down *our rods*? He answered, Do ye cast down *your rods first*. And behold, their cords and their rods appeared unto him, by their enchantment, to run about *like serpents*^c: wherefore MOSES conceived fear in his heart. *But we said unto him*, Fear not; for thou shalt be superior: therefore cast down *the rod* which is in thy right hand; and it shall swallow up *the seeming serpents* which they have made: for what they have made is only the deceit of an inchanter; and an inchanter shall not prosper, whithersoever he cometh. And the magicians, *when they saw the miracle which MOSES performed*, fell down and worshipped, saying, We believe in the LORD of AARON and of MOSES. PHARAOH said unto them, Do ye believe in him before I give you permission? Verily this is your master, who hath taught you magic. But I will surely cut off your hands and your feet on the opposite sides; and I will crucify you on trunks of palm-trees^d: and ye shall know which of us is more severe in punishing, and can longer protract your pains. They answered,

L I 2

ed,

^a *The day of the solemn feast*;] Which was probably the first day of their new year.

^b *Do not devise a lie against God*;] By saying the miracles performed in his name are the effects of magic.

^c *Their cords and their rods seemed unto him,*

by their enchantments, to run about like serpents;] They rubbed them over with quicksilver, which being wrought upon by the heat of the sun, caused them to move^d. See chap 7. p. 128.

^d See *ibid*.

ed, We will by no means have greater regard unto thee, than unto those evident miracles which have been shewn us, or than unto him who hath created us. Pronounce therefore that sentence *against us* which thou art about to pronounce: for thou canst only give sentence *as to* this present life. Verily we believe in our LORD, that he may forgive us our sins, and the forcery which thou hast forced us to *exercise*: for God is better *to reward*, and more able to prolong *punishment than thou*. Verily whosoever shall appear before his LORD *on the day of judgment*, polluted with crimes, shall have hell *for his reward*; he shall not die therein, neither shall he live. But whoever shall appear before him, *having been* a true believer, and shall have worked righteousness, for these *are prepared* the highest degrees of *happiness*; namely, gardens of perpetual abode^a, which shall be watered by rivers; they shall remain therein for ever: and this shall be the reward of him who shall be pure. And we spake by revelation unto MOSES, *saying*, Go forth with my servants *out of Egypt* by night; and smite *the waters with thy rod*, and make them a dry path through the sea^b: be not apprehensive of PHARAOH's overtaking thee; neither be thou afraid. And *when Moses had done so*, PHARAOH followed them with his forces; and *the waters* of the sea which overwhelmed them, overwhelmed them. And PHARAOH caused his people to err, neither did he direct *them aright*. Thus, O children of ISRAEL, we delivered you from your enemy; and we appointed you the right side of mount SINAI *to discourse with Moses and to give him the law*; and we caused manna and quails to descend upon you^c, *saying*, Eat of the good things which we have given you for food; and transgress not therein^d, lest my indignation fall on you: and on whomsoever my indignation shall fall, he shall go down headlong *into perdition*. But I *will be* gracious unto him who shall repent and believe, and shall do that which is right; and *who* shall be rightly directed. What hath caused thee to hasten from thy people, O MOSES, *to receive the law*^e? He answered, These *follow close* on my footsteps; but I have hastened unto thee, O LORD, that thou mightest be well pleased *with me*. GOD said, We have already made a trial of thy people, *since thy departure*^f; and ALSAMERI^g hath seduced them *to idolatry*. Wherefore MOSES returned unto his

^a Gardens of perpetual abode;] Literally, gardens of Eden; See chap. 9. p. 158.

^b A dry path through the sea;] The expositors add, that the sea was divided into twelve separate paths, one for each tribe¹: a fable borrowed from the Jews².

^c See chap. 2. p. 7.

^d Transgress not therein;] By ingratitude, excess, or insolent behaviour.

^e What hath caused thee to hasten from thy people, &c.] For Moses, it seems, outwent the seventy elders who had been chosen, in obedience to the divine command, to accompany him

to the mount³, and appeared before God while they were at some, tho' no great, distance behind him.

^f Since thy departure;] They continued in the worship of the true God for the first twenty days of Moses's absence, which, by taking the nights also into their reckoning, they computed to be forty, and at their expiration concluded they had staid the full time which Moses had commanded them, and so fell into the worship of the golden calf⁴.

^g Al Sameri;] This was not his proper name, but he had this appellation because he was of a certain

¹ Idem, ABULFED. in Hist. chap. 7. p. 133, &c.

² V. R. ELIEZER, Pirke, c. 42.

³ See chap. 2. p. 7.

⁴ AL BEIDAWI.

his people^a in great wrath, and exceedingly afflicted. And he said, O my people, had not your LORD promised you a most excellent promise^b? Did the time of my absence seem long unto you? Or did ye desire that indignation from your LORD should fall on you, and therefore failed to keep the promise which ye made me? They answered, We have not failed in what we promised thee of our own authority; but we were made to carry in several loads of gold and silver, of the ornaments of the people^c, and we cast them into the fire; and in like manner AL SAMERI also cast in what he had collected, and he produced unto them a corporeal calf^d, which lowed. And AL SAMERI and his companions said, This is your god, and the god of MOSES; but he hath forgotten him, and is gone to seek some other. Did they not therefore see that their idol returned them no answer, and was not able to cause them either hurt or profit? And AARON had said unto them before, O my people, verily ye are only proved by this calf; for your LORD is the Merciful: wherefore follow me, and obey my command. They answered, We will by no means cease to be devoted to its worship, until MOSES return unto us. And when MOSES was returned, he said, O AARON, what hindred thee, when thou sawest that they went astray, that thou didst not follow me^e? Hast thou therefore been disobedient to my command? AARON answered, O son of my mother, drag me not by my beard, nor by the hair of my head. Verily I feared lest thou shouldest say, Thou hast made a division among the children

certain tribe among the Jews called Samaritans, (wherein the Mohammedans strangely betray their ignorance in history;) tho' some say he was a proselyte, but a hypocritical one, and originally of Kirmán, or some other country. His true name was Mo'ses, or Músa, Ebn Dbafar¹.

Selden is of opinion that this person was no other than Aaron himself, (who was really the maker of the calf,) and that he is here called al Sâmeri, from the Hebrew verb *shamar*, to keep²; because he was the Keeper or Guardian of the children of Israel during his brother's absence in the mount; which is a very ingenious conjecture, not absolutely inconsistent with the text of the Korán, (tho' Mohammed seems to have mistaken al Sâmeri for the name of a different person) and offers a much more probable origin of that appellation, than to derive it, as the Mohammedans do, from the Samaritans, who were not formed into a people, nor bore that name till many ages after.

^a Moses returned unto his people;] viz. After he had completed his forty days stay in the mount, and had received the law³.

^b A most excellent promise;] i. e. The law, containing a light and certain direction to guide you in the right way.

^c The ornaments of the people;] These ornaments were rings, bracelets, and the like, which the Israelites had borrowed of the Egyptians, under pretence of decking themselves out for some feast, and had not returned to them; or, as some think, what they had stripped from the dead bodies of the Egyptians, cast on shore by the sea: and al Sâmeri, conceiving them unlawful to be kept, and the occasion of much wickedness, persuaded Aaron to let him collect them from the people; which being done, he threw them all into the fire, to melt them down into one mass⁴.

It is observable, that the Mohammedans generally suppose the cast metal's coming forth in the shape of a calf, was beside the expectation of al Sâmeri, who had not made a mould of that figure: and that when Aaron excuses himself to his brother, in the pentateuch, he seems as if he would persuade him it was an accident⁵.

^d See chap. 7. p. 132. not. f.

^e That thou didst not follow me;] By these words Moses reprehends Aaron for not seconding his zeal in taking arms against the idolaters; or for not coming after him to the mountain, to acquaint him with their rebellion.

¹ Idem. ² SELDEN. *de Diis Syris*, Synt. 1. c. 4.

V. D'HERBEL. *Bibl. Orient.* p. 650. and *Kor. chap. 2. p. 6, &c.*

³ AL BRIDAWI.

⁴ Idem.

⁵ See *Exod. xxxii. 24.*

children of ISRAEL, and thou hast not observed my saying^a. *MOSES* said unto *AL SAMERI*, What was thy design, O *SAMERI*? He answered, I saw that which they saw not^b; wherefore I took a handful of dust from the footsteps of the messenger of *GOD*, and I cast it into the molten calf^c; for so did my mind direct me. *MOSES* said, Get thee gone; for thy punishment in this life shall be, that thou shalt say unto those who shall meet thee, Touch me not^d; and a threat is denounced against thee of more terrible pains, in the life to come, which thou shalt by no means escape. And behold now thy god, to whose worship thou hast continued assiduously devoted: verily we will burn it^e; and we will reduce it to powder, and scatter it in the sea. Your God is the true God, besides whom there is no other god: he comprehendeth all things by his knowledge. Thus do we recite unto thee, O *MOHAMMED*, relations of what hath passed heretofore; and we have given thee an admonition from us. He who shall turn aside from it, shall surely carry a load of guilt on the day of resurrection: they shall continue thereunder for ever; and a grievous burthen shall it be unto them on the day of resurrection^f. On that day the trumpet shall be sounded; and we will gather the wicked together on that day, having grey eyes^g. They shall speak with a low voice to one another, saying, Ye have not tarried^h above ten days. We well know what they will say; when the most conspicuous among them for

^a *Left thou shouldest say, Thou hast made a division among the children of Israel, and hast not kept my saying;*] i. e. Left if I had taken arms against the worshippers of the calf, thou shouldest say that I had raised a sedition; or if I had gone after thee, thou shouldest blame me for abandoning my charge, and not waiting thy return to rectify what was amiss.

^b *I saw that which they saw not;*] Or, *I knew that which they knew not;* viz. That the messenger sent to thee from God, was a pure spirit, and that his footsteps gave life to whatever they touched; being no other than the angel *Gabriel*, mounted on the horie of life: and therefore I made use of the dust of his feet to animate the molten calf. It is said *al Sameri* knew the angel, because he had saved and taken care of him when a child and exposed by his mother for fear of *Pharaoh*¹.

^c See chap. 2. p. 7.

^d *Thou shalt say to those who shall meet thee, Touch me not;*] Left they infect thee with a burning fever: for that was the consequence of any man's touching him, and the same happened to the persons he touched; for which reason he was obliged to avoid all communication with others, and was also spurned by them, wandering in the desert like a wild beast².

Hence it is concluded that a tribe of *Samaritan Jews*, said to inhabit a certain isle in the red sea, are the descendants of our *al Sameri*; because it is their peculiar mark of distinction, at this day, to use the same words, viz. *La mesâs*, i. e. *Touch me not*, to those they meet³. It is not improbable that this story may owe its rise to the known hatred born by the *Samaritani* to the *Jews*, and their superstitious avoiding to have any commerce with them, or any other strangers⁴.

^e *We will burn it;*] Or, as the word may also be translated, *We will file it down*; but the other is the more received interpretation.

^f See chap. 6. p. 101.

^g *Having grey eyes;*] For this, with the *Arabs*, is one mark of an enemy, or a person they abominate; to say a man has a black liver, (tho' I think we express our aversion by the term *whit-livered*), reddish whiskers, and grey eyes, being a periphrasis for a foe, and particularly a Greek, which nation were the most inveterate enemies of the *Arabs*, and have usually hair and eyes of those colours¹. The original word, however, signifies also those who are *squint-eyed*, or even blind of a suffusion.

^h *Ye have not tarried;*] viz. In the world; or, in the grave.

¹ *Al BEIDAWI, JALLALO'DDIN.*
SELDEN. ubi sup.

² *Idem.*

³ *V. Geogr. Nub. p. 45.*

⁴ *V.*

⁵ *Al BEIDAWI, JAWHARI, in Lex.*

for behaviour shall say, Ye have not tarried above one day. They will ask thee concerning the mountains: Answer, My LORD will reduce them to dust, and scatter them abroad^a; and he will leave them a plain equally extended: thou shalt see no part of them higher or lower than another. On that day mankind shall follow the angel who will call them to judgment^b, none shall have power to turn aside from him; and their voices shall be low before the Merciful, neither shalt thou hear any more than the hollow sound of their feet. On that day the intercession of none shall be of advantage unto another, except the intercession of him to whom the Merciful shall grant permission^c, and who shall be acceptable unto him in what he saith. God knoweth that which is before them, and that which is behind them; but they comprehend not the same by their knowledge: and their faces shall be humbled^d before the living, the self-subsisting God; and he shall be wretched who shall bear his iniquity. But whosoever shall do good works, being a true believer, shall not fear any injustice, or any diminution of his reward from God. And thus have we sent down this book, being a KORAN in the Arabic tongue; and we have inserted various threats and promises therein, that men may fear God, or that it may awaken some consideration in them: wherefore let God be highly exalted, the King, the Truth! Be not overhasty in receiving or repeating the KORAN, before the revelation thereof be completed unto thee^e; and say, LORD, increase my knowledge. We heretofore gave a command unto ADAM; but he forgot the same^f, and eat of the forbidden fruit; and we found not in him a firm resolution. And remember when we said unto the angels, Worship ye ADAM; and they worshipped him: but EBLIS refused^g. And we said, O ADAM, verily this is an enemy unto thee, and thy wife: wherefore beware lest he turn you out of paradise; for thou shalt thou be miserable. Verily we have made a provision for thee, that thou shalt not hunger therein, neither shalt thou be naked: and there is also a provision made for thee, that thou shalt not thirst therein, neither shalt thou be incommoded by heat. But SATAN whispered evil suggestions unto him, saying, O ADAM, shall I guide thee to the tree of eternity, and a kingdom which faileth not? And they both eat thereof: and their nakedness appeared unto them; and they began to sew together the leaves of paradise, to cover themselves.

^a See the Prelim. Disc. §. IV. p. 82.

^b See *ibid.* p. 84.

^c Except the intercession of him;] Or, Except unto him, &c. See chap. 19. p. 255.

^d Their faces shall be humbled;] The original word properly expresses the humility and dejected looks of captives in the presence of their conqueror.

^e Be not overhasty in receiving or repeating the Koran, &c.] Mohammed is here commanded not to be impatient at any delay in Gabriel's bringing the divine revelations, or not to repeat it too fast after the angel, so as to overtake him be-

fore he had finished the passage. But some suppose the prohibition relates to the publishing any verse before the same was perfectly explained to him¹.

^f He forgot;] Adam's so soon forgetting the divine command, has occasioned some Arab etymologists to derive the word *Inṣān*, i. e. man, from *naṣiya*, to forget; and has also given rise to the following proverbial saying, *Awṣalo nāṣin awṣalo nāṣi*, that is, The first forgetful person was the first of men; alluding to the like sound of the words.

^g See chap. 2. p. 4, &c. chap. 7. p. 117, &c.

selves^a. And *thus* ADAM became disobedient unto his LORD, and was seduced. Afterwards his LORD accepted him, *on his repentance*, and was turned unto him, and directed him. And God said, Get ye down hence, all of you: the one of you *shall be* an enemy unto the other. But hereafter shall a direction come unto you from me^b: and whosoever shall follow my direction, shall not err, neither shall he be unhappy; but whosoever shall turn aside from my admonition, verily he shall *lead* a miserable life, and we will cause him to appear *before us* on the day of resurrection, blind^c. And he shall say, O LORD, why hast thou brought me *before thee* blind, whereas before I saw clearly? God shall answer, *Thus have we done*, because our signs came unto thee, and thou didst forget them; and in the same manner shalt thou be forgotten this day. And thus will we reward him who shall be negligent, and shall not believe in the signs of his LORD: and the punishment of the life to come shall be more severe, and more lasting, *than the punishment of this life*. Are not *the MECCANS* therefore acquainted how many generations we have destroyed before them; in whose dwellings they walk^d? Verily herein are signs unto those who are indued with understanding. And unless a decree had previously gone forth from thy LORD *for their respite*, verily *their destruction* had necessarily followed: but there is a certain time determined by God *for their punishment*. Wherefore do thou, O MOHAMMED, patiently bear that which they say; and celebrate the praise of thy LORD before the rising of the sun, and before the setting thereof, and praise him in the hours of the night, and in the extremities of the day^e, that thou mayest be well-pleased *with the prospect of receiving favour from God*. And cast not thine eyes on that which we have granted divers of the *unbelievers* to enjoy, *namely*, the splendor of this present life^f; that we may prove them thereby: for the provision of thy LORD^g is better, and more permanent. Command thy family *to observe prayer*; and do thou persevere therein. We require not of thee *that thou labour to gain necessary provisions for thy self and family*: we will provide for thee; for the *prosperous issue shall attend on piety*^h. *The unbelievers* say, Unless he come unto us with a sign from his LORD, *we will not believe on him*. Hath not a plain declaration come unto them, of that which is contained in the former volumes of scripture, by the revelation of the KORAN? If we had destroyed them by a judgment before the same had been revealed,

^a See chap. 7. p. 118.

^b See chap. 2. p. 6.

^c See the Prelim. Disc. §. IV. p. 85.

^d *In whose dwellings they walk;*] Seeing the footsteps of their destruction; as of the tribes of Ad, and Thamud.

^e *The extremities of the day;*] i. e. Evening and morning; which times are repeated as the principal hours of prayer. But some suppose these words intend the prayer of noon; the first half of the day ending, and the second half beginning at that timeⁱ.

^f *Cast not thine eyes on that which we have granted divers of them to enjoy, &c.]* That is, Do not envy or covet their pomp and prosperity in this world².

^g *The provision of thy LORD;*] viz. The reward laid up for thee in the next life; or the gift of prophecy, and the revelations with which God has favoured thee.

^h It is said that when Mohammed's family were in any strait or affliction, he used to order them to go to prayers, and to repeat this verse³.

ⁱ *Idem.*

² See chap. 15. p. 213.

³ *Al BEIDAWI.*

revealed, they would have said, *at the resurrection*, O LORD, *how could we believe* since thou didst not send unto us an apostle, that we might follow thy signs, before we were humbled and covered with shame? Say, Each of us wait the issue: wait therefore; for ye shall surely know hereafter who have been the followers of the even way, and who hath been *rightly* directed.

C H A P. XXI.

Intituled, The Prophets^a; revealed at MECCA.

In the name of the most merciful G O D.

* **T**HE time of giving up their account draweth nigh unto the people of XVII. Mecca; while they are sunk in negligence, turning aside from the consideration thereof. No admonition cometh unto them from their LORD, being lately revealed in the KORAN, but when they hear it, they turn it to sport: their hearts are taken up with delights. And they who act unjustly discourse privately together, saying, Is this MOHAMMED any more than a man like yourselves? Will ye therefore come to bear a piece of sorcery, when ye plainly perceive it to be so? Say, My LORD knoweth whatever is spoken in heaven and on earth: it is he who heareth and knoweth. But they say, The KORAN is a confused heap of dreams: nay, he hath forged it; nay, he is a poet: let him come unto us therefore with some miracle, in like manner as the former prophets were sent. None of the cities which we have destroyed, believed the miracles which they saw performed, before them: will these therefore believe, if they see a miracle? We sent none as our apostles before thee, other than men, unto whom we revealed our will. Ask those who are acquainted with the scripture, if ye know not this. We gave them not a body which could be supported without their eating food; neither were they immortal. But we made good our promise unto them: wherefore we delivered them, and those whom we pleased; but we destroyed the exorbitant transgressors. Now have we sent down unto you, O KOREISH, the book of the KORAN; wherein there is honourable mention of you: will ye not therefore understand? And how many cities have we overthrown, which were ungodly; and caused other nations to rise up after them? And when they felt our severe vengeance, behold, they fled swiftly from those cities. And the angels said, scoffingly, unto them, Do not fly; but return to that wherein ye delighted, and to your habitations: peradventure ye will be asked^b. They answered,
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^a The chapter bears this title, because some particulars relating to several of the ancient prophets, are here recited.

^b Peradventure ye will be asked;] i. e. Con-

cerning the present posture of affairs, by way of consultation: or, that ye may be examined as to your deeds, that ye may receive the reward thereof¹.

ed, Alas for us! verily we have been unjust^a. And this their lamentation ceased not, until we had rendred them *like* corn which is mowen down, and utterly extinct. We created not the heavens and the earth, and that which is between them, by way of sport^b. If we had pleased to take diversion, verily we had taken it with *that which becometh us*^c; if we had resolved to have done this. But we will oppose truth to vanity, and it shall confound the same; and behold, it shall vanish away. Wo be unto you, for that which ye *impiously utter concerning God!* since whoever is in heaven and on earth is *subject* unto him; and the angels who are in his presence do not insolently disdain his service, neither are they tired *therewith*. They praise him night and day: they faint not. Have they taken gods from the earth? Shall they raise the dead to life? If there were either in heaven or on earth gods besides God, verily both would be corrupted^d. But far be that which they utter, from God, the LORD of the throne! No account shall be demanded of him for what he shall do; but an account shall be demanded of them. Have they taken other gods besides him? Say, Produce your proof *thereof*. This is the admonition of those who are contemporary with me, and the admonition of those who have been before me^e; but the greater part of them know not the truth, and turn aside from the same. We have sent no apostle before thee, but we revealed unto him that there is no god besides my self: wherefore serve me. They say, The Merciful hath begotten issue; and the angels are his daughters^f. God forbid! They are his honoured servants: they prevent him not in any thing which they say^g; and they execute his command. He knoweth that which is before them, and that which is behind them: they shall not intercede for any, except for whom it shall please him; and

^a They answered, *Wo unto us, &c.*] It is related that a prophet was sent to the inhabitants of certain towns in *Yaman*, but instead of hearkening to his remonstrances, they killed him: upon which God delivered them into the hands of *Nebuchadnezzar*, who put them to the sword; a voice at the same time crying from heaven, *Vengeance for the blood of the prophets!* Upon which they repented, and used the words of this passage.

^b *We have not created the heavens and earth, by way of sport;*] But for the manifestation of our power and wisdom to people of understanding, that they may seriously consider the wonders of the creation, and direct their actions to the attainment of future happiness, neglecting the vain pomp and fleeting pleasures of this world.

^c *With that which becometh us;*] viz. We had sought our pleasure in our own perfections; or, in the spiritual beings which are in our immediate presence; and not in raising of material buildings, with painted roofs, and fine floors, which is the diversion of man.

Some think the original word, translated *diversion*, signifies in this place, a wife, or a child, and that the passage is particularly levelled against the *Christians*¹.

^d *Both would be corrupted;*] That is, the whole creation would necessarily fall into confusion and be overturned, by the competition of such mighty antagonists.

^e *This is the admonition of those who are contemporary with me, and of those who have been before me;*] i. e. This is the constant doctrine of all the sacred books; not only of the *Korân*, but of those which were revealed in former ages; all of them bearing witness to the great and fundamental truth of the unity of God.

^f This passage was revealed on account of the *Khozâiter*, who held the angels to be the daughters of God.

^g *They prevent him not in any thing which they say;*] i. e. They presume not to say any thing, until he hath spoken it; behaving as servants who know their duty.

and they tremble for fear of him. Whoever of them shall say, I am a god besides him; that *angel* will we reward with hell: for so will we reward the unjust. Do not the unbelievers therefore know, that the heavens and the earth were solid, and we clave the same in sunder^a; and made every living thing of water? Will they not therefore believe? And we placed stable mountains on the earth, lest it should move with them^b; and we made broad passages between them for paths, that they might be directed in their journeys: and we made the heaven a roof well supported. Yet they turn aside from the signs thereof, *not considering that they are the workmanship of God*. It is he who hath created the night, and the day, and the sun, and the moon; all the celestial bodies move swiftly, each in its respective orb. We have not granted unto any man before thee, eternal permanency in this world; if thou die therefore, will they be immortal^c? Every soul shall taste of death: and we will prove you with evil, and with good, for a trial of you; and unto us shall ye return. When the unbelievers see thee, they receive thee only with scoffing, saying, Is this he who mentioneth your gods with contempt? Yet themselves believe not what is mentioned to them of the Merciful^d. Man is created of precipitation^e. Hereafter will I shew you my signs, so that ye shall not wish them to be hastened. They say, When will this threat be accomplished, if ye speak truth? If they who believe not, knew that the time will surely come, when they shall not be able to drive back the fire of hell from their faces, nor from their backs, neither shall they be helped, they would not hasten it. But the day of vengeance shall come upon them suddenly, and shall strike them with astonishment: they shall not be able to avert it; neither shall they be respited. Other apostles have been mocked before thee: but the punishment which they scoffed at, fell upon such of them as mocked. Say unto the scoffers, Who shall save you by night and by day from the Merciful? Yet they utterly neglect the remembrance of their LORD. Have they gods who will defend them, besides us? They are not able to help themselves; neither shall they be assisted against us by their companions. But we have permitted these men and their fathers to enjoy worldly prosperity, so long as life was continued unto them. Do they not perceive that we come unto the

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land

^a The heavens and the earth were solid, and we clave the same in sunder;] That is, They were one continued mass of matter, till we separated them, and divided the heaven into seven heavens, and the earth into as many stories; and distinguished the various orbs of the one, and the different climates of the other, &c. Or, as some chuse to translate the words, The heavens and the earth were shut up, and we opened the same; their meaning being, that the heavens did not rain, nor the earth produce vegetables, till God interposed his power¹.

^b See chap. 16, p. 215.

^c If thou die therefore, will they be immortal?]

This passage was revealed when the infidels said, We expect to see Mohammed die, like the rest of mankind.

^d Yet they believe not what is mentioned to them of the Merciful;] Denying his unity; or rejecting his apostles and the scriptures which were given for their instruction, and particularly the Koran.

^e Man is created of precipitation;] Being hasty and inconsiderate². It is said this passage was revealed on account of al Nodar Ebn al Hareth, when he desired Mohammed to hasten the divine vengeance with which he threatened the unbelievers³.

¹ Al BEIDAWI, JALLALO'DDIN.

² See chap. 17, p. 228, &c.

³ Al BEIDAWI.

land of the unbelievers, and straiten the borders thereof? Shall they therefore be the conquerors? Say, I only preach unto you the revelation of God: but the deaf will not hear thy call, whenever they are preached unto. Yet if the least breath of the punishment of thy LORD touch them, they will surely say, Alas for us! verily we have been unjust. We will appoint just balances for the day of resurrection; neither shall any soul be injured at all: although the merit or guilt of an action be of the weight of a grain of mustard-seed only, we will produce it publicly; and there will be sufficient accountants with us. We formerly gave unto MOSES and AARON the Law, being a distinction ^a between good and evil, and a light and admonition unto the pious; who fear their LORD in secret, and who dread the hour of judgment. And this book also is a blessed admonition; which we have sent down from heaven: will ye therefore deny it? And we gave unto ABRAHAM his direction ^b heretofore, and we knew him to be worthy of the revelations wherewith he was favoured. Remember when he said unto his father, and his people, What are these images, to which ye are so entirely devoted? They answered, We found our fathers worshipping them. He said, Verily both ye and your fathers have been in a manifest error. They said, Dost thou seriously tell us the truth, or art thou one who jestest with us? He replied, Verily your LORD is the LORD of the heavens and the earth; it is he who hath created them: and I am one of those who bear witness thereof. By God, I will surely devise a plot against your idols, after ye shall have retired from them, and shall have turned your backs. And in the peoples absence he went into the temple where the idols stood, and he brake them all in pieces, except the biggest of them; that they might lay the blame upon that ^c. And when they were returned, and saw the havoc which had been made, they said, Who hath done this to our gods? He is certainly an impious person. And certain of them answered, We heard a young man speak reproachfully of them: he is named ABRAHAM. They said,

^a The distinction;] Arab. al Forkân. See the Prelim. Disc. §. III. p. 57.

^b His direction;] viz. The ten books of divine revelations which were given him ¹.

^c See chap. 6. p. 106, &c. chap. 19. p. 252. and chap. 2. p. 31.

^d And he brake them all in pieces, except the biggest of them, &c.] Abraham took his opportunity to do this while the Chaldeans were abroad in the fields, celebrating a great festival; and some say he hid himself in the temple: and when he had accomplished his design, that he might the more evidently convince them of their folly in worshipping them, he hung the ax, with which he had hewn and broken down the images, on the neck of the chief idol, named by some writers, Baal; as if he had been the author of

all the mischief ². For this story, which tho' it be false, is not ill invented, Mahommed stands indebted to the Jews; who tell it with a little variation: for they say Abraham performed this exploit in his father's shop, during his absence; that Terah, on his return, demanding the occasion of the disorder, his son told him that the idols had quarrelled and fallen together by the ears about an offering of fine flower, which had been brought them by an old woman; and that the father, finding he could not insist on the impossibility of what Abraham pretended, without confessing the impotence of his gods, fell into a violent passion, and carried him to Nimrod that he might be exemplarily punished for his insolence ³.

¹ See the Prel. Disc. §. IV. p. 73.

Rel. vet. Pers. t. 2.

s. 1. de idol.

² Al BEIDAWI, JALLALO'DDIN, &c. F. HYDE, de R. GEDAL. in Shalikel, hakkab. p. 2. F. MAIMON. Yet bazzeleh

said, Bring him therefore before the eyes of the people, that they may bear witness *against him*. And when he was brought before the assembly, they said unto him, Hast thou done this unto our gods, O ABRAHAM? He answered, Nay, that biggess of them hath done it: but ask them, if they can speak. And they returned unto themselves^a, and said *the one to the other*, Verily ye are the impious persons. Afterwards they relapsed into their former obstinacy^b, and said, Verily thou knowest that these speak not. ABRAHAM answered, Do ye therefore worship, besides God, that which cannot profit you at all, neither can it hurt you? Fie on you; and upon that which ye worship besides God! Do ye not understand? They said, Burn him, and avenge your gods: if ye do this it will be well^c. And when ABRAHAM was cast into the burning pile, we said, O fire, be thou cold, and a preservation unto ABRAHAM^d. And they sought to lay a plot against him: but we caused them to be the sufferers^e.

And

^a They returned unto themselves;] That is, They became sensible of their folly.

^b Afterwards they relapsed into their former obstinacy;] Literally, They were turned down upon their heads.

^c They said, Burn him, &c.] Perceiving they could not prevail against Abraham by dint of argument, says al Beidâwi, they had recourse to persecution and torments. The same commentator tells us the person who gave this counsel, was a Persian Curd¹, named Heyyân, and that the earth opened and swallowed him up alive: some, however, say it was Andeshân, a Magian priest²; and others, that it was Nimrod himself.

^d We said, O fire, be thou cold, &c.] The commentators relate that, by Nimrod's order, a large space was enclosed at Cûba, and filled with a vast quantity of wood, which being set on fire burned so fiercely, that none dared to venture near it: then they bound Abraham, and putting him into an engine, (which some suppose to have been of the devil's invention,) shot him into the midst of the fire; from which he was preserved by the angel Gabriel who was sent to his assistance; the fire burning only the cords with which he was bound³. They add that the fire having miraculously lost its heat, in respect to Abraham, became an odoriferous air, and that the pile changed to a pleasant meadow; tho' it raged so furiously otherwise, that, according to some writers, about two thousand of the idolaters were consumed by it⁴.

This story seems to have had no other foundation than that passage of Moses, where God is said to have brought Abraham out of Ur of the Chaldees⁵, misunderstood: which words the Jews, the most trifling interpreters of scripture, and some moderns who have followed them, have translated, out of the fire of the Chaldees; taking the word Ur, not for the proper name of a city, as it really is, but for an appellative, signifying fire⁶. However, it is a fable of some antiquity, and credited, not only by the Jews, but by several of the eastern Christians; the twenty fifth of the second Canon, or January, being set apart in the Syrian calendar, for the commemoration of Abraham's being cast into the fire⁷.

The Jews also mention some other persecutions which Abraham underwent on account of his religion, particularly a ten years imprisonment⁸: some saying he was imprisoned by Nimrod⁹; and others, by his father Terah¹⁰.

^e We caused them to be the losers;] Some tell us that Nimrod, on seeing this miraculous deliverance from his palace, cried out, that he would make an offering to the God of Abraham; and that he accordingly sacrificed four thousand kine¹¹. But, if he ever relented, he soon relapsed into his former infidelity: for he built a tower that he might ascend to heaven to see Abraham's God; which being overthrown¹², still persisting in his design, he would be carried to heaven in a chest born by four monstrous birds;

¹ V. D'HERBEL. *Bibl. Orient. Art. Dbokak.* & SCHULTENS, *Indic. Geogr. in vit. Saladini, voce Curdi.*

² V. D'HERBEL. p. 115.

³ Al BEIDAWI, JALLALO'DDIN, &c. V. MOR-

GAN'S *Mabometisin expl. v. 1. chap. 4.*

⁴ The Ms. Gospel of Barnabas, ch. 28.

xv. 7.

⁵ V. Targ. JONATH. & Hierosol. in Genes. c. 11, & 15.

⁶ & HYDE, de Rel. vet. Pers. p. 74, &c.

⁷ V. HYDE, *ibid.* p. 73.

⁸ R. ELIEZ. Pirke, c. 26. &c. V. MAIM. *More Nev.*

⁹ l. 3. c. 29.

¹⁰ In Aggada

¹¹ Al BEI-

¹² See chap. 16. p. 216.

¹² See chap. 16. p. 216.

And we delivered him, and Lot, by bringing them into the land wherein we have blessed all creatures^a. And we bestowed on him ISAAC, and JACON, as an additional gift: and we made all of them righteous persons. We also made them models of religion^b, that they might direct others by our command: and we inspired into them the doing of good works, and the observance of prayer, and the giving of alms; and they served us. And unto Lot we gave wisdom and knowledge, and we delivered him out of the city which committed filthy crimes; for they were a wicked and insolent people^c: and we led him into our mercy; for he was an upright person. And remember NOAH, when he called for destruction on his people^d, before the prophets above-mentioned; and we heard him, and delivered him and his family from a great strait: and we protected him from the people who accused our signs of falshood; for they were a wicked people, wherefore we drowned them all. And remember DAVID, and SOLOMON, when they pronounced judgment concerning a field, when the sheep of certain people had fed therein by night, having no shepherd; and we were witnesses of their judgment: and we gave the understanding thereof unto SOLOMON^e. And on all of them we bestowed wisdom, and knowledge. And we compelled the mountains to praise us with David; and the birds also^f: and we did this. And we taught him the art

birds; but after wandering for some time through the air, he fell down on a mountain with such a force, that he made it shake, whereto, (as some fancy) a passage in the Koran¹ alludes, which may be translated, *although their contrivances be such, as to make the mountains tremble*.

Nimrod, disappointed in his design of making war with God, turned his arms against Abraham, who, being a great prince, raised forces to defend himself; but God, dividing Nimrod's subjects, and confounding their language, deprived him of the greater part of his people, and plagued those who adhered to him by swarms of gnats, which destroyed almost all of them: and one of those gnats having entered into the nostril, or ear, of Nimrod, penetrated to one of the membranes of his brain, where, growing bigger every day, it gave him such intolerable pain, that he was obliged to cause his head to be beaten with a mallet, in order to procure some ease, which torture he suffered four hundred years; God being willing to punish, by one of the smallest of his creatures, him who insolently boasted himself to be lord of all². A Syrian calendar places the death of Nimrod, as if the time were well known, on the eighth of Thammuz, or July³.

² *The land wherein we have blessed all creatures;*] i. e. *Paradise*; in which country the greater part of the prophets appeared.

^a See chap. 2. p. 16.

^b See chap. 7. p. 125, &c. and chap. 11. p. 181.

^c See chap. 8. p. 147. not c.

^d *When they pronounced judgment concerning a field, &c.*] Some sheep, in their shepherd's absence, having broken into another man's field (or vineyard, say others,) by night, and eat up the corn, a dispute arose thereupon: and the cause being brought before David and Solomon, the former said, that the owner of the land should take the sheep, in compensation of the damage which he had sustained; but Solomon, who was then but eleven years old, was of opinion that it would be more just for the owner of the field to take only the profit of the sheep, viz. their milk, lambs, and wool, till the shepherd should, by his own labour and at his own expence, put the field into as good condition as when the sheep entered it: after which the sheep might be returned to their master. And this judgment of Solomon was approved by David himself as better than his own⁴.

^e *We compelled the mountains to praise us with David, and the birds also.*] Mohammed, it seems, taking the visions of the *Talmudists* for truth, believed that when David was fatigued with singing psalms, the mountains, birds, and other parts of the creation, both animate and inanimate, relieved him in chanting the divine praises. This consequence

¹ Cap. 14. p. 209.

² V. HYDE, *ibid.* p. 74.

³ V. D'HERBEL: *Bibl. Orient. Art. Nimrod.* HYDE, *ubi supra*.

⁴ AL REIDAWI, JALLALO'DDIN, &c.

art of making coats of mail for you^a, that they may defend you in your wars: will ye therefore be thankful? And unto SOLOMON we subjected a strong wind^b; it ran at his command to the land whereon we had bestowed our blessing^c: and we knew all things. And we also subjected unto his command divers of the devils, who might dive to get pearls for him, and perform other work besides this^d; and we watched over them^e. And remember JOB^f; when he cried unto his LORD, saying, Verily evil hath afflicted me: but thou art the most merciful of those who shew mercy. Wherefore we heard him, and relieved him from the evil which was upon him: and we restored unto him his family, and as many more with them, through our mercy, and for an admonition unto those who serve God. And remember ISMAEL, and

EDRIS,

consequence the Jews draw from the words of the psalmist, when he calls on the several parts of nature to join with him in celebrating the praise of God¹; it being their perverse custom to expound passages in the most literal manner, which cannot bear a literal sense without a manifest absurdity; and, on the contrary, to turn the plainest passages into allegorical fancies.

^a *The art of making coats of mail*;] Men, before his inventing them, using to arm themselves with broad plates of metal. Lest this fable should want something of the marvellous, one writer tells us, that the iron which David used, became soft in his hands like wax².

^b *A strong wind*;] Which transported his throne with prodigious swiftness. Some say, this wind was violent or gentle, just as Solomon pleased³.

^c *To the land whereon we had bestowed our blessing*;] viz. Palestine: whither the wind brought back Solomon's throne in the evening, after having carried it to a distant country in the morning.

^d *And perform other work*;] Such as the building of cities and palaces, the fetching of rare pieces of art from foreign countries, and the like.

^e *And we watched over them*;] Lest they should swerve from his orders, or do mischief according to their natural inclinations. Jallalo'ddin says, that when they had finished any piece of building, they pulled it down before night, if they were not employed in something new.

^f *The Mohammedan writers* tell us, that Job was of the race of Esau, and was blessed with a numerous family, and abundant riches; but that God proved him, by taking away all that he had, even his children, who were killed by the fall of a house; notwithstanding which he

continued to serve God, and to return him thanks, as usual: that he was then struck with a filthy disease, his body being full of worms, and so offensive, that as he lay on the dunghill none could bear to come near him: that his wife, however, (whom some call Rabmat the daughter of Ephraim the son of Joseph, and others Makbir the daughter of Manasser) attended him with great patience, supporting him with what she earned by her labour; but that the devil appearing to her one day, after having reminded her of her past prosperity, promised her that if she would worship him, he would restore all they had lost; whereupon she asked her husband's consent, who was so angry at the proposal, that he swore, if he recovered, to give his wife a hundred stripes: that Job having pronounced the prayer recorded in this passage, God sent Gabriel, who taking him by the hand raised him up; and at the same time a fountain sprang up at his feet, of which having drunk, the worms fell off his body, and washing therein he recovered his former health and beauty: that God then restored all to him double; his wife also becoming young and handsome again, and bearing him twenty six sons: and that Job, to satisfy his oath, was directed by God to strike her one blow with a palm-branch having a hundred leaves⁴. Some, to express the great riches which were bestowed on Job after his sufferings, say he had two threshing floors, one for wheat, and the other for barley, and that God sent two clouds which rained gold on the one, and silver on the other, till they ran over⁵. The traditions differ as to the continuance of Job's calamities; one will have it to be eighteen years, another thirteen, another three, and another exactly seven years seven months and seven hours.

¹ See Psalm. cxlviii.² Tarikh Montakab. V. D'HERBEL. p. 284.³ See chap. 27.⁴ AL BRIDAWI, JALLALO'DDIN, ABU'LFEDA, &c. See D'HERBEL. Bibl. Orient. Art. Aïoub.⁵ JALLALO'DDIN.

EDRIS², and DHU'LKEFL³. All *these* were patient persons: wherefore we led them into our mercy; for they were righteous doers. And remember DHU'L-NUN⁴, when he departed in wrath⁵, and thought that we could not exercise our power over him. And he cried out in the darkness⁶, saying, There is no GOD, besides thee: praise be unto thee! Verily I have been one of the unjust. Wherefore we heard him, and delivered him from affliction⁷: for so do we deliver the true believers. And remember ZACHARIAS, when he called upon his LORD, saying, O LORD, leave me not childless: yet thou art the best heir. Wherefore we heard him, and we gave him JOHN; and we rendred his wife fit for bearing a child unto him. These strove to excel in good works, and called upon us with love, and with fear; and humbled themselves before us. And remember her who preserved her virginity⁸, and into whom we breathed of our spirit; ordaining her and her son for a sign unto all creatures. Verily this your religion is one religion⁹; and I am your LORD; wherefore serve me. But *the Jews and Christians* have made schisms in the affair of their religion among themselves: but all of them shall appear before us. Whosoever shall do good works, being a true believer, there shall be no denial of the reward due to his endeavours; and we will surely write it down unto him. An inviolable prohibition is laid on every city which we shall have destroyed; for that they shall not return any more into the world; until GOG and MAGOG shall have a passage opened for them¹⁰, and they shall hasten from every high hill¹¹; and the certain promise shall draw near to be fulfilled: and behold, the eyes of the infidels shall be fixed with astonishment

² See chap. 19. p. 253.

³ Dhu'lkefl;] Who this prophet was is very uncertain. One commentator will have him to be Elias, or Joshua, or Zacharias¹: another supposes him to have been the son of Job, and to have dwelt in Syria; to which some add, that he was first a very wicked man, but afterwards repenting, died; upon which these words appeared miraculously written over his door, *Now hath God been merciful unto Dhu'lkefl*²: and a third tells us he was a person of great strictness of life, and one who used to decide causes to the satisfaction of all parties, because he was never in a passion; and that he was called Dhu'lkefl from his continual fasting, and other religious exercises³.

⁴ Dhu'lun;] This is the surname of Jonas; which was given him because he was swallowed by the fish. See chap. 10. p. 174.

⁵ When he departed in wrath;] Some suppose Jonas's anger was against the Ninevites, being tired with preaching to them for so long a time, and greatly disgusted at their obstinacy and ill usage of him; but others, more agreeably to

scripture, say the reason of his ill humour was God's pardoning of that people on their repentance, and averting the judgment which Jonas had threatened them with, so that he thought he had been made a liar⁴.

⁶ In the darkness;] i. e. Out of the belly of the fish.

⁷ See chap. 37.

⁸ Her who preserved her virginity;] Namely, the virgin Mary.

⁹ This your religion is one religion;] Being the same which was professed by all the prophets, and holy men and women, without any fundamental difference or variation.

¹⁰ Until Gog and Magog shall have a passage opened for them;] i. e. Until the resurrection; one sign of the approach whereof will be the eruption of those barbarians¹.

¹¹ They shall hasten from every high hill;] In this passage some copies, instead of *badabin*, i. e. an elevated part of the earth, have *jadathin*, which signifies a grave; and if we follow the latter reading, the pronoun *they* must not refer to Gog and Magog, but to mankind in general.

¹ AL BEIDAWI.
Abt Prelim. Disc. §. IV. p. 81.

² ABU'LF.

³ JALLALO'DDIN.

⁴ AL BEIDAWI.

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ment, and they shall say, Alas for us ! we were formerly regardless of this day ; yea, we were wicked doers. Verily both ye, O men of MECCA, and the idols which ye worship besides God, shall be cast *q̄isfawī* into hell fire : ye shall go down into the same. If these were really gods, they would not go down into the same : and all of them shall remain therein for ever. In that place shall they groan for anguish ; and they shall not hear ought therein^a. As for those unto whom the most excellent reward of paradise hath been predestinated by us, they shall be transported far off from the same^b ; they shall not hear the least sound thereof : and they shall continue for ever in the felicity which their souls desire. The greatest terror shall not trouble them ; and the angels shall meet them to congratulate them, saying, This is your day which ye were promised. On that day we will roll up the heavens, as the angel AL SIJIL^c rolleth up the book wherein every man's actions are recorded. As we made the first creature out of nothing, so we will also reproduce it at the resurrection. This is a promise which it lieth on us to fulfil : we will surely perform it. And now have we written in the psalms, after the promulgation of the law, that my servants the righteous shall inherit the earth^d. Verily in this book are contained sufficient means of salvation, unto people who serve God. We have not sent thee, O MOHAMMED, but as a mercy unto all creatures. Say, No other hath been revealed unto me, than that your God is one God : will ye therefore be resigned unto him ? But if they turn their backs to the confession of God's unity, say, I proclaim war against you all equally^e : but I know not whether that which ye are threatned with^f be nigh, or whether it be far distant. Verily God knoweth the discourse which is spoken in public ; and he also knoweth that which ye hold in private. I know not but peradventure the respite granted you is for a trial of you ; and that ye may enjoy the prosperity of this world for a time. Say, LORD, judge between me and my adversaries with truth. Our LORD is the Merciful ; whose assistance is to be implored against the blasphemies and calumnies which ye utter.

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CHAP.

^a They shall not hear ought therein ;] Because of their astonishment and the insupportable torments they shall endure ; or, as others expound the words, They shall not hear therein any thing which may give them the least comfort.

^b As for those unto whom paradise hath been predestinated, &c.] One Ebn al Zabāri objected to the preceding words, Both ye and that which ye worship besides God, shall be cast into hell, because, being general, they asserted an absolute falsehood ; some of the objects of idolatrous worship being so far from any danger of damnation, that they were in the highest favour with God, as JESUS, EZRA, and the angels : wherefore this passage was revealed, excepting those who were predestinated to salvation¹.

^c The angel al Sijil ;] Whose office it is to write

down the actions of every man's life, which, at his death, he rolls up, as completed. Some pretend one of Mohammed's scribes is here meant : and others take the word Sijil, or, as it is also written, Sijill, for an appellative, signifying a book or written scroll ; and accordingly render the passage, as a written scroll is rolled up².

^d These words are taken from Psalm 37. v. 29.

^e I proclaim war against you, &c.] Or, I have publicly declared unto you what I was commanded.

^f That which ye are threatned with ;] viz. The losses and disgraces which ye shall suffer by the future successes of the Moslems ; or, the day of judgment.

¹ AL BRIDAWI, JALLALO'DDIN.

² *Iidem*, &c.

C H A P. XXII.

Intituled, The Pilgrimage^a; revealed at Mecca^b.

In the name of the most merciful God.

O Men of Mecca, fear your Lord. Verily the shock of the last hour^c will be a terrible thing. On the day whereon ye shall see it, every woman who giveth suck shall forget the infant which she suckleth^d, and every female that is with young shall cast her burthen; and thou shalt see men seemingly drunk, yet they shall not be really drunk: but the punishment of God will be severe. There is a man who disputeth concerning God without knowledge^e, and followeth every rebellious devil: against whom it is written, that whoever shall take him for his patron, he shall surely seduce him, and shall lead him into the torment of hell. O men, if ye be in doubt concerning the resurrection, consider that we first created you of the dust of the ground; afterwards, of seed; afterwards, of a little coagulated blood^f; afterwards, of a piece of flesh, perfectly formed in part, and in part imperfectly formed; that we might make our power manifest unto you: and we cause that which we please to rest in the wombs, until the appointed time of delivery. Then we bring you forth infants; and afterwards we permit you to attain your age of full strength: and one of you dieth in his youth, and another of you is postponed to a decrepit age, so that he forgetteth whatever he knew. Thou seest the earth sometimes dried up and barren: but when we send down rain thereon, it is put in motion, and swelleth, and produceth every kind of luxuriant vegetables. This sheweth that God is the truth, and that he raiseth the dead to life, and that he is almighty; and that the hour of judgment will surely come, (there is no doubt thereof,) and that God will raise again those who are in the graves. There is a man who disputeth concerning God without either knowledge, or a direction, or an enlightening book^g; proudly turning his side,

^a Some ceremonies used at the pilgrimage of Mecca being mentioned in this chapter, gave occasion to the inscription.

^b Some¹ except two verses, beginning at these words, *There are some men who serve God in a wavering manner, &c.* And others² six verses, beginning at, *These are two opposite parties, &c.*

^c *The shock of the last hour;* Or, the earthquake which, some say, is to happen a little before the sun rises from the west; one sign of the near approach of the day of judgment³.

^d See the Prelim. Disc. §. IV. p. 82.

^e *There is a man who disputeth concerning God, &c.* This passage was revealed on account of al Nodar Ebn al Hareth, who maintained that the angels were the daughters of God, that the Koran was a fardel of old fables, and denied the resurrection⁴.

^f See chap. 96.

^g *There is a man who disputeth concerning God, &c.* The person here meant, it is said, was Abu Jabl⁵, a principal man among the Koreish, and

¹ JALLALO'DDIN.
Al BEIDAWI.

² Al BEIDAWI.
³ JALLALO'DDIN.

³ See the Prelim. Disc. §. IV. p. 29, &c.

side, that he may seduce *men* from the way of God. Ignominy *shall attend* him in this world; and on the day of resurrection we will make him taste the torment of burning, *when it shall be said unto him, This thou sufferest* because of that which thy hands have formerly committed; for God is not unjust towards mankind. There are some men who serve God in a *wavering manner, standing, as it were, on the verge* ^a of the true religion. If good befall one of them, he resteth satisfied therein; but if any tribulation befall him, he turneth himself round, with the loss *both* of this world, and of the life to come. This is manifest perdition. He will call upon that, besides God, which can neither hurt him, nor profit him. This is an error remote *from truth*. He will invoke him who will sooner be of hurt to his worshipper than of advantage. *Such* is surely a miserable patron, and a miserable companion. But God will introduce those who shall believe, and do righteous works, into gardens through which rivers flow; for God doth that which he pleaseth. Whoso thinketh that God will not assist his apostle in this world, and in the world to come, let him strain a rope towards heaven, then let him put an end to his life, and see whether his devices can render that ineffectual, for which he was angry ^b. Thus do we send down the KORAN, being evident signs; for God directeth whom he pleaseth. *As to* the true believers, and those who judaize, and the Sabians, and the Christians, and the Magians, and the idolaters; verily God shall judge between them on the day of resurrection; for God is witness of all things. Dost thou not perceive that all creatures both in heaven and on earth adore God ^c; and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many men? but many are worthy of chastisement: and whomsoever God shall render despicable, there shall be none to honour; for God doth that which he pleaseth. These are two opposite parties, who dispute concerning their LORD ^d. And they who believe not, shall have garments of fire fitted unto them:

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and a most inveterate enemy of Mohammed and his religion. His true name was Amru Ebn Heshâm, of the family of Makhzûm; and he was surnamed *Abulbocm*, i. e. *the father of wisdom*, which was afterwards changed into *Abu jabl*, or *the father of folly*. He was slain in the battle of Bedr ¹.

^a *There are some men who serve God waveringly, standing on the verge, &c.*] This expression alludes to one who being posted in the skirts of an army, if he sees the victory inclining to his own side, stands his ground, but if the enemy is likely to prevail, takes to his heels.

The passage, they say, was revealed on account of certain Arabs of the desert, who came to Medina, and having professed Mohammedism, were well enough pleased with it so long as their affairs prospered, but if they met with any adversity, were sure to lay the blame on their new religion. A tradition of Abu Saïd mentions

another accident as the occasion of this passage, viz. that a certain Jew embraced *Islâm*, but afterwards taking a dislike to it, on account of some misfortunes which had befallen him, went to Mohammed, and desired he might renounce it, and be freed from the obligations of it; but the prophet told him that no such thing was allowed in his religion ².

^b *Let him strain a rope towards heaven, &c.*] Or, *Let him tie a rope to the roof of his house, and hang himself*; that is, let him carry his anger and resentment to ever so great an height, even to be driven to the most desperate extremities, and see whether with all his indeavours he will be able to intercept the divine assistance ³.

^c *Adore God*;] Confessing his power, and obeying his supreme command.

^d *These are two opposite parties, &c.*] viz. The true believers, and the infidels. The passage is said to have been revealed on occasion of a dispute

¹ See chap. 8. p. 145.² Al BEIDAWI.³ Idem.

them: boiling water shall be poured on their heads; their bowels shall be dissolved thereby, and *also* their skins; and they shall be beaten with maces of iron. So often as they shall endeavour to get out of *hell*, because of the anguish of their torments, they shall be dragged back into the same; and *their tormentors shall say unto them*, Taste ye the pain of burning. God will introduce those who shall believe, and act righteously, into gardens through which rivers flow: they shall be adorned therein with bracelets of gold, and pearls; and their vestures therein shall be silk. They are directed unto a good saying^a; and are directed into the honourable way. But they who shall disbelieve, and obstruct the way of God, and *binder men from visiting* the holy temple of *MECCA*, which we have appointed for a place of worship unto all men: the inhabitant thereof, and the stranger *have an equal right to visit it*: and whosoever shall seek impiously to profane it, we will cause him to taste a grievous torment. *Call to mind* when we gave the site of the house of the *CAABA* for an abode unto *ABRAHAM*^b, saying, Do not associate any thing with me; and cleanse my house for those who compass it, and who stand up, and who bow down to worship. And proclaim unto the people a solemn pilgrimage^c; let them come unto thee on foot, and on every lean camel, arriving from every distant road; that they may be witnesses of the advantages *which accrew* to them *from the visiting this holy place*^d, and may commemorate the name of God on the appointed days^e, in gratitude for the brute cattle which he hath bestowed on them. Wherefore eat thereof, and feed the needy, and the poor. Afterwards let them put an end to the neglect of their

pute between the *Jews* and the *Mohammedans*: the former insisting that they were in greater favour with God, their prophet and revelations being prior to those of the latter; and these replying, that they were more in God's favour, for that they believed not only in *Moses* but also in *Mohammed*, and in all the scriptures without exception; whereas the *Jews* rejected *Mohammed*, tho' they knew him to be a prophet, out of envy¹.

^a *Unto a good saying*;] viz. The profession of God's unity; or these words, which they shall use at their entrance into paradise, *Praise be unto God, who hath fulfilled his promise unto us*².

^b *When we gave unto Abraham the site of the Caaba for an abode*;] i. e. For a place of religious worship; shewing him the spot where it had stood, and also the model of the old building, which had been taken up to heaven at the flood³.

^c *Proclaim unto the people a solemn pilgrimage*;]

It is related that *Abraham*, in obedience to this command, went up to mount *Abu kobeis*, near *Mecca*, and cried from thence, *O men, perform the pilgrimage to the house of your LORD*; and that God caused those who were then in the loins of their fathers, and the wombs of their mothers, from east to west, and who, he knew beforehand, would perform the pilgrimage, to hear his voice. Some say, however, that these words were directed to *Mohammed*, commanding him to proclaim the pilgrimage of valediction⁴: according to which exposition the passage must have been revealed at *Medina*.

^d *The advantages which accrew to them from the visiting this place*;] viz. The temporal advantage made by the great trade driven at *Mecca* during the pilgrimage, and the spiritual advantage of having performed so meritorious a work.

^e *The appointed days*;] Namely, The ten first days of *Dhu'lhajja*; or the tenth day of the same month, on which they slay the sacrifices, and the three following days⁵.

¹ *Idem.*
JALLALO'DDIN.

² *Idem.*

³ See the Prelim. Disc. §. IV.

⁴ *Al BEIDAWI.*

⁵ *Idem.*

their persons^a; and let them pay their vows^b, and compass the ancient house.^c This *let them do*. And whoever shall regard the sacred ordinances of God^d; this will be better for him in the sight of his LORD. *All sorts of cattle are allowed you to eat*, except what hath been read unto you, in former passages of the KORAN, to be forbidden. But depart from the abomination of idols, and avoid speaking that which is false^e: being orthodox in respect to God, associating no other god with him; for whoever associateth any other with God, is like that which falleth from heaven, and which the birds snatch away, or the wind bloweth to a far distant place^f. This is so. And whoso maketh valuable offerings unto God^g; verily they proceed from the piety of men's hearts. Ye receive various advantages from the cattle designed for sacrifices, until a determined time for slaying them: then the place of sacrificing them is at the ancient house. Unto the professors of every religion^h have we appointed certain rites, that they may commemorate the name of God on slaying the brute cattle which he hath provided for them. Your GOD is one GOD: wherefore resign your selves wholly unto him. And do thou bear good tidings unto those who humble themselves; whose hearts, when mention is made of God, are struck with fear; and unto those who patiently endure that which befalleth them; and who duly perform their prayers, and give alms out of what we have bestowed on them. The camels

^a *Let them put an end to the neglect of their persons* ;] By shaving their heads, and other parts of their bodies, and cutting their beards and nails in the valley of Mina; which the pilgrims are not allowed to do from the time they become *Mobrim*s, and have solemnly dedicated themselves to the performance of the pilgrimage, till they have finished the ceremonies, and slain their victims¹.

^b *Let them pay their vows* ;] By doing the good works which they have vowed to do in their pilgrimage. Some understand the words only of the performance of the requisite ceremonies.

^c *And compass the ancient house* ;] i. e. The *Caaba*; which the *Mohammedans* pretend was the first edifice built and appointed for the worship of God². The going round this chapel is a principal ceremony of the pilgrimage, and is often repeated; but the last time of their doing it, when they take their farewell of the temple, seems to be more particularly meant in this place.

^d *Whoever shall regard the sacred ordinances of God* ;] By observing what he has commanded, and avoiding what he has forbidden; or, as the words also signify, *Whoever shall honour what God hath sanctified*, or commanded not to be profaned; as the temple and territory of *Mecca*, and the sacred months, &c.

^e *Avoid speaking that which is false* ;] Either by asserting wrong and impious things of the Deity; or by bearing false witness against your neighbours.

^f *Like that which falleth from heaven, &c.*] Because he who falls into idolatry, sinketh from the height of faith into the depth of infidelity, has his thoughts distracted by wicked lusts, and is hurried by the devil into the most absurd errors³.

^g *Whoso maketh valuable offerings unto God* ;] By chusing a well-favoured and costly victim, in honour of him to whom it is destined. They say *Mohammed* once offered a hundred fat camels, and among them one which had belonged to *Abu Jabl*, having in his nose a ring of gold: and that *Omar* offered a noble camel, for which he had been bid three hundred *dinars*⁴.

The original may also be translated generally, *Whoso regardeth the rites of the pilgrimage, &c.* But the victims seem to be more particularly intended in this place.

^h *Unto the professors of every religion* ;] *Jalalo'ddin* understands this passage in a restrained sense, of the former nations who were true believers; to whom God appointed a sacrifice, and a fixed place and proper ceremonies for the offering of it.

¹ *Idem*. See chap. 2. p. 23. chap. 5. p. 95. and BOBOV. de Peregr. Meccana, p. 15, &c. ² See chap. 3. p. 47. and the Prelim. Disc. §. IV. ³ AL BRIDAWI. ⁴ *Idem*.

camels slain for sacrifice have we appointed for you as symbols of your obedience unto God: ye also receive other advantages from them. Wherefore commemorate the name of God over them, *when ye slay them*, standing on their feet disposed in right order^a: and when they are fallen down dead, eat of them; and give to eat thereof both unto him who is content with what is given him, without asking, and unto him who asketh^b. Thus have we given you dominion over them, that ye might return us thanks. Their flesh is not accepted of God, neither their blood; but your piety is accepted of him. Thus have we given you dominion over them, that ye might magnify God, for the revelations whereby he hath directed you. And bear good tidings unto the righteous, that God will repel the ill designs of the infidels from the true believers; for God loveth not every perfidious unbeliever. Permission is granted unto those who take arms against the unbelievers, for that they have been unjustly persecuted by them: (and God is certainly able to assist them:) who have been turned out of their habitations injuriously, and for no other reason than because they say, Our Lord is God^c. And if God did not repel the violence of some men by others, verily monasteries, and churches, and synagogues, and the temples of the Moslems, wherein the name of God is frequently commemorated, would be utterly demolished^d. And God will certainly assist him who shall be on his side: for God is strong and mighty. And he will assist those who, if we establish them in the earth, will observe prayer, and give alms, and command that which is just, and forbid that which is unjust. And unto God shall be the end of all things. If they accuse thee, O MOHAMMED, of imposture; consider that, before them, the people of NOAH, and the tribes of AD and THAMUD, and the people of ABRAHAM, and the people of LOT, and the inhabitants of MADIAN, accused their prophets of imposture: and MOSES was also charged with falsehood. And I granted a long respite unto the unbelievers: but afterwards I chastised them; and how different was the change I made in their condition! How many cities have we destroyed, which were ungodly, and which are now fallen to ruin on their roofs? And how many

^a Standing on their feet disposed in right order;] That is, as some expound the word, standing on three feet, having one of their fore feet tied up, which is the manner of tying camels to prevent their moving from the place. Some copies instead of *sawâssâ* read *sawâssena*, from the verb *safawa*, which properly signifies the posture of a horse, when he stands on three feet, the edge of the fourth only touching the ground.

^b Unto him who is content without asking, and unto him who asketh;] Or, as the words may also be rendered, Unto him who asketh in a modest and humble manner, and unto him who wanteth but dareth not ask.

^c Permission is granted unto those who take arms, &c.] This was the first passage of the

Korân which allowed Mohammed and his followers to defend themselves against their enemies by force, and was revealed a little before the flight to Medina; till which time the prophet had exhorted his Moslems to suffer the injuries offered them with patience, which is also commanded in above seventy different places of the Korân¹.

^d If God did not repel the violence of some men by others, verily monasteries, and churches, &c. would be demolished;] That is, The public exercise of any religion, whether true or false, is supported only by force; and therefore, as Mohammed would argue, the true religion must be established by the same means.

¹ AL BEIDAWI, &c. V. the Prelim. Disc. §. II. p. 48, &c.

many wells have been abandoned^a, and lofty castles? Do they not therefore journey through the land? And have they not hearts to understand with, or ears to hear with? Surely as to these things *their* eyes are not blind, but the hearts are blind which *are* in *their* breasts. They will urge thee to hasten the *threatened* punishment; but GOD will not fail to *perform* what he hath threatened: and verily *one* day with thy LORD *is* as a thousand years, of those which ye compute^b. Unto how many cities have I granted respite, though they were wicked? Yet afterwards I chastised them: and unto me shall they come *to be judged, at the last day*. Say, O men, verily I am only a public preacher unto you. And they who believe, and do good works, shall obtain forgiveness and an honourable provision. But those who endeavour to make our signs of none effect, *shall be* the inhabitants of hell. We have sent no apostle, or prophet, before thee, but, when he read, SATAN suggested *some error* in his reading^c. But GOD shall make void that which SATAN hath suggested: then shall GOD confirm his signs; for GOD *is* knowing and wise. *But this be permitted*, that he may make that which SATAN hath suggested, a temptation unto those in whose hearts there is an infirmity, and whose hearts are hardened: (for the ungodly are certainly in a wide disagreement *from the truth* :) and that they on whom knowledge hath been bestowed, may know that *this book* is the truth from thy LORD, and may believe therein; and that their hearts may acquiesce in the same: for GOD *is* surely the director of those who believe, into the right way. But the infidels will not cease to doubt concerning it, until the hour of judgment cometh suddenly upon them; or until the punishment of a grievous day^d overtake

^a *How many wells have been abandoned, &c.]* That is, How many spots in the deserts, which were formerly inhabited, are now abandoned? a neglected well being the proper sign of such a deserted dwelling in those parts, as ruins are of a demolished town.

Some imagine that this passage intends more particularly a well at the foot of a certain hill in the province of *Hadramaut*, and a castle built on the top of the same hill, both belonging to the people of *Handba Ebn Safoân*, a remnant of the *Thamudites*, who having killed their prophet, were utterly destroyed by GOD, and their dwelling abandoned¹.

^b See 2 Pet. iii. 8.

^c *We have sent no apostle or prophet, but when he read, Satan suggested some error in his reading, &c.]* The occasion of the passage is thus related. *Mohammed* one day reading the 53d chapter of the Korân, when he came to this verse, *What think ye of Allât, and al Uzza, and of Manâh the other third goddess?* the devil put the following words into his mouth, which he pronounced thro' inadvertence, or, as some tell us, because

he was then half asleep², viz. *These are the most high and beauteous damsels, whose intercession is to be hoped for.* The *Koreish*, who were sitting near *Mohammed*, greatly rejoiced at what they had heard, and when he had finished the chapter, joined with him and his followers in making their adoration: but the prophet, being acquainted by the angel *Gabriel* with the reason of their compliance, and with what he had uttered, was deeply concerned at his mistake, till this verse was revealed for his consolation³.

We are told however by *Al Beidawi*, that the more intelligent and accurate persons reject the aforesaid story; and the verb, here translated *read*, signifying also *to wish for any thing*, interpret the passage of the suggestions of the devil to debauch the affections of those holy persons, or to employ their minds in vain wishes and desires.

^d *A grievous day:]* Or, *a day which maketh childless*; by which some great misfortune in war is expressed: as the overthrow the infidels received at *Bedr*. Some suppose the resurrection is here intended.

¹ *Iidem.*

² *YAHYA.*

³ *AL BEIDAWI, JALLALO'DDIN, YAHYA, &c.* See

chap. 16. p. 223.

overtake them. On that day the kingdom shall be God's: he shall judge between them. And they who shall have believed, and shall have wrought righteousness, *shall be* in gardens of pleasure: but they who shall have disbelieved, and shall have charged our signs with falsehood, those shall suffer a shameful punishment. And *as to those* who shall have fled their country for the sake of God's true religion, and afterwards shall have been slain, or shall have died; on them will God bestow an excellent provision; and God is the best provider. He will surely introduce them with an introduction with which they shall be well-pleased: for God *is* knowing and gracious. This *is so*. Whoever shall take a vengeance equal to the injury which hath been done him^a, and shall afterwards be unjustly treated^b; verily God will assist him: for God *is* merciful, and ready to forgive. This *shall be done*, for that God causeth the night to succeed the day, and he causeth the day to succeed the night; and for that God *both* heareth and seeth. This, because God is truth, and because what they invoke besides him, is vanity; and for that God is the high, the mighty. Dost thou not see that God sendeth down water from heaven, and the earth becometh green? for God *is* gracious and wise. Unto him *belongeth* whatsoever is in heaven and on earth: and God is self-sufficient, worthy to be praised. Dost thou not see that God hath subjected whatever is in the earth to your service, and *also* the ships which sail in the sea, by his command? And he withholdeth the heaven that it fall not on the earth, unless by his permission^c: for God *is* gracious unto mankind, and merciful. It is he who hath given you life, and will hereafter cause you to die; afterwards he will *again* raise you to life, *at the resurrection*: but man *is* surely ungrateful. Unto the professors of every religion have we appointed certain rites, which they observe. Let them not therefore dispute with thee concerning *this* matter; but invite *them* unto thy LORD: for thou followest the right direction. But if they enter into debate with thee, answer, God well knoweth that which ye do: God will judge between you, on the day of resurrection, concerning that wherein ye *now* disagree. Dost thou not know that God knoweth whatever is in heaven and on earth? Verily this *is written* in the book of his decrees: this is easy with God. They worship, besides God, that concerning which he hath sent down no convincing proof, and concerning which they have no knowledge: but the unjust doers shall have none to assist them. And when our evident signs are rehearsed unto them, thou mayest perceive, in the countenances of the unbelievers, a disdain *thereof*: it wanteth little but that they rush with violence on those who rehearse our signs unto them. Say, Shall I declare unto you a worse thing than this? The fire of hell, which God hath threatened unto those who believe not, *is worse*, and an unhappy journey *shall it be thither*. O men, a parable is propounded unto you; wherefore hearken unto it. Verily *the idols* which ye invoke, be-

^a Whoever shall take a vengeance equal to the injury:] And shall not take a more severe revenge than the fact deserves.

^b And shall afterwards be unjustly treated:]

By the aggressor's seeking to revenge himself again of the person injured, by offer-

ing him some further violence.

The passage seems to relate to the vengeance which the *Moslems* should take of the infidels, for their unjust persecution of them.

^c That it fall not, &c.] Which it will do at the last day.

besides God, can never create a single fly, although they were *all* assembled for that *purpose*: and if the fly snatch any thing from them, they cannot recover the same from it^a. Weak is the petitioner, and the petitioned. They judge not of God according to his due estimation: for God is powerful and mighty. God chooseth messengers from among the angels^b, and from among men: for God is he who heareth and seeth. He knoweth that which is before them, and that which is behind them: and unto God shall all things return. O true believers, bow down, and prostrate your selves, and worship your LORD; and work righteousness, that ye may be happy: and fight in defence of God's true religion, as it becometh you to fight for the same. He hath chosen you, and hath not imposed on you any difficulty in the religion *which he hath given you*, the religion of your father ABRAHAM: he hath named you Moslems heretofore, and in this book; that our apostle may be a witness against you *at the day of judgment*, and that ye may be witnesses against *the rest of mankind*. Wherefore be ye constant at prayer; and give alms: and adhere firmly unto God. He is your master; and he is the best master, and the best protector.

^a *If the fly snatch any thing from them, &c.*] The commentators say, that the Arabs used to anoint the images of their gods with some odoriferous composition, and with honey, which the flies eat, tho' the doors of the temple were carefully shut, getting in at the windows or crevices.

Perhaps Mohammed took this argument from the Jews, who pretend that the temple of Je-

rusalem, and the sacrifices there offered to the true God, were never annoyed by flies¹; whereas swarms of those insects infested the heathen temples, being drawn thither by the steam of the sacrifices².

^b God chooseth messengers from among the angels;] Who are the bearers of the divine revelations to the prophets; but ought not to be the objects of worship.

¹ Pirke Aboth, c. 5. §. 6, 7.

² V. SELDEN. de Dis Syris, Synt. 2. c. 6.

C H A P. XXIII.

Intituled, The true Believers; revealed at MECCA.

In the name of the most merciful GOD.

* NOW are the true believers happy: who humble themselves in their XVIII. prayer, and who eschew *all* vain discourse, and who are doers of alms-deeds; and who keep themselves from carnal knowledge of any women except their wives, or the *captives* which their right hands possess; (for as to them they shall be blameless: but whoever coveteth any woman beyond these, they are transgressors:) and who acquit themselves faithfully of their trust, and justly perform their covenant; and who observe their appointed times of prayer: these shall be the heirs, who shall inherit paradise; they shall continue therein for ever. We formerly created man of a finer sort of clay; after-

afterwards we placed him *in the form of seed* in a sure receptacle^a: afterwards we made the seed coagulated blood; and we formed the coagulated blood into a piece of flesh: then we formed the piece of flesh into bones; and we cloathed those bones with flesh: then we produced the same by another creation^b. Wherefore blessed be God, the most excellent Creator^c! After this shall ye die: and afterwards shall ye be restored to life, on the day of resurrection. And we have created over you seven heavens^d: and we are not negligent of what we have created. And we send down rain from heaven, by measure; and we cause it to remain on the earth: we are also certainly able to deprive you of the same. And we cause gardens of palm-trees, and vineyards, to spring forth for you by means thereof; wherein ye have many fruits, and whereof ye eat. And *we also raise for you a tree springing from mount SINAI^e*; which produceth oil, and a sauce for those who eat. Ye have likewise an instruction in the cattle: we give you to drink of the *milk* which is in their bellies, and ye receive many advantages from them; and of them do ye eat: and on them, and on ships, are ye carried^f. We sent NOAH heretofore unto his people, and he said, O my people, serve God: ye have no God besides him; will ye not therefore fear *the consequence of your worshipping other gods*? And the chiefs of his people, who believed not, said, This is no other than a man, as ye are: he seeketh to raise himself to a superiority over you. If God had pleased *to have sent a messenger unto you*, he would surely have sent angels: we have not heard this of our forefathers. Verily he is no other than a man *disturbed with frenzy*: wherefore wait concerning him for a time. NOAH said, O LORD, do thou protect me; for that they accuse me of falsehood. And we revealed *our orders* unto him, *saying*, Make the ark in our sight; and according to our revelation. And when our decree cometh *to be executed*, and the oven shall boil *and pour forth water*, carry into it of every species of animals one pair; and also thy family, except such of them on whom a previous sentence of *destruction* hath passed^g: and speak not unto me in behalf of those who have been unjust; for they *shall be drowned*. And when thou and they who *shall be* with thee, shall go up into the ark, say, Praise be unto God, who hath delivered us from the ungodly people! And say, O LORD, cause me to come down *from this ark* with a blessed descent; for thou art best able to bring me down *from the same* with safety. Verily

^a *A sure receptacle*;] Viz. The womb.

^b *By another creation*;] i.e. Producing a perfect man, composed of soul and body.

^c See chap. 6. p. 108. not. c.

^d *Seven heavens*;] Literally, seven paths; by which the heavens are meant, because, according to some expositors, they are the *paths* of the angels and of the celestial bodies: tho' the original word also signifies things which are *folded* or *placed like stories* one above another, as the Mohammedans suppose the heavens to be.

^e *A tree springing from mount Sinai*;] viz. The olive. The gardens near this mountain are yet famous for the excellent fruit-trees of almost all sorts which grow there¹.

^f *On them, and on ships are ye carried*;] The beast more particularly meant in this place, is the camel, which is chiefly used for carriage in the east; being called by the *Arabs*, the *landship*, on which they pass those *seas of sand*, the deserts.

^g See chap. 11. p. 178, &c.

¹ *V. Voyages de THEVENOT, liv. 2. ch. 9.*

Verily herein *were* signs of our omnipotence ; and we proved mankind thereby. Afterwards we raised up another generation^a after them ; and we sent unto them an apostle from among them^b, *who said*, Worship God : ye have no God besides him ; will ye not therefore fear *his vengeance*? And the chiefs of his people, who believed not, and who denied the meeting of the life to come, and on whom we had bestowed affluence in this present life, said, This is no other than a man, as ye are ; he eateth of that whereof ye eat, and he drinketh of that whereof ye drink : and if ye obey a man like unto your selves, ye will surely be sufferers. Doth he threaten you that after ye shall be dead, and shall become dust and bones, ye shall be brought forth *alive from your graves*? Away, away with that ye are threatened with! There is *no other life* besides our present life : we die, and we live ; and we shall not be raised again. This is no other than a man, who deviseth a lie concerning God : but we will not believe him. *Their apostle said*, O LORD, defend me ; for that they have accused me of imposture. God answered, After a little while they shall surely repent *their obstinacy*. Wherefore a severe punishment was justly inflicted on them, and we rendered them *like the refuse which is carried down by a stream*. Away therefore with the ungodly people! Afterwards we raised up other generations^c after them. No nation shall be punished before their determined time ; neither shall they be respited *after*. Afterwards we sent our apostles, one after another. So often as their apostle came unto any nation, they charged him with imposture : and we caused them successively to follow one another *to destruction* ; and we made them *only subjects of* traditional stories. Away therefore with the unbelieving nations! Afterwards we sent MOSES, and AARON his brother, with our signs and manifest power, unto PHARAOH and his princes : but they proudly refused *to believe on him* ; for they were a haughty people. And they said, Shall we believe on two men like unto our selves ; whose people are our servants? And they accused them of imposture : wherefore they became of *the number of* those who were destroyed. And we heretofore gave the book of *the law* unto MOSES, that *the children of ISRAEL* might be directed *thereby*. And we appointed the son of MARY, and his mother, for a sign : and we prepared an abode for them in an elevated part of the earth^d, being *a place of quiet and security, and watered with running springs*. O apostles, eat of those things which are good^e ; and work righteousness:

O O 2

ness:

^a Another generation ;] Namely, the tribe of Ad, or of Thamud.

^b An apostle ;] viz. The prophet Hūd, or Sâleb.

^c Other generations ;] As the Sodomites, Midianites, &c.

^d An elevated part of the earth ;] The commentators tell us the place here intended is Jerusalem, or Damascus, or Ramlab, or Palestine, or Egypt¹.

But perhaps the passage means the hill to which the virgin Mary retired to be delivered, according to the Mohammedan tradition².

^e O apostles, eat of those things which are good, &c.] These words are addressed to the apostles in general, to whom it was permitted to eat of all clean and wholesome food ; and were spoken to them severally at the time of their respective mission. Some however, think them directed particularly to the virgin Mary and Jesus, or singly

¹ AL BRIDAWI, JALLALO'DDIN.

² See chap. 19. p. 250.

ness: for I well know that which ye do. This your religion is one religion^a; and I am your LORD: wherefore fear me. But *men* have rent the affair of their religion into various sects: every party rejoiceth in that which they follow. Wherefore leave them in their confusion, until a certain time^b. Do they think that we hasten unto them the wealth and children which we have abundantly bestowed on them, for their good? But they do not understand. Verily they who stand in awe, for fear of their LORD, and who believe in the signs of their LORD, and who attribute not companions unto their LORD; and who give that which they give in alms, their hearts being struck with dread, for that they must return unto their LORD: these hasten unto good, and are foremost to obtain the same. We will not impose any difficulty on a soul, except according to its ability; with us is a book, which speaketh the truth; and they shall not be injured. But their hearts are drowned in negligence, as to this matter; and they have works different from those we have mentioned; which they will continue to do, until, when we chastise such of them as enjoy an affluence of fortune, by a severe punishment^c; behold, they cry aloud for help: but it shall be answered them, Cry not for help to day: for ye shall not be assisted by us. My signs were read unto you, but ye turned back on your heels: proudly elating yourselves because of your possessing the holy temple; discoursing together by night, and talking foolishly. Do they not therefore attentively consider that which is spoken unto them; whether a revelation is come unto them which came not unto their forefathers? Or do they not know their apostle; and therefore reject him? Or do they say, He is a madman? Nay, he hath come unto them with the truth; but the greater part of them detest the truth. If the truth had followed their desires, verily the heavens and the earth, and whoever therein is, had been corrupted^d. But we have brought them their admonition; and they turn aside from their admonition. Dost thou ask of them any maintenance for thy preaching? since the maintenance of thy LORD is better; for he is the most bounteous provider. Thou certainly invitest them to the right way: and they who believe not in the life to come, do surely deviate from that way. If we had had compassion on them, and had taken off

from

singly to the (latter, in which case the plural number must be used out of respect only), proposing the practice of the prophets for their imitation. *Mohammed* probably designed in this passage to condemn the abstinence observed by the *Christian* monks¹.

^a See chap. 21. p. 272.

^b Until a certain time;] i. e. Till they shall be slain, or shall die a natural death.

^c A severe punishment;] By which is intended either the overthrow at *Bedr*, where several of the chief *Korashites* lost their lives; or the fa-

mine with which the *Maccans* were afflicted, at the prayer of the prophet, conceived in these words, O God, set thy foot strongly on *Modar*, (an ancestor of the *Korashites*) and give them years like the years of *Joseph*: whereupon so great a dearth ensued, that they were obliged to feed on dogs, carrion, and burnt bones².

^d If the truth had followed their desires, &c.] That is, If there had been a plurality of gods, as the idolaters contend³: or, if the doctrine taught by *Mohammed* had been agreeable to their inclinations, &c.

¹ *Al Beidawi*.

² *Idem*.

³ See chap. 21. p. 266.

from them the calamity which had befallen them^a; they would surely have more obstinately persisted in their error, wandering in *confusion*. We formerly chastised them with a punishment^b: yet they did not humble themselves before their LORD, neither did they make supplications unto him; until, when we have opened upon them a door, from which a severe punishment^c *hath issued*, behold, they are driven to despair thereat. It is GOD who hath created in you *the senses of hearing and of sight, that ye may perceive our judgments*, and hearts, *that ye may seriously consider them*: yet how few of you give thanks! It is he who hath produced you in the earth; and before him shall ye be assembled. It is he who giveth life, and putteth to death; and to him *is to be attributed* the vicissitude of night and day: do ye not therefore understand? But the *unbelieving MECCANS* say as *their predecessors* said: they say, When we shall be dead, and shall have become dust and bones, shall we really be raised to life? We have already been threatened with this, and our fathers also heretofore: this is nothing but fables of the ancients. Say, Whose is the earth, and whoever therein is; if ye know? They will answer, God's. Say, Will ye not therefore consider? Say, Who is the LORD of the seven heavens, and the LORD of the magnificent throne? They will answer, *They are God's*. Say, Will ye not therefore fear him? Say, In whose hand is the kingdom of all things; who protecteth *whom he pleaseth*, but is himself protected of none; if ye know? They will answer, *In God's*. Say, How therefore are ye bewitched? Yea, we have brought them the truth; and they are certainly liars in *denying the same*. GOD hath not begotten issue; neither is there any other god with him: otherwise every god had surely taken away that which he had created^d; and some of them had exalted themselves above the others^e. Far be that from GOD, which they affirm of him! He knoweth that which is concealed, and that which is made public: wherefore far be it from him to *have those sharers in his honour*, which they attribute to him! Say, O LORD, If thou wilt surely cause me to see *the vengeance* with which they have been threatened; O LORD, set me not among the ungodly people: for we are surely able to make thee to see that with which we have threatened them. Turn aside evil with that which is better^f: we well know *the calumnies* which they utter against thee. And say,

^a *The calamity which had befallen them*;] viz. The famine. It is said that the Meccans being reduced to eat *ilbiz*, which is a sort of miserable food made of blood and camels hair, used by the *Arabs* in time of scarcity, *Abu Sofián* came to *Mohammed*, and said, Tell me, I adjure thee by GOD and the relation that is between us, dost thou think thou art sent as a mercy unto all creatures; since thou hast slain the fathers with the sword, and the children with hunger^a?

^b *We formerly chastised them with a punishment*;] Namely, the slaughter at *Bedr*.

^c *A severe punishment*;] viz. Famine; which is more terrible than the calamities of war².

According to these explications, the passage must have been revealed at *Medina*; unless it be taken in a prophetic sense.

^d *Every god had taken away that which he had created*;] And set up a distinct creation and kingdom of his own.

^e See chap. 17. p. 231.

^f *Turn aside evil with that which is better*;] That is, By forgiving injuries, and returning of good for them: which rule is to be qualified, however, with this proviso; that the true religion receive no prejudice by such mildness and clemency³.

² *Al BEIDAWL*

² *Idem.*

³ *Idem.*

say, O LORD, I fly unto thee for refuge, against the suggestions of the devils: and I have recourse unto thee, O LORD, to drive them away, that they be not present with me^a. *The gainsaying of the unbelievers ceaseth not until, when death overtaketh any of them, he saith, O LORD, suffer me to return to life, that I may do that which is right; in professing the true faith which I have neglected^b. By no means. Verily these are the words which he shall speak: but behind them there shall be a bar^c, until the day of resurrection.* When therefore the trumpet shall be sounded, there shall be no relation between them *which shall be regarded on that day; neither shall they ask assistance of each other.* They whose balances shall be heavy *with good works*, shall be happy: but they whose balances shall be light, are those who shall lose their souls, and shall remain in hell for ever^d. The fire shall scorch their faces, and they shall writhe their mouths therein *for anguish: and it shall be said unto them, Were not my signs rehearsed unto you; and did ye not charge them with falsehood? They shall answer, O LORD, our unhappiness prevailed over us, and we were people who went astray.* O LORD, take us forth from this fire: if we return to our former wickedness, we shall surely be unjust. God will say unto them, Be ye driven away with ignominy thereinto: and speak not unto me to deliver you. Verily there were a party of my servants, who said, O LORD, we believe: wherefore forgive us, and be merciful unto us; for thou art the best of those who shew mercy. But ye received them with scoffs, so that they suffered you to forget my admonition^e, and ye laughed them to scorn. I have this day rewarded them, for that they suffered the injuries ye offered them with patience: verily they enjoy great felicity. God will say, What number of years have ye con-

^a *That they be not present with me;*] To besiege me: or, as it may also be translated, *That they hurt me not.*

^b *In professing the true faith which I have neglected;*] Or, as the words may also import, *In the world which I have left;* that is, during the further term of life which shall be granted me, and from which I have been cut off¹.

^c *Behind them there shall be a bar;*] The original word *barzakh*, here translated *bar*, primarily signifies any partition, or interstice, which divides one thing from another; but is used by the Arabs not always in the same, and sometimes in an obscure sense. They seem generally to express by it what the Greeks did by the word *Hades*; one while using it for the place of the dead, another while for the time of their continuance in that state, and another while for the state it self. It is defined by their critics to be the interval or space between this world and the next, or between death and the resurrection; every per-

son who dies, being said to enter into *al barzakh*; or, as the Greek expresses it, *κατὰ ἄνυσιν* *ἐν τῷ ᾧδῳ*². One lexicographer³ tells us that in the Koran it denotes the grave: but the commentators on this passage expound it a bar, or invincible obstacle, cutting off all possibility of return into the world, after death. See chap. 25. where the word again occurs.

Some interpreters understand the words we have rendered *behind them*, to mean *before them*, (it being one of those words, of which there are several in the Arabic tongue, that have direct contrary significations) considering *al Barzakh* as a future space, and lying *before*, and not *behind* them.

^d See the Prelim. Disc. §. IV. p. 89.

^e *They suffered you to forget my admonition;*] Being unable to prevail on you by their remonstrances, because of the contempt wherein ye held them.

¹ *Idem.*

² V. POCK. *not. in Part. Mosi*, p. 248, &c. and the Prelim. Disc. §. IV. p. 77.

³ BEN MARIUF, *apud Gol. Lex. Arab.* col. 254.

continued on earth? They will answer, We have continued *there* a day, or part of a day^a: but ask those who keep account^b. God will say, Ye have tarried but a little, if ye knew it. Did ye think that we had created you in sport, and that ye should not be brought again before us? Wherefore let God be exalted, the King, the Truth! There is no God besides him, the LORD of the honourable throne. Whoever together with *the true* God shall invoke another god, concerning whom he hath no demonstrative proof, shall surely be brought to an account for the same before his LORD. Verily the infidels shall not prosper. Say, O LORD, pardon, and shew mercy; for thou art the best of those who shew mercy.

^a *A day or part of a day*;] The time will seem thus short to them in comparison to the eternal duration of their torments, or because the time of their living in the world was the time of their joy and pleasure; it being usual for the *Arabs* to describe what they like as of short, and what they

dislike, as of long continuance.

^b *Ask those who keep account*;] That is, the angels, who keep account of the length of mens lives and of their works, or any other who may have leisure to compute; and not us, whose torments distract our thoughts and attention.

C H A P. XXIV.

Intituled, Light^a; revealed at MEDINA.

In the name of the most merciful GOD.

THIS SURA have we sent down *from heaven*; and have ratified the same: and we have revealed therein evident signs, that ye may be warned. The whore, and the whoremonger, shall ye scourge with an hundred stripes^b. And let not compassion towards them prevent you from *executing* the judgment of GOD^c; if ye believe in GOD and the last day: and let some of the true believers be witnesses of their punishment^d. The whoremonger shall not marry *any other* than a harlot, or an idolatress. And a harlot shall no *man* take in marriage, except a whoremonger, or an idolater.

^a This title is taken from an allegorical comparison made between light and GOD, or faith in him, about the middle of the chapter.

^b *The whore and the whoremonger shall ye scourge with an hundred stripes, &c.*] This law is not to be understood to relate to married people, who are of free condition; because adultery in such, according to the *Sonna*, is to be punished by stoning¹.

^c *Let not compassion prevent you, &c.*] i. e. Be not moved by pity, either to forgive the offenders, or to mitigate their punishment. *Moham-*

med was for so strict and impartial an execution of the laws, that he is reported to have said, *If Fâtema the daughter of Mohammed steal, let her hand be struck off*².

^d *Let some of the true believers be witnesses of their punishment.*] That is, Let the punishment be inflicted in public, and not in private; because the ignominy of it is more intolerable than the smart, and more likely to work a reformation on the offender. Some say there ought to be three persons present at the least; but others think two, or even one, to be sufficient³.

¹ See chap. 4. p. 62, and 64.

² *AL BEIDAWI.*

³ *Idem.*

later. And this kind of marriage is forbidden the true believers¹. But as to those who accuse women of reputation of *whoredom*², and produce not four witnesses of the fact³, scourge them with fourscore stripes, and receive not their testimony for ever; for such are infamous prevaricators: excepting those who shall afterwards repent, and amend; for unto such will God be gracious and merciful. They who shall accuse their wives of adultery, and shall have no witnesses thereof besides themselves; the testimony which shall be required of one of them shall be, that he swear four times by God that he speaketh the truth: and the fifth time that he imprecate the curse of God on him, if he be a liar. And it shall avert the punishment from the wife, if she swear four times by God that he is a liar; and if the fifth time she imprecate the wrath of God on her, if he speaketh the truth⁴. If it were not for the indulgence of God towards you, and his mercy, and that God is easy to be reconciled, and wise; he would immediately discover your crimes. As to the party among you who have published the falsehood concerning *AYESHA*⁵, think it not to be an evil unto you: on the contrary, it is

¹ And this kind of marriage is forbidden the true believers.] The preceding passage was revealed on account of the meaner and more indigent *Mobâjerins*, or refugees, who sought to marry the whores of the infidels, taken captives in war, for the sake of the gain which they made by prostituting themselves. Some think the prohibition was special, and regarded only the *Mobâjerins* before mentioned; and others are of opinion it was general; but it is agreed to have been abrogated by the words which follow in this chapter, *Marry the single women among you*; harlots being comprized under the appellation of *single women*¹.

It is supposed by some that not marriage, but unlawful commerce with such women is here forbidden.

² Women of reputation;] The Arabic word, *mubshînât*, properly signifies women of unblameable conduct; but to bring the chastisement after-mentioned on the calumniator, it is also requisite that they be free women, of ripe age, having their understandings perfect, and of the Mohammedan religion. Tho' the word be of the feminine gender, yet men are also supposed to be comprized in this law.

Abu Hanîfa was of opinion that the slanderer ought to be scourged in public, as well as the fornicator; but the generality are against him².

³ See chap. 4. p. 62.

⁴ In case both swear, the man's oath discharges him from the imputation and penalty of slander, and the woman's oath frees her from the imputation and penalty of adultery: but tho' the

woman do swear to her innocence, yet the marriage is actually void, or ought to be declared void by the judge; because it is not fit they should continue together after they have come to these extremities³.

⁵ As to the party among you who have published the falsehood concerning *Ayesha*, &c.] For the understanding of this passage, it is necessary to relate the following story.

Mohammed having undertaken an expedition against the tribe of *Mosalek*, in the sixth year of the *Hejra*, took his wife *Ayesha* with him, to accompany him. In their return, when they were not far from *Medina*, the army removing by night, *Ayesha*, on the road, alighted from her camel, and stepped aside on a private occasion: but, on her return, perceiving she had dropped her necklace, which was of onyxes of *Dhafâr*, she went back to look for it; and in the mean time her attendants, taking it for granted that she was got into her pavillion (or little tent surrounded with curtains, wherein women are carried in the east) set it again on the camel, and led it away. When she came back to the road, and saw her camel was gone, she sat down there, expecting that when she was missed some would be sent back to fetch her; and in a little time she fell asleep. Early in the morning, *Safwân Ebn al Moattel*, who had staid behind to rest himself, coming by, and perceiving some body asleep, went to see who it was, and knew her to be *Ayesha*; upon which he waked her, by twice pronouncing with a low voice these words, *We are God's, and unto him must we return*. Then

¹ Idem, JALALU'DDIN.

² Idem. ³ Idem.

is better for you^a. Every man of them *shall be punished* according to the injustice of which he hath been guilty^b; and he among them who hath undertaken to aggravate the same^c, shall suffer a grievous punishment. Did not the faithful men, and the faithful women, when ye heard this, judge in their own minds for the best; and say, This is a manifest falshood? Have they produced four witnesses thereof? wherefore since they have not produced the witnesses, they are surely liars in the sight of God. *Had it not been for the indulgence of God towards you, and his mercy, in this world and in that which is to come, verily a grievous punishment had been inflicted on you, for the calumny which ye have spread: when ye published that with your tongues, and spoke that with your mouths, of which ye had no knowledge; and esteemed it to be light, whereas it was a matter of importance in the sight of God.* When ye heard it, did ye say, It belongeth not unto us, that we should talk of this *matter*: God forbid! this is a grievous calumny? God warneth you, that ye return not to the like *crime* for ever; if ye be true believers. And God declareth unto you *his signs*; for God *is knowing and wise*. Verily they who love that scandal be published of those who believe, shall receive a severe punishment *both* in this world, and in the next. God knoweth, but ye know not. *Had it not been for the indulgence of God towards you, and his mercy, and that God is gracious and merciful, ye had felt his vengeance.* O true believers, follow not the steps of the devil: for whosoever shall follow the steps of the devil, he will command him filthy crimes, and that which is unlawful. If *it were not for the indulgence of God, and his mercy towards you, there had not been so much as one of you cleansed*

P p

from

Ayesha immediately covered herself with her veil; and *Safwân* set her on his own camel, and led her after the army, which they overtook by noon, as they were resting.

This accident had like to have ruined *Ayesha*, whose reputation was publicly called in question, as if she had been guilty of adultery with *Safwân*: and *Mohammed* himself knew not what to think, when he reflected on the circumstances of the affair, which were improved by some malicious people very much to *Ayesha's* dishonour; and notwithstanding his wife's protestations of her innocence, he could not get rid of his perplexity, nor stop the mouths of the censorious, till about a month after, when this passage was revealed, declaring the accusation to be unjust¹.

^a *Think it not to be an evil unto you; on the contrary, it is better for you.*] The words are directed to the prophet, and to *Abu Bacr*, *Ayesha*, and *Safwân*, the persons concerned in this false report; since, besides the amends they might

expect in the next world, God had done them the honour to clear their reputations by revealing eighteen verses expressly for that purpose².

^b *Every man of them shall be punished, according to the injustice of which he hath been guilty.*] The persons concerned in spreading the scandal, were *Abd'allah Ebn Obba*, (who first raised it, and inflamed the matter to the utmost, out of hatred to *Mohammed*) *Zeid Ebn Resâa*, *Hassân Ebn Thabet*, *Meslab Ebn Otbâtha*, a great grandson of *Abd'almotalleb's*, and *Hamna Bint Jabsb*: and every one of them received fourscore stripes, pursuant to the law ordained in this chapter, except only *Abd'allah*, who was exempted, being a man of great consideration³.

It is said that, as a farther punishment, *Hassân* and *Meslab* became blind, and that the former of them also lost the use of both his hands⁴.

^c *He who hath undertaken to aggravate the same;*] viz. *Abd'allah Ebn Obba*, who had not the grace to become a true believer, but died an infidel⁵.

¹ *Al Bokhari in Sonna, Al Beidawi, Jallalo'ddin, &c. V. Abu'lf. vit. Mob. p. 82, &c. & Gagnier, Vie de Mahomet, lib. 4. c. 7.* ² *Al Beidawi.* ³ *Abulfeda, vit. Mob. p. 83.* ⁴ *Al Beidawi.* ⁵ See chap. 9. p. 159, 160.

from his guilt for ever : but God cleanseth whom he pleaseth ; for God both heareth and knoweth. Let not those among you who possess abundance of wealth, and have ability, swear that they will not give unto their kindred, and the poor, and those who have fled their country for the sake of God's true religion : but let them forgive, and act with benevolence towards them. Do ye not desire that God should pardon you^a ? And God is gracious and merciful. Moreover they who falsely accuse modest women, who behave in a negligent manner^b, and are true believers, shall be cursed in this world, and in the world to come ; and they shall suffer a severe punishment^c. One day their own tongues shall bear witness against them, and their hands, and their feet, concerning that which they have done. On that day shall God render unto them their just due ; and they shall know that God is the evident truth. The wicked women should be joined to the wicked men, and the wicked men to the wicked women ; but the good women should be married to the good men, and the good men to the good women. These shall be cleared from the calumnies which slanderers speak of them^d : they shall obtain pardon, and an honourable provision. O true believers, enter not any houses, besides your own houses, until ye have asked leave, and have saluted the family thereof^e : this is better for you ; peradventure ye will be admonished. And if ye shall find no person in the houses, yet do not enter them, until leave be granted you : and if it be said unto you, Return back ; do ye return back. This will be more decent for you^f ; and God knoweth that which ye do. It shall be

^a Let not those among you who have ability, swear that they will not give unto their kindred, &c.] This passage was revealed on account of Abu Beer ; who swore that he would not for the future bestow any thing on Meftab, tho' he was his mother's sister's son, and a poor Mobâjer or refugee, because he had joined in scandalizing his daughter Ayesha. But on Mohammed's reading this verse to him, he continued Meftab's pension¹.

^b Who behave in a negligent manner ;] i. e. Who may be less careful in their conduct, and more free in their behaviour, as being conscious of no ill.

^c Tho' the words be general, yet they principally regard those who should calumniate the prophet's wives. According to a saying of Ebn Abbas, if the threats contained in the whole Korân be examined, there are none so severe as those occasioned by the false accusation of Ayesha ; wherefore he thought even repentance would stand her slanderers in no stead².

^d These shall be cleared, &c.] Al Beidawi observes, on this passage, that God cleared four

persons, by four extraordinary testimonies : for he cleared Joseph by the testimony of a child in his mistress's family³ ; Moses, by means of the stone which fled away with his garments⁴ ; Mary, by the testimony of her infant⁵ ; and Ayesha, by these verses of the Korân.

^e Enter not any houses besides your own, till ye have asked leave, &c.] To enter suddenly or abruptly into any man's house or apartment, is reckoned a great incivility in the east ; because a person may possibly be surprized in an indecent action or posture, or may have something discovered which he would conceal. It is said, that a man came to Mohammed, and wanted to know whether he must ask leave to go in to his sister ; which being answered in the affirmative, he told the prophet that his sister had no body else to attend upon her, and it would be troublesome to ask leave every time he went in to her : What, replied Mohammed, wouldst thou see her naked⁶ ?

^f This will be more decent ;] Than to be importunate for admission, or to wait at the door.

¹ Al BEIDAWI, JALLALO'DDIN. ² Al BEIDAWI. chap. 2. p. 8. and chap. 33. ³ See chap. 19. p. 251.

⁴ See ⁵ See chap. 12. p. 190. ⁶ Al BEIDAWI.

be no crime in you, that ye enter uninhabited houses^a, wherein ye may meet with a convenience. God knoweth that which ye discover, and that which ye conceal. Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions: this will be more pure for them; for God is well acquainted with that which they do. And speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments^b, except what *necessarily* appeareth thereof^c: and let them throw their veils over their bosoms^d, and not shew their ornaments, unless to their husbands^e, or their fathers, or their husbands fathers, or their sons, or their husbands sons, or their brothers, or their brothers sons, or their sisters sons^f, or their women^g, or the *captives* which their right-hands shall possess^h, or unto such men as attend *them*, and have no need of *women*ⁱ, or unto children, who distinguish not the nakedness of women. And let them not make a noise with their feet, that their ornaments which they hide may *thereby* be discovered.

P p 2

^a *Uninhabited houses*;] i. e. Which are not the private habitation of a family; such as public inns, shops, sheds, &c.

^b *And discover not their ornaments*;] As their cloaths, jewels, and the furniture of their toilet; much less such parts of their bodies as ought not to be seen.

^c *Except what necessarily appeareth*;] Some think their outward garments are here meant; and others their hands and faces: it is generally held, however, that a free woman ought not to discover even those parts, unless to the persons after excepted, or on some unavoidable occasion, as their giving evidence in public, taking advice or medicines in case of sickness, &c.

^d *Let them throw their veils over their bosoms*;] Taking care to cover their heads, necks, and breasts.

^e *Unless to their husbands*;] For whose sake it is that they adorn themselves, and who alone have the privilege to see their whole body.

^f *Or their fathers, &c.*] These near relations are also excepted, because they cannot avoid seeing them frequently, and there is no great danger to be apprehended from them. They are allowed, therefore, to see what cannot well be concealed in so familiar an intercourse¹, but no other part of their body, particularly whatever is between the navel and the knees².

Uncles not being here particularly mentioned, it is a doubt whether they may be admitted to see their nieces. Some think they are included under the appellation of *brothers*: but others

are of opinion that they are not comprized in this exception; and give this reason for it, *viz.* lest they should describe the persons of their nieces to their sons³.

^g *Or their women*;] That is, such as are of the *Mohammedan* religion; it being reckoned by some unlawful, or, at least, indecent, for a woman, who is a true believer, to uncover her self before one who is an infidel, because she will hardly refrain describing her to the men: but others suppose all women in general are here excepted; for, in this particular, doctors differ⁴.

^h *Or the captives, &c.*] Slaves of either sex are included in this exception, and, as some think, domestic servants who are not slaves; as those of a different nation. It is related, that *Mohammed* once made a present of a man-slave to his daughter *Fatema*; and when he brought him to her, she had on a garment which was so scanty that she was obliged to leave either her head or her feet uncovered: and that the prophet, seeing her in great confusion on that account, told her, she need be under no concern, for that there was none present besides her father and her slave⁵.

ⁱ *And have no need of women*;] Or have no desire to enjoy them; such as decrepit old men, and deformed or silly persons, who follow people as hangers-on, for their spare victuals, being too despicable to raise either a woman's passion, or a man's jealousy. Whether eunuchs are comprehended under this general designation, is a question among the learned⁶.

¹ *Idem.*² JALLALO'DDIN.³ *Al* BEIDAWI.⁴ *Idem*, JALLALO'DDIN.⁵ *Idem.*⁶ *Idem*, JALLALO'DDIN, YAHYA.

ed^a. And be ye all turned unto God, O true believers, that ye may be happy. Marry those who are single^b among you, and such as are honest of your men-servants, and your maid-servants: if they be poor, God will enrich them of his abundance; for God is bounteous and wife. And let those who find not a match, keep themselves from fornication, until God shall enrich them of his abundance. And unto such of your slaves^c as desire a written instrument *allowing them to redeem themselves on paying a certain sum*^d, write one, if ye know good in them^e; and give them of the riches of God, which he hath given you^f. And compel not your maid-servants to prostitute themselves, if they be willing to live chastly; that ye may seek the casual *advantage* of this present life^g: but whoever shall compel them *thereto*, verily God *will be* gracious and merciful unto such women after their compulsion. And now have we revealed unto you evident signs, and a *history* like unto some of the *histories* of those who have gone before you^h, and an admonition unto the pious. God is the light of heaven and earth: the similitude of his light is as a nich in a wall, wherein a lamp is placed, and the lamp inclosed in a case of glass; the glass appears as it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the east, nor of the westⁱ: it wanteth little but that the oil thereof would give light, although no fire touched it. *This is light added* unto light^k: God will direct unto his light whom he pleaseth. God pro-

^a *Let them not make a noise with their feet, &c.*] By shaking the rings, which the women in the east wear about their ancles, and are usually of gold or silver¹. The pride which the Jewish ladies of old took in making a tinkling with these ornaments of their feet, is (among other things of that nature) severely reproved by the prophet *Isaiah*².

^b *Those who are single;*] i. e. Those who are unmarried of either sex; whether they have been married before or not.

^c *Your slaves;*] Of either sex.

^d *A written instrument, &c.*] Whereby the master obliges himself to set his slave at liberty, on receiving a certain sum of money, which the slave undertakes to pay.

^e *If ye know good in them,*] That is, If ye have found them faithful, and have reason to believe they will perform their engagement.

^f *Give them of the riches which God hath given you;*] Either by bestowing something on them of your own substance, or by abating them a part of their ransom. Some suppose these words are directed, not to the masters only, but to all Moslems in general; recommending it to them to assist those who have obtained their freedom, and paid their ransom, either out of their own stock, or by admitting them

to have a share in the public alms³.

^g *Compel not your maid-servants to prostitute themselves, &c.*] It seems *Abda'llah Ebn Obba* had six women slaves, on whom he laid a certain tax, which he obliged them to earn by the prostitution of their bodies: and one of them made her complaint to *Mohammed*, which occasioned the revelation of this passage⁴.

^h *A history like unto some of the histories of those who have gone before you;*] i. e. The story of the false accusation of *Aysha*, which resembles those of *Joseph* and the virgin *Mary*⁵.

ⁱ *Neither of the east nor of the west;*] But of a more excellent kind. Some think the meaning to be that the tree grows neither in the eastern nor the western parts, but in the midst of the world, namely in *Syria*, where the best olives grow⁶.

^k *This is light added unto light;*] Or a light whose brightness is doubly increased by the circumstances abovementioned.

The commentators explain this allegory, and every particular of it, with great subtilty; interpreting the *light* here described, to be the light revealed in the *Koran*, or God's *enlightening grace* in the heart of man; and in divers other manners.

¹ *Idem.*

² *Isaiah* iii. 16 and 18.

³ *Al BEIDAWI.*

⁴ *Idem, JALLALO'DDIN.*

⁵ *Idem.*

⁶ *Idem.*

propoundeth parables unto men; for God knoweth all things. In the houses which God hath permitted to be raised^a, and that his name be commemorated therein: men celebrate his praise in the same morning and evening, whom neither merchandizing, nor selling diverteth from the remembrance of God, and the observance of prayer, and the giving of alms; fearing the day whereon *men's* hearts and eyes shall be troubled; that God may recompense them according to the utmost merit of what they shall have wrought, and may add unto them of his abundance *a more excellent reward*; for God bestoweth on whom he pleaseth without measure. But *as to* the unbelievers, their works are like the vapour in a plain^b, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it *to be* nothing; but he findeth God with him^c, and he will fully pay him his account; and God is swift in taking an account: or, as the darkness in a deep sea, covered by waves *riding* on waves, above which are clouds, being *additions* of darkness one over the other; when *one* stretcheth forth his hand, he is far from seeing it. And unto whomsoever God shall not grant *his* light, he shall enjoy no light at all. Dost thou not perceive that all *creatures* both in heaven and earth praise God; and the birds *also*, extending their wings? Every one knoweth his prayer, and his praise: and God knoweth that which they do. Unto God *belongeth* the kingdom of heaven and earth; and unto God *shall be* the return *at the last day*. Dost thou not see that God gently driveth forward the clouds, and gathereth them together, and then layeth them on heaps? Thou also seest the rain, which falleth from the midst thereof; and God sendeth down from heaven *as it were* mountains, wherein there is hail; he striketh therewith whom he pleaseth, and turneth the same away from whom he pleaseth: the brightness of his lighting wanteth but little of taking away the sight. God shifteth the night, and the day: verily herein is an instruction unto those who have sight. And God hath created every animal of water^d; one of them goeth on his belly,

^a *In the houses, &c.*] The connection of these words is not very obvious. Some suppose they ought to be joined with the preceding words, *Like a niche*, or *It is lighted* in the houses, &c. and that the comparison is more strong and just, by being made to the lamps in *Mosques*, which are larger than those in private houses. Some think they are rather to be connected with the following words, *Men praise, &c.* And others are of opinion they are an imperfect beginning of a sentence, and that the words, *Praise ye God*, or the like, are to be understood. However the *houses* here intended are those set apart for divine worship; or particularly the three principal temples of *Mecca*, *Medina*, and *Jerusalem*¹.

^b *The vapour in a plain*;] The Arabic word *Serâb* signifies that false appearance which, in

the eastern countries, is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun-beams. It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward, (for it always appears at the same distance,) or quite vanishing².

^c *He findeth God with him*;] That is, He will not escape the notice or vengeance of God.

^d *Of water*;] This assertion, which has already occurred in another place³, being not true in strictness, the commentators suppose that by *water* is meant *seed*; or else that *water* is mentioned only as the chief cause of the growth of animals, and a considerable and necessary constituent part of their bodies.

¹ *Al BEIDAWI.*

² *V. Q. CURT. de rebus Alex. lib. 7. & GOL. in Alfrag. p. 111. & in Adag. Arab. ad calcem Gram. Erp. p. 93.*

³ *Chap. 21. p. 267.*

belly, and another of them walketh upon two feet, and another of them walketh upon four feet: God createth that which he pleaseth; for God is almighty. Now have we sent down evident signs: and God directeth whom he pleaseth into the right way. The *hypocrites* say, We believe in God, and on *his* apostle; and we obey *them*: yet a part of them turneth back, after this; but these are not *really* believers. And when they are summoned before God and his apostle, that he may judge between them; behold, a part of them retire: but if the right had been on their side, they would have come and submitted themselves unto him. Is there an infirmity in their hearts? Do they doubt? Or do they fear lest God and his apostle act unjustly towards them? But themselves are the unjust doers^a. The saying of the true believers, when they are summoned before God and his apostle, that he may judge between them, is no other than that they say, We have heard, and do obey: and these are they who shall prosper. Whoever shall obey God and his apostle, and shall fear God, and shall be devout towards him; these shall enjoy great felicity. They swear by God, with a most solemn oath, that if thou commandest them, they will go forth from *their houses and possessions*. Say, Swear not to a *falsehood*: obedience is more requisite: and God is well acquainted with that which ye do. Say, Obey God, and obey the apostle: but if ye turn back, verily it is expected of him that he perform his duty, and of you that ye perform your duty; and if ye obey him, ye shall be directed: but the duty of our apostle is only public preaching. God promiseth unto such of you as believe, and do good works, that he will cause them to succeed *the unbelievers* in the earth, as he caused those who were before you to succeed *the infidels of their time*^b; and that he will establish for them their religion which pleaseth them, and will change their fear into security. They shall worship me; and shall not associate any *other* with me. But whoever shall disbelieve after this; they will be the wicked doers. Observe prayer, and give alms, and obey the apostle; that ye may obtain mercy. Think not that the unbelievers shall frustrate *the designs of* God on earth: and their abode *hereafter* shall be *hell fire*; a miserable journey *shall it be thither!* O true believers, let your slaves and those among you who shall not have attained the age of puberty, ask leave of you, *before they come into your presence*, three times in the day^c; namely, before the morning prayer,

^a *The hypocrites say, We believe in God and his apostle, &c.*] This passage was occasioned by *Basbir* the hypocrite, who having a controversy with a Jew, appealed to *Caab Ebn al Alb-ras*, whereas the Jew appealed to *Mohammed*¹; or, as others tell us, by *Mogheira Ebn Wayel*, who refused to submit a dispute he had with *Ali* to the prophet's decision².

^b *As he caused those who were before you, to succeed the infidels of their time;*] i. e. As he

caused the *Israelites* to dispossess the *Canaanites*, &c.

^c *Let your slaves and those who shall not have attained the age of puberty, ask leave before they come into your presence, &c.*] Because there are certain times when it is not convenient, even for a domestic, or a child, to come in to one without notice. It is said this passage was revealed on account of *Asma Bint Morbed*, whose servant entred suddenly upon her, at an im-

¹ See chap. 4. p. 69.

² *Al BEIDAWI.*

prayer^a, and when ye lay aside your garments at noon^b, and after the evening prayer^c. *These are the three times for you to be private*: it shall be no crime in you, or in them, *if they go into you without asking permission* after these times, while ye are in frequent attendance, the one of you on the other. Thus God declareth his signs unto you; for God is knowing and wise. And when your children attain the age of puberty, let them ask leave to come into your presence at all times, in the same manner as those who have attained that age before them, ask leave. Thus God declareth his signs unto you; and God is knowing and wise. As to such women as are past child-bearing, who hope not to marry again, because of their advanced age; it shall be no crime in them, if they lay aside their outer garments, not shewing their ornaments^d; but if they abstain from this, it will be better for them. God both heareth and knoweth. It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in your selves, that ye eat in your houses^e, or in the houses of your fathers, or the houses of your mothers, or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father's side, or the houses of your aunts on the father's side, or the houses of your uncles on the mother's side, or the houses of your aunts on the mother's side, or in those houses the keys whereof ye have in your possession, or in the house of your friend. It shall not be any crime in you whether ye eat together, or separately^f. And when ye enter any houses, salute one another^g on the part of God, with a blessed and a welcome salutation.

improper time; but others say, it was occasioned by *Modraj Ebn Amru*, then a boy, who being sent by *Mubammed* to call *Omar* to him, went directly into the room where he was, without giving notice, and found him taking his noon's nap, and in no very decent posture; at which *Omar* was so ruffled, that he wished God would forbid even their fathers, and children, to come in to them abruptly, at such times¹.

^a Before the morning prayer;] Which is the time of peoples rising from their beds, and dressing themselves for the day.

^b When ye lay aside your garments at noon:] That is, when ye take off your upper garments to sleep at noon; which is a common custom in the east, and all warm countries.

^c And after evening prayer:] When ye undress your selves to prepare for bed. *Al Beidawi* adds a fourth season, when permission to enter must be asked, viz. at night: but this follows of course.

^d See before, p. 291.

^e That ye eat in your houses:] i. e. Where your wives or families are; or in the houses of your sons, which may be looked on as your own.

This passage was designed to remove some scruples or superstitions of the *Arabs* in *Mohammed's* time; some of whom thought their eating with maimed or sick people defiled them; others imagined they ought not to eat in the house of another, tho' ever so nearly related to them, or tho' they were intrusted with the key and care of the house in the master's absence, and might therefore conclude it would be no offence; and others declined eating with their friends tho' invited, lest they should be burthened². The whole passage seems to be no more than a declaration that the things scrupled were perfectly innocent; however the commentators say it is now abrogated, and that it related only to the old *Arabs*, in the infancy of *Mohammedism*.

^f It shall be no crime, whether ye eat together or separate:] As the tribe of *Leith* thought it unlawful for a man to eat alone; and some of the *Ansars*, if they had a guest with them, never eat but in his company; so there were others who refused to eat with any, out of a superstitious caution lest they should be defiled, or out of a hogghish greediness³.

^g Salute one another:] Literally your *sheds*; that is, according to *al Beidawi*, the people of the

¹ Idem.

² Idem, JALLALO'DDIN.

³ Idem.

lutation. Thus God declareth his signs unto you, that ye may understand. Verily they only *are* true believers, who believe in God and his apostle, and when they are assembled with him on any affair^a, depart not, until they have obtained leave of him. Verily they who ask leave of thee, are those who believe in God and his apostle. When therefore they ask leave of thee to *depart*, on account of any business of their own, grant leave unto such of them as thou shalt think fit, and ask pardon for them of God^b; for God is gracious and merciful. Let not the calling of the apostle be esteemed among you, as your calling the one to the other^c. God knoweth such of you as privately withdraw themselves *from the assembly*, taking shelter behind one another. But let those who with-stand his command, take heed; lest some calamity befall them *in this world*, or a grievous punishment be inflicted on them *in the life to come*. *Doth* not whatever is in heaven and on earth *belong* unto God? He well knoweth what ye are about: and on a certain day they shall be assembled before him; and he shall declare unto them that which they have done; for God knoweth all things.

the house, to whom ye are united by the ties of blood, and by the common bond of religion. And if there be no body in the house, says *Jallalo'ddin*, salute your selves, and say, *Peace be on us, and on the righteous servants of God*: for the angels will return your salutation.

^a *On any affair* ;] *As*, at public prayers, or a solemn feast, or at council, or on a military expedition.

^b *Ask pardon for them of God* ;] Because such departure, tho' with leave, and on a reasonable excuse, is a kind of failure in the exact performance of their duty; seeing they prefer their temporal affairs to the advancement of the true religion¹.

^c *Let not the calling of the apostle of God be esteemed among you as your calling the one to*

the other.] These words are variously interpreted: for their meaning may be, either, Make not light of the apostle's summons, as ye would of another person's of equal condition with your selves, by not obeying it, or by departing out of, or coming into his presence without leave first obtained; or, Think not that when the apostle calls upon God in prayer, it is with him, as with you, when ye prefer a petition to a superior, who sometimes grants, but as often denies your suit; or, Call not to the apostle, as ye do to one another, that is, by name, or familiarly and with a loud voice; but make use of some honourable compellation, as, *O apostle of God*, or, *O prophet of God*, and speak in an humble modest manner².

¹ *Al BEIDAWI.*

² *Idem, JALLALO'DDIN, &c.*

C H A P. XXV.

Intituled, AL FORKAN; revealed at MECCA.

In the name of the most merciful God.

BLESSED be he who hath revealed the FORKAN^a unto his servant, that he may be a preacher unto all creatures: unto whom *belongeth* the kingdom of heaven and of earth: who hath begotten no issue; and hath no partner in *his* kingdom: *who* hath created all things; and disposed

^a *The Forkan*] Which is one of the names of the *Koran*. See the Prelim. Disc. §. III. p. 57.

sed the same according to his determinate will. Yet have they taken *other* gods besides him; which have created nothing, but are themselves created^a: and are able neither to avert evil from, nor to procure good unto themselves; and have not the power of death, or of life, or of raising *the dead*. And the unbelievers say, This *KORAN* is no other than a forgery which he hath contrived; and other people have assisted him therein^b: but they utter an unjust thing, and a falshood. They also say, *These are* fables of the ancients, which he hath caused to be written down; and they are dictated unto him morning and evening. Say, He hath revealed it, who knoweth the secrets in heaven and earth: verily he is gracious and merciful. And they say, What *kind* of apostle is this? He eateth food, and walketh in the streets^c; *as we do*: unless an angel be sent down unto him, and become a fellow preacher with him; or *unless* a treasure be cast down unto him; or he have a garden, *of the fruit* whereof he may eat; *we will not believe*. The ungodly also say, Ye follow no other than a man who is distracted. Behold, what they liken thee unto. But they are deceived; neither can they find a just occasion to reproach thee. Blessed be he, who, if he pleaseth, will make for thee a better provision than this *which they speak of*; namely, gardens through which rivers flow: and he will provide thee palaces: But they reject the belief of the hour of judgment, as a falshood: and we have prepared for him, who shall reject the belief of *that* hour, burning fire; when it shall see them from a distant place, they shall hear it furiously raging, and roaring. And when they shall be cast bound together into a strait place thereof, they shall there call for death: *but it shall be answered them*, Call not this day for one death, but call for many deaths. Say, Is this better, or a garden of eternal duration, which is promised unto the pious? It shall be given unto them for a reward, and a retreat: therein shall they have whatever they please; continuing *in the same* for ever. *This* is a promise to be demanded at the hands of thy LORD. On a certain day he shall assemble them, and whatever they worship, besides God; and shall say *unto the worshipped*. Did ye seduce these my servants; or did they wander of *themselves* from the right way? They shall answer, God forbid! It was not fitting for us, that we should take any protectors besides thee: but thou didst permit them and their fathers to enjoy abundance; so that they forgot *thy* admonition, and became lost people. *And God shall say unto their worshippers*, Now have these convinced you of falshood, in

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that

^a But are *themselves* created:] Being either the heavenly bodies, or idols, the works of men's hands.

^b See chap. 16. p. 223. It is supposed the *Jews* are particularly intended in this place; because they used to repeat passages of ancient history to *Mohammed*, on which he used to discourse and make observations¹.

^c He eateth food, and walketh in the streets:]

Being subject to the same wants and infirmities of nature, and obliged to submit to the same low means of supporting himself and his family, with ourselves. The *Meccans* were acquainted with *Mohammed*, and with his circumstances and way of life, too well to change their old familiarity into the reverence due to the messenger of God: for a prophet hath no honour in his own country.

that which ye say : they can neither avert *your punishment*, nor give you any assistance. And whoever of you shall be guilty of injustice, him will we cause to taste a grievous torment. We have sent no messengers before thee, but they eat food, and walked through the streets : and we make some of you an occasion of trial unto others^a. Will ye persevere with patience?

XIX. since your LORD regardeth *your perseverance*.^{*} They who hope not to meet us *at the resurrection* say, Unless the angels be sent down unto us, or we see our LORD *himself*, we will not believe. Verily they behave themselves arrogantly ; and have transgressed with an enormous transgression. The day *whereon* they shall see the angels^b, there shall be no glad tidings on that day for the wicked ; and they shall say, *Be this removed far from us !* and we will come unto the work which they shall have wrought, and we will make it as dust scattered abroad. On that day shall they who are destined to paradise be more happy in an abode, and have a preferable place of repose at noon^c. On that day the heaven shall be cloven in sunder by the clouds, and the angels shall be sent down, descending *visibly therein*^d. On that day the kingdom shall of right belong wholly unto the Merciful ; and that day shall be grievous for the unbelievers. On that day, the unjust person^e shall bite his hands *for anguish and despair*, and shall say, O that I had taken the way of truth with the apostle ! Alas for me ! O that I had not taken such a one^f for my friend ! He seduced me from the admonition of God, after it had come unto me : for the devil is the betrayer of man. And the apostle shall say, O LORD, verily my people esteemed this KORAN to be a vain composition. In like manner did we ordain unto every prophet an enemy

^a *We have made some of you an occasion of trial unto others ;*] Giving occasion of envy, repining, and malice ; to the poor, mean, and sick, for example, when they compare their own condition with that of the rich, the noble, and those who are in health : and trying the people to whom prophets are sent, by those prophets¹.

^b *The day, whereon they shall see the angels ;*] viz. At their death, or at the resurrection.

^c *A preferable place of repose at noon ;*] For the business of the day of judgment will be over by that time ; and the blessed will pass their noon in paradise, and the damned in hell².

^d *The heavens shall be cloven in sunder, &c.]* i. e. They shall part and make way for the clouds which shall descend with the angels, bearing the books wherein every man's actions are recorded.

^e *The unjust person.]* It is supposed by some that these words particularly relate to Okba Ebn Abi Moais, who used to be much in Mohammed's company, and having once invited him to an entertainment, the prophet refused to taste of

his meat, unless he would profess *Islam* ; which accordingly he did. Soon after, Okba, meeting Okba Ebn Khsaf, his intimate friend, and being reproached by him for changing his religion, assured him that he had not, but had only pronounced the profession of faith to engage Mohammed to eat with him, because he could not for shame let him go out of his house without eating. However, Okba protested that he would not be satisfied, unless he went to Mohammed, and set his foot on his neck, and spit in his face : which Okba, rather than break with his friend, performed in the public hall, where he found Mohammed sitting ; whereupon the prophet told him that if ever he met him out of Mecca, he would cut off his head. And he was as good as his word ; for Okba, being afterwards taken prisoner at the battle of Bedr, had his head struck off by Ali, at Mohammed's command. As for Okba, he received a wound from the prophet's own hand, at the battle of Obad, of which he died at his return to Mecca³.

^f *Such a one ;*] According to the preceding note, this was Okba Ebn Khsaf.

¹ *Idem*, JALLAL. ² *Idem*. ³ AL BRIDAWI. V. GAGNIER, *Vie de Mahom.* vol. 1. p. 362.

my from among the wicked : but thy LORD is a sufficient director, and defender. The unbelievers say, Unless the KORAN be sent down unto him entire at once^a, *we will not believe*. But in this manner have we revealed it, that we might confirm thy heart thereby^b, and we have dictated it gradually, by distinct parcels. They shall not come unto thee with any strange question ; but we will bring thee the truth *in answer*, and a most excellent interpretation. They who shall be dragged on their faces into hell, shall be in the worst condition, and shall stray most widely from the way of *salvation*. We heretofore delivered unto MOSES the book of *the law* ; and we appointed him AARON his brother for a counsellor. And we said unto them, Go ye to the people who charge our signs with falsehood. And we destroyed them with a *signal* destruction. And remember the people of NOAH, when they accused our apostles of imposture : we drowned them, and made them a sign unto mankind. And we have prepared for the unjust a painful torment. Remember also AD, and THAMUD, and those who dwelt at AL RASS^c ; and many other generations, within this period. Unto each of them did we propound examples for their admonition ; and each of them did we destroy with an *utter* destruction. The KOREISH have passed frequently near the city which was rained on by a fatal rain^d : have they not seen where it once stood ? Yet have they not dreaded the resurrection. When they see thee, they will receive thee only

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^a Unless the Korân be revealed at once:] As were the Pentateuch, Psalms, and Gospel, according to the *Mohammedan* notion ; whereas it was twenty three years before the Korân was completely revealed².

^b That we might confirm thy heart:] Both to infuse courage and constancy into thy mind, and to strengthen thy memory and understanding. For, say the commentators, the prophet's receiving the divine direction, from time to time, how to behave, and to speak, on any emergency, and the frequent visits of the angel Gabriel, greatly encouraged and supported him under all his difficulties : and the revealing of the Korân by degrees was a great, and, to him, a necessary help for his retaining and understanding it ; which it would have been impossible for him to have done, with any exactness, had it been revealed at once ; *Mohammed's* case being intirely different from that of *Moses*, *David*, and *Jesus*, who could all read and write, whereas he was perfectly illiterate².

^c Those who dwell at al Râs:] The commentators are at a loss where to place *al Râs*. According to one opinion it was the name of a well (as the word signifies) near *Midian*, about which some idolaters having fixed their habita-

tions, the prophet *Shoaib* was sent to preach to them ; but they not believing on him, the well fell in, and they and their houses were all swallowed up. Another supposes it to have been a town in *Yamâma*, where a remnant of the *Thamudites* settled, to whom a prophet was also sent ; but they slaying him, were utterly destroyed. Another thinks it was a well near *Antioch*, where the prophet *Habib al Najjâr* (whose tomb is still to be seen there, being frequently visited by the *Mohammedans*) was martyred³. And a fourth takes *al Râs* to be a well in *Hadramaut*, by which dwelt some idolatrous *Thamudites*, whose prophet was *Handba*, or *Khantala* (for I find the name written both ways) *Ebn Safwân*⁴. These people were first annoyed by certain monstrous birds, called *Ankâ*, which lodged in the mountain above them, and used to snatch away their children, when they wanted other prey : but this calamity was so far from humbling them, that on their prophet's calling down a judgment upon them, they killed him, and were all destroyed⁵.

^d The city which was rained on by a fatal rain:] viz. *Sodom* ; for the *Koreish* often passed by the place where it once stood, in the journeys they took to *Syria* for the sake of trade.

¹ See the Prelim. Disc. §. III. p. 64, &c.
V. Vit. Saladini, p. 86.

LALODDIN.

² AL BEIDAWI, &c.

⁴ See chap. 22. p. 279. not. a.

³ ABY'LF. Geog.

⁵ AL BEIDAWI, JAL.

ly with scoffing, *saying*, Is this he, whom Gob hath sent *as his* apostle? Verily he had almost drawn us aside from *the worship of* our gods; if we had not firmly persevered in *our devotion* towards them. But they shall know hereafter, when they shall see the punishment *prepared for them*, who hath strayed more widely from the *right path*. What thinkest thou? He who taketh his lust for his god; canst thou be his guardian^a? Dost thou imagine that the greater part of them hear, or understand? They are no other than like the *brute cattle*; yea, they stray more widely from the *true path*. Dost thou not consider *the works of thy LORD*, how he stretcheth forth the shadow *before sun-rise*? If he had pleased, he would have made it immovable *for ever*. Then we cause the sun to *rise, and to shew the same*; and afterwards we contract it by an *easy and gradual* contraction. It is he who hath ordained the night to *cover you as a garment*; and sleep to *give you rest*; and hath ordained the day for waking. It is he who sendeth the winds, driving abroad the pregnant clouds, as the forerunners of his mercy^b: and we send down pure water^c from heaven, that we may thereby revive a dead country, and give to drink thereof unto what we have created, both of cattle and men, in great numbers^d; and we distribute the same among them at various times, that they may consider: but the greater part of men refuse to *consider*, only out of ingratitude^e. If we had pleased, we had sent a preacher unto every city^f: wherefore do not thou obey the unbelievers; but oppose them herewith, with a strong opposition. It is he who hath let loose the two seas; this fresh *and sweet*, and that salt *and bitter*: and hath placed between them a bar^g, and a bound which cannot be passed. It is he who hath created man of water^h; and hath made him to *bear the double relation of* consanguinity and affinity; for thy LORD is powerful. They worship, besides GOD, that which can neither profit them nor hurt them: and the unbeliever is an assistant of *the devil* against his LORDⁱ. We have sent thee to be no other than a bearer of good tidings, and a denouncer of threats. Say, I ask not of you any reward

^a *Canst thou be his guardian?*] i. e. Dost thou expect to reclaim such a one from idolatry and infidelity?

^b See chap. 7. p. 122. There is the same various reading here, as is mentioned in the notes to that passage.

^c *Pure water*;) Properly, *purifying water*; which epithet may perhaps refer to the cleansing quality of that element, of so great use both on religious and on common occasions.

^d *To cattle and to men in great numbers*;) That is, To such as live in the dry deserts, and are obliged to drink rain water; which the inhabitants of towns, and places well-watered, have no occasion to do.

^e *Out of ingratitude*;) Or, out of *infidelity*: for the old *Arabs* used to think themselves indebted for their rains, not to GOD, but to the

influence of some particular stars¹.

^f *We had sent a preacher unto every city*;) And had not given thee, O *Mohammed*, the honour and trouble of being a preacher to the whole world in general.

^g *A bar*;) To keep them asunder, and prevent their mixing with each other. The original word is *barzakh*; which has been already explained².

^h *Of water*;) With which *Adam's* primitive clay was mixed; or, of *seed*. See chap. 24. p. 293.

ⁱ *An assistant of the devil against his LORD*;) Joining with him in his rebellion and infidelity. Some think *Abu Jahl* is particularly struck at in this passage. The words may also be translated, *The unbeliever is contemptible in the sight of his LORD*.

¹ See the *Prelim. Disc.* §. I. p. 31.

² In not. ad cap. 23. p. 286.

reward for this *my preaching*; besides *the conversion* of him who shall desire to take the way unto his LORD^a. And do thou trust in him who liveth, and dieth not; and celebrate his praise: (he is sufficiently acquainted with the faults of his servants :) who hath created the heavens and the earth, and whatever is between them, in six days; and then ascended *his* throne; the Merciful. Ask now the knowing concerning him. When it is said unto *the unbelievers*, Adore the Merciful; they reply, And who *is* the Merciful^b? Shall we adore that which thou commandest us? And *this precept* causeth them to fly the faster *from the faith*. Blessed be he who hath placed *the twelve* signs in the heavens; and hath placed therein a lamp^c *by day*, and the moon which shineth *by night*! It is he who hath ordained the night and the day to succeed each other, for *the observation* of him who will consider, or desireth to *show his* gratitude. The servants of the Merciful are those who walk meekly on the earth, and, when the ignorant speak unto them, answer, Peace^d: and who pass the night adoring their LORD, and standing up to pray unto him; and who say, O LORD, avert from us the torment of hell, for the torment thereof *is* perpetual; verily the same is a miserable abode, and a *wretched* station: and who, when they bestow, are neither profuse, nor niggardly; but *observe* a just medium between these^e; and who invoke not another god together with *the true* God; neither slay the soul, which God hath forbidden *to be slain*, unless for a just cause: and who are not guilty of fornication. But he who shall do this, shall meet the reward of *his* wickedness: *his* punishment shall be doubled unto him on the day of resurrection; and he shall remain therein, covered with ignominy, *for ever*: except him who shall repent, and believe, and shall work a righteous work; unto them will God change their *former* evils into good^f; for God is ready to forgive, and merciful. And whoever repenteth, and doth that which is right; verily he turneth unto God with an *acceptable* conversion. And they who do not bear false witness; and when they pass by vain discourse, pass by the same with decency: and who, when they are admonished by the signs of their LORD, fall not down *as if they were* deaf and blind, *but stand up and are attentive* thereto: and who say, O LORD, grant us of our wives and our offspring such as may be the satisfaction of *our* eyes; and make us patterns unto those who fear *thee*. These shall be rewarded with the highest apartments *in paradise*, because they have persevered with constancy; and they shall meet therein with greeting and salutation; they shall remain in the same for ever:

^a Besides the conversion of him who shall take the way unto his LORD:] Seeking to draw near unto him, by embracing the religion taught by me his apostle; which is the best return I expect from you for my labours¹. The passage, however, is capable of another meaning, viz. That *Mohammed* desires none to give, but him who shall contribute freely and voluntarily towards the advancement of God's true religion.

^b See chap. 17. p. 237.

^c A lamp:] i. e. The sun.

^d Peace:] This is intended here not as a salutation, but as a waving all farther discourse and communication with the idolaters.

^e See chap. 17. p. 230.

^f God will change their former evils into good:] Blotting out their former rebellion, on their repentance, and confirming and encreasing their faith and obedience².

¹ AL BEIDAWI.

² Idem.

ever: it shall be an excellent abode, and a *delightful* station. Say, My LORD is not solicitous on your account, if ye do not invoke him: ye have already charged *his apostle* with imposture; but hereafter shall there be a lasting punishment *inflicted on you*.

C H A P. XXVI.

Intituled, The Poets^a; revealed at MECCA^b.

In the name of the most merciful GOD.

T. S. M^c. These *are* the signs of the perspicuous book. Peradventure thou afflictest thy self unto death, lest *the MECCANS* become not true believers. If we pleased, we could send down unto them a *convincing* sign from heaven, unto which their necks would humbly submit. But there cometh unto them no admonition from the Merciful, being newly revealed *as occasions require*, but they turn aside from the same; and they have charged it with falsehood: but a message shall come unto them, which they shall not laugh to scorn. Do they not behold the earth, how many *vegetables* we cause to spring up therein, of every noble species? Verily herein is a sign: but the greater part of them do not believe. Verily thy LORD is the mighty, the merciful God. Remember when thy LORD called MOSES, saying, Go to the unjust people, the people of PHARAOH; will they not dread me? MOSES answered, O LORD, verily I fear lest they accuse me of falsehood, and lest my breast become straitened, and my tongue be not ready *in speaking^d*: send therefore unto AARON, *to be my assistant*. Also they have a crime *to object* against me^c; and I fear they will put me to death. God said, *They shall by no means put thee to death*: wherefore go ye with our signs; for we will be with you, and will hear what passes between you and them. Go ye therefore unto PHARAOH, and say, Verily we are the apostle^e of the LORD of all creatures: send away with us the children of ISRAEL. And when they had delivered their message, PHARAOH answered, Have we not brought thee up among us, *when a child*; and hast thou not dwelt among us for *several* years of thy life^f? Yet hast thou done thy deed which thou hast done: and thou art

^a The chapter bears this inscription, because at the conclusion of it the *Arabian* poets are severely censured.

^b The five last verses, beginning at these words, *And those who err follow the poets*, &c. some take to have been revealed at Medina.

^c See the Prelim. Dist. §. III. p. 59. &c.

^d See chap. 20. p. 257.

^e *A crime*; viz. The having killed an Egyptian¹.

^f *The Apostle*;] The word is in the singular number in the original; for which the commentators give several reasons.

² *For several years*;] It is said that Moses dwelt among the Egyptians thirty years, and then went to Midian, where he staid ten years; after which he returned to Egypt, and spent thirty years in endeavouring to convert them; and that he lived after the drowning of Pharaoh fifty years².

¹ See chap. 28.

² AL BRIDAWI.

art an ungrateful person. *MOSES* replied, I did it indeed, and I was *one* of those who erred ^a; wherefore I fled from you, because I feared you: but my *LORD* hath bestowed on me wisdom, and hath appointed me *one* of *his* apostles. And this is the favour which thou hast bestowed on me, that thou hast enslaved the children of *ISRAEL*. *PHARAOH* said, And who is the *LORD* of all creatures? *MOSES* answered, The *LORD* of heaven and earth, and of whatever is between them: if ye are men of sagacity. *PHARAOH* said unto those who were about him, Do ye not hear? *MOSES* said, Your *LORD*, and the *LORD* of your forefathers. *PHARAOH* said unto those who were present, Your apostle, who is sent unto you, is certainly distracted ^b. *MOSES* said, The *LORD* of the east, and of the west, and of whatever is between them; if ye are men of understanding. *PHARAOH* said unto him, Verily if thou take any god besides me ^c, I will make thee *one* of those who are imprisoned ^d. *MOSES* answered, What, although I come unto you with a convincing *miracle*? *PHARAOH* replied, Produce it therefore, if thou speakest truth. And he cast down his rod, and behold, it *became* a visible serpent: and he drew forth his hand out of *his bosom*; and behold, it *appeared*, white unto the spectators. *PHARAOH* said unto the princes who were about him, Verily this man is a skilful magician: he seeketh to dispossess you of your land by his sorcery; what therefore do ye direct? They answered, Delay him, and his brother by good words for a time; and send through the cities men to assemble and bring unto thee every skilful magician. So the magicians were assembled at an appointed time, on a solemn day. And it was said unto the people, Are ye assembled together? Perhaps we may follow the magicians, if they do get the victory. And when the magicians were come, they said unto *PHARAOH*, Shall we certainly receive a reward, if we do get the victory? He answered, Yea; and ye shall surely be of those who approach my person. *MOSES* said unto them, Cast down what ye are about to cast down. Wherefore they cast down their ropes and their rods, and said, By the might of *PHARAOH*, verily we shall be the conquerors. And *MOSES* cast down his rod, and behold, it swallowed up that which they had caused falsely to appear changed into serpents. Whereupon the magicians prostrated themselves, worshipping, and said, We believe in the *LORD* of all creatures, the *LORD* of *MOSES* and of *AARON*. *PHARAOH* said unto them, Have ye believed on him, before I have

^a *I was one of those who erred*;] Having killed the Egyptian undesignedly.

^b *Your apostle is distracted*;] *Pharaoh*, it seems, thought *Moses* had given but wild answers to his question; for he wanted to know the person and true nature of the *GOD* whose messenger *Moses* pretended to be; whereas he spoke of his works only. And because this answer gave so little satisfaction to the king, he is therefore supposed by some to have been a *Dabrite*, or one who believed the eternity of the world ¹.

^c *If thou take any god besides me*;] From this

and a parallel expression in the 28th chapter, it is inferred that *Pharaoh* claimed the worship of his subjects, as due to his supreme power.

^d *I will make thee one of those who are imprisoned*;] These words, says *al Beidâwi*, were a more terrible menace than if he had said *I will imprison thee*; and gave *Moses* to understand that he must expect to keep company with those wretches whom the tyrant had thrown, as was his custom, into a deep dungeon, where they remained till they died.

¹ *Idem*.

have given you permission? Verily he is your chief, who hath taught you magic^a: but hereafter ye shall surely know my power. I will cut off your hands and your feet, on the opposite sides, and I will crucify you all. They answered, *It will be no harm unto us*; for we shall return unto our LORD. We hope that our LORD will forgive us our sins, since we are the first who have believed^b. And we spake by revelation unto MOSES, *saying*, March forth with my servants by night; for ye will be pursued. And PHARAOH sent *officers* through the cities to assemble *forces*, *saying*, Verily these are a small company; and they are enraged against us: but we are a multitude well provided. So we caused them to quit *their* gardens, and fountains, and treasures, and fair dwellings: thus *did we do*; and we made the children of ISRAEL to inherit the same^c. And they pursued them at sun-rise. And when the two armies were come in sight of each other, the companions of MOSES said, We shall surely be overtaken. MOSES answered, By no means: for my LORD is with me, who will surely direct me. And we commanded MOSES by revelation, *saying*, Smite the sea with thy rod. And *when he had smitten it*, it became divided *into twelve parts, between which were as many paths*, and every part was like a vast mountain. And we drew thither the others; and we delivered MOSES and all those who were with him: then we drowned the others. Verily herein was a sign; but the greater part of them did not believe. Verily thy Lord is the mighty, and the merciful. And rehearse unto them the story of ABRAHAM: when he said unto his father, and his people, What do ye worship? They answered, We worship idols; and we constantly serve them all the day long. ABRAHAM said, Do they hear you, when ye invoke *them*? Or do they either profit you, or hurt you? They answered, But we found our fathers do the same. He said, What think ye? *The gods* which ye worship, and your forefathers *worshipped*, are my enemy: except only the LORD of all creatures, who hath created me, and directeth me; and who giveth me to eat, and to drink, and when I am sick, healeth me; and who will cause me to die, and will afterwards restore me to life; and who, I hope, will forgive my sins on the day of judgment. O LORD, grant me wisdom; and join me with the righteous: and grant that I may be spoken of with honour^d among the latest *posterity*; and make me an heir of the garden of delight: and forgive my father, for that he hath been *one* of those who go astray^e. And cover me not with shame on the day of resurrection; on

^a *Who hath taught you magic*;] But has reserved the most efficacious secrets to himself¹.

^b See chap. 7. p. 128, &c.

^c *We made the children of Israel to inherit the same*;] Hence some suppose the Israelites, after the destruction of Pharaoh and his host, returned to Egypt, and possessed themselves of the riches of that country². But others are of opinion that the meaning is no more than that God gave them the like possessions and dwellings in another country³.

¹ *Idem*.

² JALLALO'DDIN, YAHYA. See chap. 9. p. 164. and chap. 14. p. 209.

^d *Grant that I may be spoken of with honour*;] Literally, *Grant me a tongue of truth*, that is, a high encomium. The same expression is used in chap. 19. p. 252.

^e *And forgive my father, &c.*] By disposing him to repentance, and the receiving of the true faith. Some suppose Abraham pronounced this prayer after his father's death, thinking that possibly he might have been inwardly a true believer, but have concealed his conversion for fear of Nimrod, and before he was forbidden to pray for him⁴.

³ AL ZAMAKHI. See chap. 7. p. 131.

⁴ See

on the day in which neither riches nor children shall avail, unless unto him who shall come unto God with a sincere heart: when paradise shall be brought near to the view of the pious, and hell shall appear plainly to those who shall have erred; and it shall be said unto them, Where are your deities which ye served besides God? will they deliver you from punishment, or will they deliver themselves? And they shall be cast into the same, both they^a, and those who have been seduced to their worship; and all the host of EBLIS. The seduced shall dispute therein with their false gods, saying, By God, we were in a manifest error, when we equalled you with the LORD of all creatures: and none seduced us but the wicked. We have now no intercessors, nor any friend who careth for us. If we were allowed to return once more into the world, we would certainly become true believers. Verily herein was a sign: but the greater part of them believed not. Thy LORD is the mighty, the merciful. The people of NOAH accused God's messengers of imposture: when their brother NOAH said unto them, Will ye not fear God? Verily I am a faithful messenger unto you; wherefore fear God, and obey me. I ask no reward of you for my preaching unto you; I expect my reward from no other than the LORD of all creatures: wherefore fear God, and obey me. They answered, Shall we believe on thee, when only the most abject persons have followed thee? NOAH said, I have no knowledge of that which they did^b; it appertaineth unto my LORD alone to bring them to account, if ye understand; wherefore I will not drive away the believers^c: I am no more than a public preacher. They replied, Assuredly, unless thou desist, O NOAH, thou shalt be stoned. He said, O Lord, verily my people take me for a liar: wherefore judge publickly between me and them; and deliver me and the true believers who are with me. Wherefore we delivered him, and those who were with him, in the ark filled with men and animals; and afterwards we drowned the rest. Verily herein was a sign: but the greater part of them believed not. Thy LORD is the mighty, the merciful. The tribe of AD charged God's messengers with falshood: when their brother HUD said unto them, Will ye not fear God? Verily I am a faithful messenger unto you; wherefore fear God, and obey me. I demand not of you any reward for my preaching unto you: I expect my reward from no other than the LORD of all creatures. Do ye build a land-mark on every high place, to divert yourselves^d? And do ye erect magnificent works, hoping that ye may continue in their possession for ever? And when ye exercise your power, do ye exercise it with cruelty and rigour^e? Fear God, by leaving these things; and obey me. And fear him

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him

^a See chap. 21. p. 273.

^b I have no knowledge of that which they did;] i. e. Whether they have embraced the faith which I have preached, out of the sincerity of their hearts, or in prospect of some worldly advantage.

^c See chap. 11. p. 177.

^d Do ye build a land-mark on every high place, to divert your selves?] Or to mock the passen-

gers; who direct themselves in their journeys by the stars, and have no heed of such buildings?

^e Do ye exercise it with cruelty and rigour?] Putting to death, and inflicting other corporal punishments without mercy, and rather for the satisfaction of your passion than the amendment of the sufferer.

him who hath bestowed on you that which ye know: he hath bestowed on you cattle, and children, and gardens, and springs of water. Verily I fear for you the punishment of a grievous day. They answered, It is equal unto us whether thou admonish us, or dost not admonish us: this *which thou preachest* is only a device of the ancients; neither shall we be punished for *what we have done*. And they accused him of imposture: wherefore we destroyed them. Verily herein was a sign: but the greater part of them believed not. Thy LORD is the mighty, the merciful. *The tribe of THAMUD also* charged the messengers of GOD with falshood. When their brother SALEH said unto them, Will ye not fear GOD? Verily I am a faithful messenger unto you: wherefore fear GOD, and obey me. I demand no reward of you for *my preaching unto you*; I expect my reward from no other than the LORD of all creatures. Shall ye be left for ever secure in the possession of the things which are here; among gardens, and fountains, and corn, and palm-trees, whose branches sheathe their flowers? And will ye continue to cut habitations for your selves out of the mountains, behaving with insolence^a? Fear GOD, and obey me; and obey not the command of the transgressors, who act corruptly in the earth, and reform not *the same*. They answered, Verily thou art distracted: thou art no other than a man like unto us: produce now some sign, if thou speakest truth. SALEH said, This she-camel shall be a sign unto you: she shall have her portion of water, and ye shall have your portion of water alternately, on a several day appointed for you^b; and do her no hurt, lest the punishment of a terrible day be inflicted on you. But they slew her; and were made to repent of their impiety: for the punishment which had been threatened overtook them. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. The people of LOT likewise accused GOD's messengers of imposture. When their brother LOT said unto them, Will ye not fear GOD? Verily I am a faithful messenger unto you: wherefore fear GOD, and obey me. I demand no reward of you for *my preaching*: I expect my reward from no other than the LORD of all creatures. Do ye approach unto the males among mankind, and leave your wives which your LORD hath created for you? Surely ye are people who transgress. They answered, Unless thou desist, O LOT, thou shalt certainly be expelled our city. He said, Verily I am one of those who abhor your doings: O LORD, deliver me, and my family, from that which they act. Wherefore we delivered him, and all his family; except an old woman, *his wife, who perished* among those who remained behind: then we destroyed the rest; and we rained on them a shower of stones; and terrible was the shower which fell on those who had been warned in vain. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the

^a Behaving with insolence:] Or, as the original word may also be rendred, *showing art and ingenuity in your work*.

^b She shall have her portion of water, and ye shall have your portion of water alternately, on a several day appointed for you:] That is, They

were to have the use of the water by turns, the camel drinking one day, and the *Thamudites* drawing the other day; for when this camel drank, she emptied the wells or brooks for that day. See chap. 7. p. 124.

the merciful. The inhabitants of the wood ^a also accused Gob's messengers of imposture. When SHO'IB said unto them, Will ye not fear God? Verily I am a faithful messenger unto you: wherefore fear God, and obey me. I ask no reward of you for *my preaching*: I expect my reward from no other than the Lord of all creatures. Give just measure, and be not defrauders; and weigh with an equal balance; and diminish not unto men *ought* of their matters; neither commit violence in the earth, acting corruptly. And fear him who hath created you, and also the former generations. They answered, Certainly thou art distracted: thou art no more than a man, like unto us; and we do surely esteem thee to be a liar. Cause now a part of the heaven to fall upon us, if thou speakest truth. SHO'IB said, My LORD best knoweth that which ye do. And they charged him with falshood: wherefore the punishment of the day of the shadowing cloud ^b overtook them; and this was the punishment of a grievous day. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. This book is certainly a revelation from the Lord of all creatures, which the faithful spirit ^c hath caused to descend upon thy heart, that thou mightest be a preacher to thy people, in the perspicuous Arabic tongue: and it is *born witness* to in the scriptures of former ages. Was it not a sign unto them, that the wise men among the children of ISRAEL knew it? Had we revealed it unto any of the foreigners, and he had read the same unto them, yet they would not have believed therein. Thus have we caused *obstinate infidelity* to enter the hearts of the wicked: they shall not believe therein, until they see a painful punishment. It shall come suddenly upon them, and they shall not foresee it: and they shall say, Shall we be respited? Do they therefore desire our punishment to be hastened ^d? What thinkest thou? If we suffer them to enjoy *the advantage of this life* for several years, and afterwards that with which they are threatened come upon them; what will that which they have enjoyed profit them? We have destroyed no city, but preachers were first sent unto it, to admonish the inhabitants thereof; neither did we treat them unjustly. The devils did not descend with the KORAN, as the infidels give out: it is not for their purpose, neither are they able to produce such a book; for they are far removed from hearing the discourse of the angels in heaven^e. Invoke no other god with the true God, lest thou become one of those who are doomed to

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punishment.

^a See chap. 15. p. 213. Sho'ib being not called the brother of these people, which would have preserved the conformity between this passage and the preceding, it has been thought they were not Midianites, but of another race: however we find the prophet taxes them with the same crimes as he did those of Midian¹.

^b The shadowing cloud.] God first plagued them with such intolerable heat for seven days, that all their waters were dried up; and then brought a cloud over them, under whose shade they ran,

and were all destroyed by a hot wind and fire which proceeded from it².

^c The faithful spirit;] i. e. Gabriel; who is intrusted with the divine secrets and revelations.

^d Do they desire our punishment to be hastened?] The infidels were continually defying Mobammed to bring some signal and miraculous destruction on them, as a shower of stones, &c.

^e See chap. 15. p. 211.

¹ See chap. 7. p. 126.

² Al BEIDAWI.

punishment. And admonish thy more near relations^a. And behave thyself with meekness^b towards the true believers who follow thee: and if they be disobedient unto thee, say, Verily I am clear of that which ye do. And trust in the most mighty, the merciful God; who seeth thee when thou risest up, and thy behaviour among those who worship^c; for he *both* heareth and knoweth. Shall I declare unto you upon whom the devils descend? They descend upon every lying and wicked person^d: they learn what is heard^e; but the greater part of them are liars. And those who err follow the *steps of the poets*: dost thou not see that they rove as bereft of their senses through every valley; and that they say that which they do not^f? except those who believe, and do good works, and remember God frequently; and who defend themselves, after they have been unjustly treated^g. And they who act

^a *Preach to thy near relations*;] The commentators suppose the same command to have been virtually contained in the seventy fourth chapter, which is prior to this in point of time¹. It is said that *Mohammed*, on receiving the passage before us, went up immediately to mount *Safâ*, and having called the several families to him, one by one, when they were all assembled, asked them, whether if he should tell them that mountain would bring forth a smaller mountain, they would believe him; to which they answering in the affirmative, *Verily*, says he, *I am a warner sent unto you, before a severe chastisement*².

^b *Behave thyself with meekness*;] Literally, *Lower thy wing*.

^c *Who seeth thee when thou risest up, and thy behaviour among those who worship*;] i. e. Who seeth thee when thou risest up to watch and spend the night in religious exercises, and observeth thy anxious care for the *Muslems* exact performance of their duty. It is said that the night on which the precept of watching was abrogated, *Mohammed* went privately from one house to another, to see how his companions spent the time; and that he found them so intent in reading the *Korân*, and repeating their prayers, that their houses, by reason of the humming noise they made, seemed to be so many nests of hornets³. Some commentators, however, suppose that by the prophet's *behaviour*, in this place, are meant the various postures he used in praying at the head of his companions; as standing, bowing, prostration, and sitting⁴.

^d *The devils descend upon every lying and wicked person*;] The prophet, having vindicated himself from the charge of having communication with

the devils, by the opposition between his doctrine and their designs, and their inability to compose so consistent a book as the *Korân*, proceeds to shew that the persons most likely to a correspondence with those evil spirits, were liars and slanderers, that is, his enemies and opposers.

^e *They learn what is heard*;] i. e. They are taught by the secret inspiration of the devils, and receive their idle and inconsistent suggestions for truth. It being uncertain whether the *slanderers* or the *devils* be the nominative case to the verb, the words may also be rendred, *They impart what they hear*; that is, The devils acquaint their correspondents on earth with such incoherent scraps of the angels discourse, as they can hear by stealth⁵.

^f *They rove as bereft of their senses through every valley, &c.*] Their compositions being as wild as the actions of a distracted man: for most of the ancient poetry was full of vain imaginations; as fabulous stories and descriptions, love-verses, flattery, excessive commendations of their patrons, and as excessive reproaches of their enemies, incitements to vicious actions, vain-glorious vauntings, and the like⁶.

^g *Except those who believe, &c.*] That is, Such poets as had embraced *Mohammedanism*; whose works, free from the prophaneness of the former, run chiefly on the praises of God, and the establishing his unity, and contain exhortations to obedience and other religious and moral virtues; without any satirical investives, unless against such as have given just provocations, by having first attacked them, or some others of the true believers, with the same weapons. In this last case *Mohammed* saw it was necessary for

¹ See the notes thereon, and the Prelim. Disc. §. II. p. 43.

⁴ *Idem*, JALLALO'DDIN.

⁵ *Idem*.

⁶ *Idem*.

² *AL BEIDAWI*.

³ *Idem*.

act unjustly shall know hereafter, with what treatment they shall be treated.

for him to borrow assistance from the poets of his party, to defend himself and religion from the insults and ridicule of the others; for which purpose he employed the pens of *Labid Ebn Rabi'a*¹, *Abda'llah Ebn Rawaha*, *Hassan Ebn Thabet*,

and the two *Caabs*. It is related that *Mohammed* once said to *Caab Ebn Malec*, *Ply them with satires; for, by him in whose hand my soul is, they wound more deeply than arrows*².

¹ See the Prelim. Disc. p. 61.

² *Al BEIDAWI*.

C H A P. XXVII.

Intituled, The Ant^a; revealed at MECCA.

In the name of the most merciful GOD.

T S. These are the signs of the KORAN, and of the perspicuous book: a direction, and good tidings unto the true believers; who regularly perform *their* prayer, and give alms, and firmly believe in the life to come. As to those who believe not in the life to come, we have prepared their works for them^b; and they shall be struck with astonishment at *their disappointment, when they shall be raised again*: these are they whom an evil punishment awaiteth in this life; and in that which is to come they shall be the greatest losers. Thou hast certainly received the KORAN from the presence of a wise, a knowing GOD. Remember when MOSES said unto his family, Verily I perceive fire: I will bring you tidings thereof, or I will bring you a lighted brand, that ye may be warmed^c. And when he was come near unto it, a voice cried unto him, saying, Blessed be he who is in the fire, and whoever is about it^d; and praise be unto GOD, the LORD of all creatures! O MOSES, verily I am GOD, the mighty, the wise: cast down now thy rod. And when he saw it, that it moved, as though it *had been* a serpent, he retreated and fled, and returned not. And GOD said, O MOSES, fear not; for my messengers are not disturbed with fear in my sight: except he who shall have done amiss, and shall have afterwards substituted good in lieu of evil; for I am gracious and merciful^e. Moreover put thy hand into thy bosom; it shall come

^a In this chapter is related, among other strange things, an odd story of the ant, which has therefore been pitched on for the title.

^b *We have prepared their works for them;* By rendering them pleasing and agreeable to their corrupt natures and inclinations.

^c See chap. 20. p. 256.

^d *Blessed be he who is in the fire, and about it;* Some suppose GOD to be intended by the former words, and by the latter, the angels who were present¹; others think *Moses* and the angels are here meant, or all persons in general in this holy plain, and the country round it².

^e *Except he who shall have done amiss, &c.]* This exception was designed to qualify the preceding

¹ YAHYA.

² JALLALO'DDIN, *Al BEIDAWI*.

come forth white, without hurt: *this shall be one* among the nine signs^a unto PHARAOH and his people; for they are a wicked people. And when our visible signs had come unto them, they said, This is manifest sorcery. And they denied them, although their souls certainly knew them *to be from God*, out of iniquity and pride: but behold what was the end of the corrupt doers. We heretofore bestowed knowledge on DAVID and SOLOMON; and they said, Praise be unto GOD, who hath made us more excellent than many of his faithful servants! And SOLOMON was DAVID's heir^b; and he said, O men, we have been taught the speech of birds^c, and have had all things bestowed on us; this is manifest excellence. And his armies were gathered together unto SOLOMON, *consisting of genii*^d, and men, and birds; and they were led in distinct bands, until they came unto the valley of ants^e. And an ant, *seeing the hosts approaching*, said, O ants, enter ye into your habitations, lest SOLOMON and his army tread you under foot, and perceive it not. And SOLOMON smiled, laughing at her words, and said, O LORD, excite me that I may be thankful for thy favour, wherewith thou hast favoured me, and my parents; and that I may do that which is right, *and well-pleasing unto thee*: and introduce me, through thy mercy, *into paradise*, among thy servants the righteous. And he viewed the birds, and said, What is the reason that I see not the lapwing^f? Is she absent? Verily I will chastise her with a severe chastise-

ceding assertion, which seemed too general: for several of the prophets have been subject to sins, tho' not great ones, before their mission; for which they had reason to apprehend God's anger, tho' they are here assured that their subsequent merits intitle them to his pardon. It is supposed that *Moses's* killing the *Egyptian* undesignedly is hinted at¹.

^a See chap. 17. p. 236.

^b Solomon was David's heir;] Inheriting not only his kingdom, but also the prophetic office, preferably to his other sons, who were no less than nineteen².

^c *We have been taught the speech of birds*;] That is, The meaning of their several voices, tho' not articulate; of Solomon's interpretation whereof the commentators give several instances³.

^d *His army consisting of genii, &c.*] For this fancy, as well as the former, *Mohammed* was obliged to the *Talmudists*⁴, who, according to their manner, have interpreted the Hebrew words of Solomon⁵, which the *English* version renders, *I gat men-fingers, and women-fingers*, as if that prince had forced *demons* or *spirits* to serve him at his table, and in other capacities; and

particularly in his vast and magnificent buildings, which they could not conceive he could otherwise have performed.

^e *The valley of ants*;] The valley seems to be so called from the great numbers of ants which are found there. Some place it in *Syria*, and others in *Tâyef*⁶.

^f *And he viewed the birds, &c.*] The *Arab* historians tell us, that *Solomon*, having finished the temple of *Jerusalem*, went in pilgrimage to *Mecca*, where having staid as long as he pleased, he proceeded towards *Yaman*; and leaving *Mecca* in the morning, he arrived by noon at *Sanaa*, and being extremely delighted with the country, rested there; but wanting water to make the ablution, he looked among the birds for the lapwing, called by the *Arabs* *al Hudbad*, whose business it was to find it; for it is pretended she was sagacious or sharp-sighted enough to discover water under ground, which the devils used to draw, after she had marked the place by digging with her bill: they add, that this bird was then taking a tour in the air, whence, seeing one of her companions alighting, she descended also, and having had a description given her by the other of the city of *Saba*, whence she was just arrived,

¹ *Idem.*

² *Idem.*

³ See *MARACC.* not. in loc. p. 511.

⁴ *V. Midrash, Yalkut*

Shemuni, p. 11. f. 29. & *MILLIUM de Mohammedismo ante Mohammed.* p. 232.

⁵ *Ecclef.* ii. 8.

⁶ *AL BEIDAWI, JALFALO'DDIN.*

chastisement^a; or I will put her to death; unless she bring me a just excuse. And she tarried not long *before she presented herself unto SOLOMON*, and said, I have viewed a country which thou hast not viewed; and I come unto thee from SABA, with a certain piece of news. I found a woman^b to reign over them, who is provided with every thing *requisite for a prince*, and hath a magnificent throne^c. I found her and her people to worship the sun, besides God: and SATAN hath prepared their works for them, and hath turned them aside from the way of truth, (wherefore they are not rightly directed,) lest they should worship God, who bringeth to light that which is hidden in heaven and earth, and knoweth whatever they conceal, and whatever they discover. God! there is no God but he; the LORD of the magnificent throne. SOLOMON said, We shall see whether thou hast spoken the truth, or whether thou art a liar. Go with this my letter, and cast it down unto them; then turn aside from them, and wait to know what answer they will return. *And when the queen of SABA had received the letter^d*, she said, O nobles, verily an honourable letter hath been delivered unto me; it is from SOLOMON, and *this is the tenor thereof*: In the name of the most merciful God, Rise not up against me: but come, and surrender yourselves unto me^e. *She said*, O nobles, advise me in my business: I will not resolve on any

arrived, they both went together to take a view of the place, and returned soon after Solomon had made the enquiry which occasioned what follows^f.

It may be proper to mention here what the eastern writers fable of the manner of Solomon's travelling. They say that he had a carpet of green silk, on which his throne was placed, being of a prodigious length and breadth, and sufficient for all his forces to stand on, the men placing themselves on his right hand, and the spirits on his left; and that when all were in order, the wind, at his command, took up the carpet, and transported it, with all that were upon it, wherever he pleased^g; the army of birds at the same time flying over their heads, and forming a kind of canopy, to shade them from the sun.

^a *I will chastise her, &c.*] By plucking off her feathers, and setting her in the sun, to be tormented by the insects; or by shutting her up in a cage^h.

^b *I found a woman to reign over them*] This queen the Arabs name Balkis: some make her the daughter of al Hodbad Ebn Sharihbilⁱ, and others of Sharihbil Ebn Malec^j; but they all agree she was a descendant of Yarah Ebn Kablan. She is placed the twenty second in Dr. Pocock's

list of the kings of Yaman^k.

^c *A magnificent throne*] Which the commentators say was made of gold and silver, and crowned with precious stones. But they differ as to the size of it; one making it fourscore cubits long, forty broad, and thirty high; while some say it was fourscore, and others, thirty cubits every way.

^d *And when she had received the letter, &c.*] Jallalo'ddin says that the queen was surrounded by her army when the lapwing threw the letter into her bosom; but al Beidawi supposes she was in an apartment of her palace, the doors of which were shut, and that the bird flew in at the window. The former commentator gives a copy of the epistle somewhat more full than that in the text; viz. *From the servant of God, Solomon the son of David, unto Balkis queen of Saba. In the name of the most merciful God. Peace be on him who followeth the true direction. Rise not up against me, but come and surrender yourselves unto me.* He adds that Solomon perfumed this letter with musk, and sealed it with his signet.

^e *Come and surrender yourselves unto me.*] Or, *Come unto me and resign yourselves unto the divine direction, and profess the true religion which I preach.*

¹ *Iidem.*

² See chap. 21. p. 271.

³ AL BEIDAWI, JALLALO'DDIN:

⁴ V.

Pocock. Spec. p. 59.

⁵ AL BEIDAWI, &c. V. D'HERBEL. Bibl. Orient. p. 182.

⁶ *Ubi sup.*

any thing, until ye be witnesses *and approve* thereof. *The nobles* answered, We are indued with strength, and *are* indued with great prowess in war; but the command *appertaineth* unto thee: see therefore what thou wilt command^a. She said, Verily kings, when they enter a city *by force*, waste the fame, and abase the most powerful of the inhabitants hereof: and so will *these* do with us. But I will send gifts unto them; and will wait for what *farther information* those who shall be sent, shall bring back. And when *the queen's ambassador* came unto SOLOMON^b, *that prince* said, Will ye present me with riches? Verily that which God hath given me, is better than what he hath given you: but ye do glory in your gifts. Return unto *the people of SABA*. We will surely come unto them with forces, which they shall not be able to withstand; and we will drive them out from *their city*, humbled; and they *shall become* contemptible. And SOLOMON said, O nobles, which of you will bring unto me her throne, before they come and surrender themselves unto me? A terrible genius^c answered, I will bring it unto thee, before thou arise from thy place^d: for I am able to *perform* it, and may be trusted. And one with whom was the knowledge of the scriptures^e said, I will bring it unto thee, in the twinkling of an eye^f. And when SOLOMON saw *the throne* placed before him, he said, This is a favour of my LORD, that he may make trial of me, whether I will be grateful, or whether I will be ungrateful: and he who is grateful, is grateful to his own advantage, but if any shall be ungrateful, verily my LORD is self-sufficient and munificent. And SOLOMON said unto his servants, Alter her throne, that she may not know it, to the end we may see whether she be *rightly* directed, or whether

^a *What thou wilt command;*] i. e. Whether thou wilt obey the summons of Solomon, or give us orders to make head against him.

^b *When the ambassador came unto Solomon;*] Bearing the presents, which they say were five hundred young slaves of each sex, all habited in the same manner, five hundred bricks of gold, a crown enriched with precious stones, besides a large quantity of musk, amber, and other things of value¹. Some add, that *Balkis*, to try whether Solomon was a prophet or no, dressed the boys like girls, and the girls like boys, and sent him, in a casket, a pearl not drilled, and an onyx drilled with a crooked hole; and that Solomon distinguished the boys from the girls by the different manner of their taking water, and ordered one worm to bore the pearl, and another to pass a thread through the onyx². They also tell us, that Solomon, having notice of this embassy, by means of the Lipwing, even before they set out, ordered a large square to be inclosed with a wall built of gold and silver bricks, wherein he ranged his forces and attendants to

receive them³.

^c *A terrible genius;*] This was an *Ifrit*, or one of the wicked and rebellious genii; and his name, says *al Beidawi*, was *Dharwan* or *Sakhr*.

^d *Before thou arise from thy place;*] i. e. From thy seat of justice. For Solomon used to sit in judgment every day till noon⁴.

^e *One with whom was the knowledge of the scriptures;*] This person, as is generally supposed, was *Asaf* the son of *Barachia*, Solomon's wazir (or vizir), who knew the great or ineffable name of God, by pronouncing of which he performed this wonderful exploit⁵. Others however suppose it was *al Khadr*, or *elie Gabriel*, or some other angel; and some imagine it to have been Solomon himself⁶.

^f *In the twinkling of an eye;*] The original is, *Before thou canst look at any object, and take thy eye off it*. It is said that Solomon, at *Asaf's* desire, looked up to heaven, and before he cast his eye downwards, the throne made its way under ground, and appeared before him.

¹ JALLALO'DDIN.

⁵ JALLALO'DDIN.

² *Al Beidawi*.

⁶ *Al Beidawi*.

³ JALLALO'DDIN.

⁴ *Iidem Interp.*

whether she be *one* of those who are not *rightly* directed. And when she was come unto SOLOMON^a, it was said unto her, Is thy throne like this? She answered, As though it were the same. And we have had knowledge bestowed on us before this, and have been resigned unto GOD^b. But that which she worshipped, besides GOD, had turned her aside *from the truth*; for she was of an unbelieving people. It was said unto her, Enter the palace^c. And when she saw it, she imagined it to be a great water; and she discovered her legs, *by lifting up her robe to pass through it*^d. Whereupon SOLOMON said unto her, Verily this is a palace evenly floored with glass. Then said the queen, O LORD, verily I have dealt unjustly with my own soul; and I resign my self, together with SOLOMON, unto GOD, the LORD of all creatures^e. Also we heretofore sent unto the tribe of THAMUD their brother SALEH; *who said unto them*, Serve ye GOD. And behold, they were divided into two parties, who disputed among themselves^f. SALEH said, O my people, why do ye hasten evil rather than good^g? Unless ye ask pardon of GOD, that ye may obtain mercy, *ye are lost*. They answered, We presage evil from thee, and from those who are with thee. SALEH replied, The evil which ye presage is with GOD^h: but ye are a people who are proved by a vicissitude of prosperity and adversity. And there were nine men in the city, who acted corruptly in the earth, and behaved not with integrity. And they said unto one another, Swear ye reciprocally by GOD, that we will fall upon SALEH and his family by night: and afterwards we will say unto him who hath right to avenge his blood, We were not *so much* as present at the destruction of his family; and we certainly speak the truth. And they devised a plot against him: but we devised a plot against them; and they perceived

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^a *When she was come unto Solomon;*] For, on the return of her ambassador, she determined to go and submit herself to that prince; but before her departure, she secured her throne, as she thought, by locking it up in a strong castle, and setting a guard to defend it; after which she set out, attended by a vast army¹.

^b *We have had knowledge bestowed on us before this, &c.*] It is uncertain whether these be the words of Balkis, acknowledging her conviction by the wonders she had already seen; or of Solomon and his people, acknowledging the favour of GOD, in calling them to the true faith before her.

^c *Enter the palace;*] Or, as some understand the word, *the court* before the palace, which Solomon had commanded to be built against the arrival of Balkis; the floor or pavement being of transparent glass, laid over running water, in which fish were swimming. Fronting this pavement was placed the royal throne, on which Solomon sat to receive the queen².

^d *She discovered her legs, &c.*] Some Arab writers tell us, Solomon had been informed that

Balkis's legs and feet were covered with hair, like those of an ass, of the truth of which he had hereby an opportunity of being satisfied by ocular demonstration.

^e *I resign my self unto God;*] The queen of Saba having by these words professed *Islām*, and renounced idolatry, Solomon had thoughts of making her his wife; but could not resolve to do it, till the devils had, by a depilatory, taken off the hair from her legs³. Some⁴ however will have it that she did not marry Solomon, but a prince of the tribe of Hamdān.

^f *Who disputed among themselves;*] Concerning the doctrine preached by Saleh; one party believing on him, and the other treating him as an impostor.

^g *Why do ye hasten evil rather than good?*] i. e. Why do ye urge and defy the divine vengeance with which ye are threatened, instead of averting it by repentance?

^h *We presage evil from thee, &c.*] See chap. 7. p. 130. where the Egyptians in the same manner accuse Moses as the cause of their calamities.

¹ JALLALO'DDIN.² *Idem*, AL BEIDAWI.³ JALLALO'DDIN.⁴ *Apud* AL BEIDAWI.

it not. And see what was the issue of their plot^a: we utterly destroyed them and their whole people; and these their habitations *remain* empty, because of the injustice which they committed. Verily herein is a sign, unto people who understand. And we delivered those who believed, and feared God. And remember Lot; when he said unto his people, Do ye commit a wickedness, though ye see the baseness thereof? Do ye approach lustfully unto men, XX. leaving the women? Ye are surely an ignorant people.* But the answer of his people was no other than that they said, Cast the family of Lot out of your city: for they are men who preserve themselves pure from the crimes of which ye are guilty. Wherefore we delivered him and his family, except his wife, whom we decreed to be one of those who remained behind to be destroyed. And we rained on them a shower of stones: and dreadful was the shower which fell on those who had been warned in vain^b! Say, Praise be unto God; and peace be upon his servants whom he hath chosen! Is God more worthy, or the false gods which they associate with him? Is not he to be preferred, who hath created the heavens and the earth, and sendeth down rain for you from heaven, whereby we cause delicious groves to spring up? It is not in your power to cause the trees thereof to shoot forth. Is there any other god partner with the true God? Verily these are a people who deviate from the truth. Is not he more worthy to be adored, who hath established the earth, and hath caused rivers to flow through the midst thereof, and placed thereon immovable mountains, and set a bar between the two seas^c? Is there any other god equal with the true God? Yet the greater part of them know it not. Is not he more worthy who heareth the afflicted^d, when he calleth upon him, and taketh off the evil which distressed him; and who hath made you the successors of your forefathers in the earth? Is there any other god who can be equalled with the true God? How few consider these things! Is not he more worthy who directeth you in the dark paths of the land and of the sea; and who sendeth the winds driving abroad the clouds, as the forerunners of his mercy^e? Is there any other god who can be equalled with the true God? Far be God from having those partners in his power, which ye associate with him! Is not he more worthy, who produceth a creature, and after it hath been dead restoreth it to life; and who giveth you food from heaven and earth? Is there any other god with the true God, who doth this? Say, Produce your proof thereof, if ye speak truth. Say, None either in heaven or earth knoweth that which

^a See what was the issue of their plot;] It is related that Saleh, and those who believed on him, usually meeting to pray in a certain narrow place between the mountains, the infidels said, He thinks to make an end of us after three days^a, but we will be before-hand with him; and that a party of them went directly to the straits above-mentioned, thinking to execute their design, but were terribly disappointed; for, instead of catching the prophet, they were caught themselves, their retreat being cut off by a large piece of

rock, which fell down at the mouth of the straits, so that they perished there in a miserable manner.

^b See chap. 7. p. 126, and chap. 11. p. 184.

^c See chap. 25. p. 300. The word *barzakh* is not used here, but another of equivalent import.

^d The afflicted;] Literally, Him who is driven by distress to implore God's assistance.

^e See chap. 7. p. 122, and chap. 25. p. 300.

¹ See chap. 7. p. 125. not. c.

which is hidden, besides God: neither do they understand when they shall be raised. However their knowledge attaineth *some notion* of the life to come^a: yet they are in an uncertainty concerning the same; yea, they are blind as to *the real circumstances* thereof. And the unbelievers say, When we and our fathers shall have been reduced to dust, shall we be taken forth from the grave? Verily we have been threatened with this, *both we* and our fathers, heretofore. This is no other than fables of the ancients. Say unto them, Pass through the earth, and see what hath been the end of the wicked. And be not thou grieved for them; neither be thou in any concern on account of *the plots* which they are contriving against thee. And they say, When will this threat be accomplished, if ye speak true? Answer, Peradventure some part of that punishment, which ye desire to be hastened, may follow close behind you: verily thy LORD is endued with indulgence towards mankind; but the greater part of them are not thankful. Verily thy LORD knoweth what their breasts conceal, and what they discover: and there is nothing hidden in heaven or on earth, but it is written in a clear book. Verily this KORAN declareth unto the children of ISRAEL most of those points concerning which they disagree^b: and it is certainly a direction, and a mercy unto the true believers. Thy LORD will decide the controversy between them, by his definitive sentence: and he is the mighty, the wise. Therefore put thy trust in God; for thou art in the manifest truth. Verily thou shalt not make the dead to hear, neither shalt thou make the deaf to hear *thy call to the true faith*, when they retire and turn their backs: neither shalt thou direct the blind to extricate themselves out of their error. Thou shalt make none to hear thee, except him who shall believe in our signs: and they are wholly resigned unto us. When the sentence shall be ready to fall upon them, we will cause a beast^c to come forth unto them from out of the earth, which shall speak unto them^d: verily men do not firmly believe in our signs. On the day of resurrection we will assemble, out of every nation, a company of those who shall have charged our signs with falsehood; and they shall be prevented from mixing together, until they shall arrive at the place of judgment. And God shall say unto them, Have ye charged my signs with falsehood, although ye comprehended them not with your knowledge? Or what is it that ye were doing? And the sentence of damnation shall fall on them, for that they have acted unjustly: and they shall not speak in their own excuse. Do they not see

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^a However their knowledge attaineth *some notion of the life to come: yet, &c.*] Or the words may be translated thus; Yea, their knowledge faileth as to the life to come: yea, &c.

^b Most of those points concerning which they disagree;] Such as the comparing of God to sensible things, or to created beings; the removing all imperfections from the description of the divine Being; the state of paradise and hell; the stories of Ezra and Jesus CHRIST, &c.²

^c A beast;] The Mobammedans call this beast, whose appearance will be one sign of the approach of the day of judgment, *al Jassâsa*, or the Spy. I have given the description of her elsewhere²; to which should be added, that she is to have two wings.

^d Which shall speak unto them;] Or, according to a different reading, (viz. *taclimobom* instead of *tacallimabom*) who shall wound them³.

¹ Al BEIDAWY.

² Prelim. Disc. §. IV. p. 79. &c.

³ V. *ibid.* p. 80.

see that we have ordained the night, that they may rest therein, and the day giving open light? Verily herein *are* signs unto people who believe. On *that* day the trumpet shall be sounded; and whoever are in heaven and on earth shall be struck with terror, except those whom God shall please to exempt *therefrom*^a: and all shall come before him, in humble guise. And thou shalt see the mountains, and shalt think them firmly fixed; but they shall pass away, even as the clouds pass away. *This will be* the work of God, who hath rightly disposed all things: and he is well acquainted with that which ye do. Whoever shall have wrought righteousness, shall receive a reward beyond the desert thereof; and they shall be secure from the terror of that day^b: but whoever shall have wrought evil, shall be thrown on their faces into *hell* fire. Shall ye receive the reward of *any other* than of that which ye shall have wrought? Verily I am commanded to worship the LORD of this territory of *MECCA*, who hath sanctified the same: unto him *belong* all things. And I am commanded to be a Moslem, and to rehearse the KORAN: he who shall be directed *thereby*, will be directed to his own *advantage*; and to him who shall go astray, say, Verily I am a warner *only*. And say, Praise *be* unto God! he will shew you his signs^c, and ye shall know them: and thy Lord is not regardless of that which they do.

^a See the Prelim. Disc. §. IV. p. 82, &c. Some say the persons exempted from this general conformation, will be the angels *Gabriel, Michael, Israfil*, and *Izraël*¹: others suppose them to be the virgins of paradise, and the angels who guard that place, and carry God's throne²; and others will have them to be the martyrs³.

^b *They shall be secure from the terror of that*

day;] That is, from the fear of damnation, and the other terrors which will disturb the wicked; not from the general terror or conformation beforementioned.

^c *He will shew you his signs*;] viz. The successes of the true believers against the infidels; and particularly the victory of *Bedr*.

¹ JALLALO'DDIN, *Al BEIDAWI*.

² *Idem*.

³ EBN ABBAS.

C H A P. XXVIII.

Intituled, The Story^a; *revealed at MECCA*^b.

In the name of the most merciful GOD.

T. S. M^c. These *are* the signs of the perspicuous book. We will dictate unto thee, O *MOHAMMED*, *some parts* of the history of *MOSES* and *PHARAOH*, with truth; for *the sake of* people who believe. Now *PHARAOH* lifted himself up in the land of *EGYPT*; and he caused his subjects to be divided

^a The title is taken from the 26th verse, where *Moses* is said to have related *the story of* his adventures to *Shoaib*.

^b Some except a verse, towards the latter end,

beginning with these words, *He who hath given thee the Koran for a rule of faith and practice, &c.*

^c See the Prelim. Disc. §. III. p. 59.

divided into parties ^a: he weakened one party of them ^b, by slaying their male-children, and preserving their females alive; for he was an oppressor. And we were minded to be gracious unto those who were weakened in the land, and to make them models of religion; and to make them the heirs of *the wealth of PHARAOH and his people* ^c, and to establish a place for them in the earth; and to shew PHARAOH, and HAMAN ^d, and their forces, that *destruction of their kingdom and nation* by them, which they sought to avoid ^e. And we directed the mother of MOSES by revelation, *saying*, Give him suck: and if thou fearest for him, cast him into the river; and fear not, neither be afflicted; for we will restore him unto thee, and will appoint him *one of our apostles* ^f. And *when she had put the child in the ark, and had cast it into the river*, the family of PHARAOH took him up; *providence* designing that he should become an enemy, and a sorrow unto them. Verily PHARAOH, and HAMAN, and their forces were sinners. And the wife of PHARAOH said, *This child is a delight of the eye to me, and to thee* ^g: kill him not; peradventure it may happen that he may be serviceable unto us; or we may adopt him for our son. And they perceived not *the consequence of what they were doing*. And the heart of the mother of MOSES became oppressed with fear; and she had almost discovered him, had we not armed her heart with constancy, that she might be *one of those who believe the promises of God*. And she said unto his sister, Follow him. And she watched him at a distance; and they perceived it *not*. And we suffered him *not to take the breasts of the nurses who were provided before his sister came up* ^h: and she said, Shall I direct you unto some of his nation, who may nurse him for you, and will be careful

^a He divided his subjects into parties;] i. e. Either into companies, that they might the better attend his order and perform the services he exacted of them; or into opposite factions, to prevent their attempting any thing against him, to deliver themselves from his tyranny ⁱ.

^b One party of them;] viz. The Israelites.

^c See chap. 26. p. 304.

^d Haman;] This name is given to Pharaoh's chief minister; from whence it is generally inferred that Mohammed has here made Haman, the favourite of Abasuerus king of Persia, and who indisputably lived many ages after Moses, to be that prophet's contemporary. But how probable soever this mistake may seem to us, it will be very hard, if not impossible, to convince a Mohammedan of it; for, as has been observed in a parallel case ², two very different persons may bear the same name ³.

^e That destruction by them, which they sought to avoid;] For Pharaoh had either dreamed, or been told by some diviners, that one of the He-

brew nation should be the ruin of his kingdom; which prophecy is supposed to have been the occasion of his cruelty to them ⁴. This circumstance is owing to the invention of the Jews ⁵.

^f It is related that the midwife appointed to attend the Hebrew women, terrified by a light which appeared between the eyes of Moses at his birth, and touched with an extraordinary affection for the child, did not discover him to the officers, so that his mother kept him in her house, and nursed him three months; after which it was impossible for her to conceal him any longer, the king then giving orders to make the searches more strictly ⁶.

^g This child is a delight of our eye;] This sudden affection or admiration was raised in them either by his uncommon beauty, or by the light which shone on his forehead, or because, when they opened the ark, they found him sucking his thumb, which supplied him with milk ⁷.

^h See chap. 20. p. 258.

¹ Al BEIDAWI,

² See p. 38. not. b.

³ V. RELAND. de Rel. Moham. p. 217.

⁴ See chap. 7. p. 130.

⁵ V. Scharf. bakkab, p. 11. & R. ELIEZ. Pirke, c. 48.

⁶ Al

BEIDAWI. See the notes to chap. 20. p. 258.

⁷ Idem, JALLALO'DDIN.

ful of him? *And, at their desire, she brought his mother to them.* So we restored him to his mother, that her mind might be set at ease, and that she might not be afflicted; and that she might know that the promise of God *was true*: but the greater part of *mankind* know not *the truth*. And when *MOSES* had attained his age of full strength, and was become a perfect man, we bestowed on him wisdom and knowledge: and thus do we reward the upright. And he went into the city, at a time when the inhabitants thereof observed not *what passed in the streets*^a: and he found therein two men fighting; the one being of his own party, and the other of his enemies^b. And he who *was* of his party, begged his assistance against him who *was* of the contrary party; and *MOSES* struck him with his fist, and slew him: *but being sorry for what had happened*, he said, This is of the work of the devil^c; for he is a seducing and an open enemy. And he said, O LORD, verily I have injur'd my own soul: wherefore forgive me. So God forgave him; for he *is* ready to forgive, and merciful. He said, O LORD, by the *favours* with which thou hast favoured me, I will not be an assistant to the wicked *for the future*. And the next morning he was afraid in the city, and looked about him, *as one apprehensive of danger*: and behold, he whom he had assisted the day before, cried out unto him *for help a second time*. But *MOSES* said unto him, Thou art plainly a quarrelsome fellow. And when he sought to lay hold on him who was an enemy unto them both, he said, O *MOSES*, dost thou intend to kill me, as thou killedst a man yesterday^d? Thou seekest only to be an oppressor in the earth, and seekest not to be a reconciler of quarrels. And a certain man^e came from the farther part of the city, running hastily, and said, O *MOSES*, verily the magistrates are deliberating concerning thee, to put thee to death: depart therefore; I certainly advise thee well. Wherefore he departed out of the city in great fear, looking this way and that, *lest he should be pursued*. And he said, O LORD, deliver me from the unjust people. And when he was journeying towards *MADIAN*, he said, Peradventure my LORD will direct me in the right way^f. And when he arrived at the water of *MADIAN*, he found

^a *When the inhabitants observed not, &c.*] viz. At noon; at which time it is usual, in those countries, for people to retire to sleep: or, as others rather suppose, a little within night.

^b *The one being of his own party, and the other of his enemies;*] i. e. The one being an Israelite, of his own religion and nation, and the other an idolatrous Egyptian.

^c *This is the work of the devil;*] *Mohammed* allows that *Moses* killed the Egyptian wrongfully; but, to excuse it, supposes that he struck him without designing to kill him.

^d *He said, O Moses, wilt thou kill me, &c.*] Some suppose these words to have been spoken by the Israelite, who, because *Moses* had reprimanded him, imagined he was going to strike him; and others, by the Egyptian, who either

knew or suspected that *Moses* had killed his countryman the day before.

^e *A certain man;*] This person, says the tradition, was an Egyptian, and *Pharaoh's* uncle's son, but a true believer; who finding that the king had been informed of what *Moses* had done, and designed to put him to death, gave him immediate notice to provide for his safety by flight.

^f *Peradventure my LORD will direct me, &c.*] For *Moses* knew not the way, and coming to a place where three roads met, committed himself to the guidance of God, and took the middle road, which was the right; providence likewise so ordering it, that his pursuers took the other two roads, and missed him¹. Some say that he was led by an angel in the appearance of a traveller².

¹ *Al BEIDAWI.*

² *JALLALO'DDIN.*

found about the well a company of men, who were watering *their flocks*. And he found, besides them, two women, who kept off *their sheep at a distance*. And he said unto them, What is the matter with you? They answered, We shall not water *our flock*, until the shepherds shall have driven away *theirs*; for our father is an old man, stricken in years. So MOSES watered *their sheep* for them^a; and afterwards retired to the shade, saying, O LORD, verily I stand in need of the good which thou shalt send down unto me. And one of the *damsels*^b came unto him, walking bashfully, and said, My father calleth thee, that he may recompence thee for the *trouble which thou hast taken in watering our sheep* for us. And when he was come unto SHOAB, and had told him the story of *his adventures*, he said unto him, Fear not; thou hast escaped from unjust people. And one of the *damsels* said, My father, hire him for *certain wages*: the best *servant* thou canst hire, is an able and trusty person^c. And SHOAB said unto MOSES, Verily I will give thee one of these my two daughters in marriage, on condition that thou serve me for hire eight years: and if thou fulfill ten years, it is in thine own breast; for I seek not to impose a hardship on thee: and thou shalt find me, if God please, a man of probity. MOSES answered, Let this be the covenant between me and thee: whichever of the two terms I shall fulfil, let it be no crime in me if I then quit thy service; and God is witness of that which we say. And when MOSES had fulfilled the term^d, and was journeying with his family towards EGYPT, he saw fire on the side of mount SINAI. And he said unto his family, Tarry ye here; for I see fire: peradventure I may bring you thence some tidings of the way^e, or at least a brand out of the fire, that ye may be warmed. And when he was come thereto, a voice cried unto him from the right side of the valley, in the sacred bottom, from the tree, saying, O MOSES, verily I am God, the LORD of all creatures: cast down now thy rod. And when he saw it that it moved, as though it had been a serpent, he retreated and fled, and returned not. And God said unto him, O MOSES, draw near, and fear not; for thou art safe. Put thy hand into thy bosom, and it shall come

^a Moses watered *their sheep for them*;] By rolling away a stone of a prodigious weight, which had been laid over the mouth of the well by the shepherds, and required no less than seven men (tho' some name a much larger number) to remove it¹.

^b One of the *damsels*;] This was Sefûra (or Zipporah) the elder, or, as others suppose, the younger daughter of Shoab, whom Moses afterwards married.

^c An able and trusty person;] The girl, being asked by her father how she knew Moses deserved this character, told him that he had removed the vast stone abovementioned, without any assistance; and that he looked not in her

face, but held down his head till he had heard her message, and desired her to walk behind him, because the wind ruffled her garments a little, and discovered some part of her legs².

^d When Moses had fulfilled the term;] viz. The longest term of ten years. The Moham-medans say, after the Jews³, that Moses received from Shoab the rod of the prophets (which was a branch of a myrtle of paradise, and had descended to him from Adam) to keep off the wild beasts from his sheep; and that this was the rod with which he performed all those wonders in Egypt.

^e See chap. 20: p. 256.

¹ *Iidem* Interp. YAHYA. Pirke, c. 40. &c.

² *Iidem*.

³ V. Shals. *bakkab*. p. 12. R. ELIEZ.

come forth white, without any hurt : and draw back thy hand ^a unto thee *which thou stretchest forth* for fear. These shall be two evident signs from thy LORD, unto PHARAOH and his princes ; for they are a wicked people. MOSES said, O LORD, verily I have slain one of them ; and I fear they will put me to death : but my brother AARON is of a more eloquent tongue than I am ; wherefore send him with me for an assistant, that he may gain me credit ; for I fear lest they accuse me of imposture. GOD said, We will strengthen thine arm by thy brother, and we will give each of you *extraordinary* power, so that they shall not come up to you, in our signs. Ye two, and whoever shall follow you, *shall be* the conquerors. And when MOSES came unto them with our evident signs, they said, This is no other than a deceitful piece of sorcery : neither have we heard of *any thing like* this among our fore-fathers. And MOSES said, My LORD best knoweth who cometh with a direction from him ; and who shall have success in this life, *as well as the next* : but the unjust shall not prosper. And PHARAOH said, O princes, I did not know that ye had any *other* god besides me ^b. Wherefore do thou, O HAMAN, burn me clay *into bricks* ; and build me a high tower ^c, that I may ascend unto the GOD of MOSES : for I verily believe him to be a liar. And both he and his forces behaved themselves insolently and unjustly in the earth ; and imagined that they should not be brought before us *to be judged*. Wherefore we took him and his forces, and cast them into the sea. Behold, therefore, what was the end of the unjust. And we made them *deceitful* guides, inviting *their followers* to hell fire ; and on the day of resurrection they shall not be screened *from punishment*. We pursued them with a curse in this life ; and on the day of resurrection they *shall be* shamefully-rejected. And we gave the book of the law unto MOSES, after we had destroyed the former generations, to enlighten *the minds* of men, and for a direction, and a mercy ; that peradventure they might consider. Thou, O prophet, wast not on the west side of mount SINAI, when we delivered MOSES *his* commission : neither wast thou one of those who were present *at his receiving it* : but we raised up *several* generations *after MOSES* ; and life was prolonged unto them. Neither didst thou dwell among the inhabitants of MADIAN, rehearsing unto them our signs ; but we have sent thee *fully instructed in every particular*. Nor wast thou *present* on the side of the mount, when we called unto MOSES : but *thou art sent as a mercy* from thy LORD ; that thou mightest preach unto a people

^a *Draw back thy hand* :] Literally, *thy wing* : the expression alludes to the action of birds, which stretch forth their wings to fly away when they are frightened, and fold them together again when they think themselves secure ¹.

^b See chap. 26. p. 303.

^c *A high tower* :] It is said that Haman, having prepared bricks and other materials, employed no less than fifty thousand men, besides labourers, in the building ; which they carried to

so immense a height that the workmen could no longer stand on it : that Pharaoh, ascending this tower, threw a javelin towards heaven, which fell back again stained with blood, whereupon he impiously boasted that he had killed the GOD of Moses ; but at sun-set GOD sent the angel Gabriel, who with one stroke of his wing demolished the tower, a part whereof, falling on the king's army, destroyed a million of men ².

¹ AL BEIDAWI.

² AL ZAMAKHSHARI.

people to whom no preacher hath come before thee^a, that peradventure they may be warned; and lest, if a calamity had befallen them, for that which their hands had previously committed, they should have said, O LORD, since thou hast not sent an apostle unto us, that we might follow thy signs, and become true believers, *are we not excusable?* Yet when the truth is come unto them from before us, they say, Unless he receive the same power to work miracles as MOSES received, *we will not believe.* Have they not likewise rejected the revelation which was heretofore given unto MOSES? They say, Two cunning impostures^b have mutually assisted one another: and they say, Verily we reject them both. Say, Produce therefore a book from GOD, which is more right than these two, that I may follow it; if ye speak truth. But if they return thee no answer, know that they only follow their own desires: and who erreth more widely from the truth than he who followeth his own desire, without a direction from GOD? verily GOD directeth not the unjust people. And now have we caused our word to come unto them, that they may be admonished. They unto whom we have given the scriptures which were revealed before it, believe in the same; and when it is read unto them, say, We believe therein; it is certainly the truth from our LORD: verily we were Moslems before this^c. These shall receive their reward twice^d, because they have persevered; and repel evil by good, and distribute alms out of that which we have bestowed on them; and when they hear vain discourse, avoid the same, saying, We have our works, and ye have your works: peace be on you^e; we covet not the acquaintance of the ignorant. Verily thou canst not direct whom thou wilt: but GOD directeth whom he pleaseth; and he best knoweth those who will submit to be directed. The MECCANS say, If we follow the same direction with thee, we shall be forcibly expelled our land^f. Have we not established for them a secure asylum^g; to which fruits of every sort are brought, as a provision of our bounty? but the greater part of them do not understand. How many cities have we destroyed, whose inhabitants lived in ease and plenty? and these their dwellings are not inhabited after them, unless for a little

T t

little

^a Unto a people to whom no preacher hath come before thee:] That is, to the Arabians to whom no prophet had been sent, at least since Ismael.

^b Two cunning impostures:] viz. The Pentateuch and the Korân. Some copies read, Two impostors, meaning Moses and Mohammed.

^c We were Moslems before this:] Holding the same faith in fundamentals, before the revelation of the Korân, which we receive because it is consonant to the scriptures, and attested to by them. The passage intends those Jews and Christians who had embraced Mohammedism.

^d These shall receive their reward twice:] Because they have believed both in their own scriptures, and in the Korân.

^e See chap. 25. p. 301. not. d.

^f If we follow thy direction, we shall be forcibly expelled our land:] This objection was made by Al Hareth Ebn Othmân Ebn Nawfal Ebn Abd Menâf, who came to Mohammed and told him, that the Koreish believed he preached the truth, but were apprehensive, that; if they made the Arabs their enemies by quitting their religion, they would be obliged likewise to quit Mecca, being but a handful of men, in comparison to the whole nation.

^g Have we not established for them a secure asylum?] By giving them for their habitation the sacred territory of Mecca, a place protected by God, and revered by man.

little while^a; and we were the inheritors of *their wealth*^b. But thy LORD did not destroy *those* cities, until he had sent unto their capital an apostle, to rehearse our signs unto them: neither did we destroy *those* cities, unless their inhabitants *were* injurious to *their apostle*. The things which are given you, are the provisions of this present life, and the pomp thereof; but that which is with God, is better and more durable: will ye not therefore understand? Shall he then, unto whom we have promised an excellent promise of *future happiness*, and *who* shall attain the same, be as he on whom we have bestowed the provision of this present life, and who, on the day of resurrection, *shall be one* of those who are delivered up to *eternal punishment*? On *that* day God shall call unto them, and shall say, Where are my partners, which ye imagined to be so? And they upon whom the sentence of *damnation* shall be justly pronounced, shall answer, These, O LORD, are those whom we seduced; we seduced them as we *also* had been seduced: *but now* we clearly quit them, and turn unto thee. They did not worship us, *but their own lusts*^c. And it shall be said unto the idolaters, Call now upon those whom ye associated with God: and they shall call upon them, but they shall not answer them; and they shall see the punishment prepared for them, and shall wish that they had submitted to be directed. On *that* day God shall call unto them, and shall say, What answer did ye return to *our* messengers? But they shall not be able to give an account thereof on that day^d; neither shall they ask one another for information. Howbeit who so shall repent and believe, and shall do that which is right, may expect to be happy. Thy LORD createth what he pleaseth; and chooseth freely: *but* they have no free choice. Praise be unto God; and far be he removed from the idols which they associate with him! Thy LORD knoweth both the secret malice which their breasts conceal, and the open hatred which they discover. He is God; there is no God but he. Unto him is the praise due, both in this life and in that which is to come: unto him doth judgment belong; and before him shall ye be assembled at the last day. Say, What think ye? If God should cover you with perpetual night, until the day of resurrection; what god, besides God, would bring you light? Will ye not therefore hearken? Say, What think ye? If God should give you continual day, until the day of resurrection; what god, besides God, would bring you night, that ye might rest therein? Will ye not therefore consider? Of his mercy he hath made for you the night and the day, that ye may rest in the one, and may seek to obtain provision for your selves of his abundance, by your industry, in the other; and that ye may give thanks. On a certain day God shall call unto them, and shall say, Where are my partners, which ye imagined to share the divine power with me? And we will

^a Unless for a little while;] That is, for a day, or a few hours only, while travellers stay there to rest and refresh themselves; or, as the original may also signify, unless by a few inhabitants: some of those ancient cities and dwellings being utterly desolate, and others thinly inhabited.

^b We were the inheritors of their wealth;] There

being none left to enjoy it after them.

^c See chap. 10. p. 169.

^d They shall not be able to give an account thereof;] Literally, The account thereof shall be dark unto them; for the consternation they shall then be under, will render them stupid, and unable to return an answer.

will produce a witness out of every nation^a; and will say, Bring hither your proof of what ye have asserted. And they shall know that the right is God's alone; and the deities which they have devised shall abandon them. KARUN was of the people of MOSES^b; but he behaved insolently towards them: for we had given him so much treasure, that his keys would have loaded several strong men^c. When his people said unto him, Rejoice not immoderately; for God loveth not those who rejoice in their riches immoderately: but seek to attain, by means of the wealth which God hath given thee, the future mansion of paradise^d. And forget not thy portion in this world; but be thou bounteous unto others, as God hath been bounteous unto thee: and seek not to act corruptly in the earth; for God loveth not the corrupt doers. He answered, I have received these riches, only because of the knowledge which is with me^e. Did he not know that God had already destroyed, before him, several generations, who were mightier than he in strength, and had amassed more abundance

T t 2

^a A witness out of every nation:] viz. The prophet who shall have been sent to each nation.

^b Karun was of the people of Moses:] The commentators say, Karun was the son of Yesbar (or Isbar) the uncle of Moses; and consequently make him the same with the Korah of the scriptures. This person is represented by them as the most beautiful of the Israelites, and so far surpassing them all in opulency, that the riches of Karun have become a proverb. The Mohammedans are indebted to the Jews for this last circumstance, to which they have added several other fables: for they tell us that he built a large palace overlaid with gold, the doors whereof were of massy gold; that he became so insolent, because of his immense riches, as to raise a sedition against Moses; tho' some pretend the occasion of his rebellion to have been his unwillingness to give alms, as Moses had commanded; that one day, when that prophet was preaching to the people, and, among other laws which he published, declared that adulterers should be stoned, Karun asked him, what if he should be found guilty of the same crime? to which Moses answered, that in such case he would suffer the same punishment; and thereupon Karun produced a harlot, whom he had hired to swear that Moses had lain with her, and charged him publicly with it; but on Moses's adjuring the woman to speak the truth, her resolution failed her, and she confessed that she was suborned by Karun to accuse him wrongfully; that then God directed Moses, who had com-

plained to him of this usage, to command the earth what he pleased, and it should obey him; whereupon he said, O earth, swallow them up! and that immediately the earth opened under Karun and his confederates, and swallowed them up, with his palace and all his riches^f. There goes a tradition, that as Karun sunk gradually into the ground, first to his knees, then to his waist, then to his neck, he cried out four several times, O Moses, have mercy on me! but that Moses continued to say, O earth, swallow them up, till at last he wholly disappeared: upon which God said to Moses, Thou hadst no mercy on Karun, tho' he asked pardon of thee four times; but I would have had compassion on him, if he had asked pardon of me but once^g.

^c Several men:] The original word properly signifies any number of persons from ten to forty. Some pretend these keys were a sufficient load for seventy men; and Abulfeda says forty mules used to be employed to carry them.

^d This passage is parallel to that in the New Testament, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations^h.

^e Because of the knowledge which is with me:] For some say he was the most learned of all the Israelites, and the best versed in the law, after Moses and Aaron; others pretend he was skilled in chymistry, or in merchandizing, or other arts of gain; and others suppose (as the Jews also fableⁱ), that he found out the treasures of Joseph in Egypt^j.

^f ABU'LFEDA, JALLALO'DDIN, Al BEIDAWI, &c. Bibl. Orient. Art. Carun.

^g Luke xvi. 9.

^h Al BEIDAWI. V. D'HERBEL.

ⁱ V. R. GHEDAL. Salsb. bakkab. p. 13.

^j JALLALO'DDIN, Al BEIDAWI.

dance of riches? And the wicked shall not be asked to discover their crimes. And KARUN went forth unto his people, in his pomp^a. And they who loved this present life, said, Oh that we had the like *wealth*, as hath been given unto KARUN! verily he is master of a great fortune. But those on whom knowledge had been bestowed, answered, Alas for you! the reward of God *in the next life*, will be better unto him who shall believe and do good works: but none shall attain the same, except those who persevere with constancy. And we caused the ground to cleave in sunder, and to swallow up him and his palace: and he had no forces to defend him, besides God; neither was he rescued *from punishment*. And the next morning, those who had coveted his condition the day before, said, Aha! verily God bestoweth abundant provision on such of his servants as he pleaseth; and he is sparing unto whom he pleaseth. Unless God had been gracious unto us, certainly *the earth* had swallowed us up also. Aha! the unbelievers shall not prosper. As to this future mansion of *paradise*, we will give it unto them who seek not to exalt themselves in the earth, or to do wrong; for the happy issue shall attend the pious. Whoso doth good, shall receive a reward which shall exceed the merit thereof: but as to him who doth evil, they who work evil shall be rewarded according to the merit only of that which they shall have wrought. Verily he who hath given thee the KORAN for a rule of faith and practice, will certainly bring thee back home unto MECCA^b. Say, My LORD best knoweth who cometh with a true direction, and who is in a manifest error. Thou didst not expect that the book of the KORAN should be delivered unto thee: but *thou hast received it* through the mercy of thy LORD. Be not therefore assisting to the unbelievers; neither let them turn thee aside from the signs of God, after they have been sent down unto thee: and invite men unto thy LORD. And be not thou an idolater; neither invoke any other god, together with the true God: there is no god but he. Every thing shall perish, except himself: unto him *belongeth* judgment; and before him shall ye be assembled at the last day.

CHAP.

^a *In his pomp;*] It is said he rode on a white mule adorned with trappings of gold, and that he was clothed in purple, and attended by four thousand men, all well mounted and richly dressed.

^b *He who hath given thee the Koran, will bring thee back unto Mecca;*] This verse, some say, was revealed to Mohammed when he arrived at *Yosfa*, in his flight from Mecca to Medina, to comfort him, and still his complaints.

C H A P. XXIX.

Intituled, The Spider^a; revealed at Mecca^b.

In the name of the most merciful God.

[A. L. M^c. Do men imagine that it shall be sufficient for them^d to say, We believe; while they be not proved^e? We heretofore proved those who *were* before them; for God will surely know them who are sincere, and he will surely know the liars. Do they who work evil think that they shall prevent us from taking vengeance on them? An ill judgment do they make. Whoso hopeth to meet God, verily God's appointed time will certainly come; and he both heareth and knoweth. Whoever striveth to promote the true religion, striveth for the advantage of his own soul; for God needeth not any of his creatures: and as to those who believe and work righteousness, we will expiate their evil deeds from them; and we will give them a reward according to the utmost merit of their actions. We have commanded man to shew kindness towards his parents: but if they endeavour to prevail with thee to associate with me that concerning which thou hast no knowledge, obey them not^f. Unto me shall ye return; and I will declare unto you what ye have done. Those who shall believe, and shall work righteousness, we will surely introduce into paradise, among the upright. There are some men who say, We believe in God: but when such a one is afflicted for God's sake, he esteemeth the persecution of men to be as grievous as the punishment of God. Yet if success cometh from thy Lord, they say, Verily we are with you. Doth not God well know that which is in the breasts of his creatures? Verily God well knoweth the true believers, and he well knoweth the hypocrites.

The

^a Transient mention is made of this insect, towards the middle of the chapter.

^b Some think the first ten verses, ending with these words, *And he well knoweth the hypocrites*, were revealed at Medina, and the rest at Mecca; and others believe the reverse.

^c See the prelim. Disc. §. III. p. 59, &c.

^d That it shall be sufficient for them;] Literally, That they shall be let alone, &c.

^e While they be not proved.] This passage reprehends the impatience of some of the prophet's companions, under the hardships which they sustained in defence of their religion, and the losses which they suffered from the infidels; representing to them that such trials and afflictions were necessary to distinguish

the sincere person from the hypocrite; and the steady from the wavering. Some suppose it to have been occasioned by the death of *Mabja*, Omar's slave, killed by an arrow at the battle of *Bedr*, which was deeply lamented and laid to heart by his wife and parents¹.

^f If they endeavour to prevail with thee to associate with me, that concerning which thou hast no knowledge;] That is, If they endeavour to pervert thee to idolatry. The passage is said to have been revealed on account of *Saad Ebn Abi Wakkâs*, and his mother *Hamna*, who, when she heard that her son had embraced *Mohammedism*, swore that she would neither eat nor drink till he returned to his old religion, and kept her oath for three days².

¹ *Al Beidawi.*

² *Idem.*

The unbelievers say unto those who believe, Follow our way; and we will bear your sins. Howbeit they shall not bear any part of their sins; for they are liars: but they shall surely bear their own burdens, and *other* burdens besides their own burdens^a; and they shall be examined, on the day of resurrection, concerning that which they have falsely devised. We heretofore sent NOAH unto his people; and he tarried among them one thousand years, save fifty years^b: and the deluge took them away, while they *were* acting unjustly; but we delivered him and those who were in the ark, and we made the same^c a sign unto *all* creatures. *We also sent* ABRAHAM; when he said unto his people, Serve GOD, and fear him: this *will be* better for you; if ye understand. Ye only worship idols besides GOD, and forge a lie. Verily those which ye worship, besides GOD, are not able to make any provision for you: seek therefore *your* provision from GOD; and serve him, and give thanks unto him; unto him shall ye return. If ye charge *me* with imposture^d, verily *sundry* nations before you *likewise* charged *their* prophets with imposture: but public preaching only *is* incumbent on an apostle. Do they not see how GOD produceth creatures, and afterwards restoreth them^e? Verily this is easy with GOD. Say, Go through the earth, and see how he originally produceth creatures: afterwards will GOD reproduce another production; for GOD *is* almighty. He will punish whom he pleaseth, and he will have mercy on whom he pleaseth. Before him shall ye be brought *at the day of judgment*: and ye shall not escape *his reach*, either in earth, or in heaven^f; neither shall ye have any patron or defender besides GOD. *As for* those who believe not in the signs of GOD, or that they shall meet him *at the resurrection*,

^a *Other burdens besides their own*; viz. The guilt of seducing others, which shall be added to the guilt of their own obstinacy, without diminishing the guilt of such as shall be seduced by them.

^b Noah tarried among his people nine hundred and fifty years;] This is true, if the whole life of Noah be reckoned; and accordingly *Abul-feda* says he was sent to preach in his two hundred and fiftieth year, and that he lived in all nine hundred and fifty: but the text seeming to speak of those years only, which he spent in preaching to the wicked antediluvians, the commentators suppose him to have lived much longer. Some say the whole length of his life was a thousand and fifty years; that his mission happened in the fortieth year of his age, and that he lived after the flood sixty years¹: and others give different numbers; one, in particular, pretending that Noah lived near sixteen hundred years².

This circumstance, says *Al Beidhwi*, was mentioned to encourage Mohammed, and to assure him that GOD, who supported Noah so

many years against the opposition and plots of the antediluvian infidels, would not fail to defend him against all attempts of the idolatrous *Maccans* and their partisans.

^c *The same*;] i. e. The ark.

^d *If ye charge me with imposture, &c.*] This seems to be part of Abraham's speech to his people: but some suppose that GOD here speaks, by way of apostrophe, first to the *Kareish*, and afterwards to Mohammed; and that the parenthesis is continued to these words, *And the answer of his people was no other, &c.* In which case we should have said, *If ye charge Mohammed your apostle with imposture, &c.*

^e *Do they not see how GOD produceth creatures, and afterwards restoreth them?*] The infidels are bid to consider how GOD causeth the fruits of the earth to spring forth, and reneweth them every year, as in the preceding; which is an argument of his power to raise man, whom he created at first, to life again after death, at his own appointed time.

^f See psalm cxxxix. 7, &c.

¹ *Idem, Al ZAMAKH.*

² CAAB, apud Yahyam

rebellion, they shall despair of my mercy, and for them is a painful punishment prepared. And the answer of his people was no other than that they said, Slay him, or burn him. But God saved him from the fire^a. Verily herein were signs unto people who believed. And ABRAHAM said, Ye have taken idols, besides God, to cement affection between you in this life : but on the day of resurrection, the one of you shall deny the other, and the one of you shall curse the other ; and your abode shall be hell fire, and there shall be none to deliver you. And LOT believed on him. And ABRAHAM said, Verily I fly from my people, unto the place which my LORD hath commanded me ; for he is the mighty, the wise. And we gave him ISAAC, and JACOB ; and we placed among his descendants the gift of prophecy and the scriptures : and we gave him his reward in this world ; and in the next he shall be one of the righteous. We also sent LOT ; when he said unto his people, Do ye commit filthiness which no creature hath committed before you ? Do ye approach lustfully unto men, and lay wait in the highways^b, and commit wickedness in your assembly^c ? And the answer of his people was no other than that they said, Bring down the vengeance of God upon us, if thou speakest truth. LOT said, O LORD, defend me against the corrupt people. And when our messengers came unto ABRAHAM with good tidings^d, they said, We will surely destroy the inhabitants of this city ; for the inhabitants thereof are unjust doers. ABRAHAM answered, Verily LOT dwelleth there. They replied, We well know who dwelleth therein : we will surely deliver him and his family, except his wife ; she shall be one of those who remain behind. And when our messengers came unto LOT, he was troubled for them, and his arm was straitened concerning them^e. But they said, Fear not, neither be grieved ; for we will deliver thee and thy family, except thy wife ; for she shall be one of those who remain behind. We will surely bring down upon the inhabitants of this city vengeance from heaven, for that they have been wicked doers : and we have left thereof a manifest sign^f unto people who understand. And unto the inhabitants of MADIAN we sent their brother SHOAIB ; and he said unto them, O my people, serve God, and expect the last day ; and transgress not, acting corruptly in the earth. But they accused him of imposture ; wherefore a storm from heaven^g assailed them, and in the morning they were found in their dwellings dead and prostrate. And we also destroyed the tribes of AD, and THAMUD ; and this is well known unto you from what yet remains of their dwellings. And SATAN prepared their works for them, and turned them aside from the way of truth ; although they were

^a See chap. 21. p. 269.

^b And lay wait in the highway ;] Some suppose the Sodomites robbed and murdered the passengers ; others, that they unnaturally abused their bodies.

^c And commit wickedness in your assembly ;] Their meetings being scenes of obscenity and riot.

^d See chap. 11. p. 182, &c.

^e See ib. p. 183.

^f We have left thereof a sign ;] viz. The story of its destruction, handed down by common tradition ; or else its ruins, or some other footsteps of this signal judgment : it being pretended that several of the stones, which fell from heaven on those cities, are still to be seen, and that the ground where they stood appears burnt and blackish.

^g See chap. 7. p. 127.

were sagacious people. And we likewise destroyed KARUN, and PHARAOH, and HAMAN. MOSES came unto them with evident miracles; and they behaved themselves insolently in the earth: but they could not escape our vengeance. Every of them did we destroy in his sin. Against some of them we sent a violent wind^a: some of them did a terrible noise from heaven destroy^b: some of them did we cause the earth to swallow up^c: and some of them we drowned^d. Neither was God disposed to treat them unjustly; but they dealt unjustly with their own souls. The likeness of those who take other patrons besides God, is as the likeness of the spider, which maketh herself a house: but the weakest of all houses surely is the house of the spider; if they knew *this*. Moreover God knoweth what things they invoke, besides him; and he is the mighty, the wise. These similitudes do we propound unto men: but none understand them, except the wise. God hath created the heavens and the earth in truth: verily herein is a sign un-

XXI. to the true believers. * Rehearse that which hath been revealed unto thee of the book of the KORAN: and be constant at prayer; for prayer preserveth a man from filthy crimes, and from that which is blamable; and the remembring of God is surely a most important duty. God knoweth that which ye do. Dispute not against those who have received the scriptures, unless in the mildest manner^e; except against such of them as behave injuriously towards you: and say, We believe in the revelation which hath been sent down unto us, and also in that which hath been sent down unto you; our God and your God is one, and unto him are we resigned. Thus have we sent down the book of the KORAN unto thee: and they unto whom we have given the former scriptures, believe therein; and of these Arabians also there is who believeth therein: and none reject our signs, except the obstinate infidels. Thou couldest not read any book before this; neither couldest thou write it with thy right hand: then had the gainfayers justly doubted of the divine original thereof. But the same is evident signs in the breasts of those who have received understanding: for none reject our signs, except the unjust. They say, Unless a sign be sent down unto him from his LORD, we will not believe. Answer, Signs are in the power of God alone; and I am no more than a public preacher. Is it not sufficient for them that we have sent down unto thee the book of the KORAN, to be read unto them? Verily herein is a mercy, and an admonition unto people who believe. Say, God is a sufficient witness between me and you: he knoweth whatever is in heaven and earth; and those who believe in vain

^a Against some of them we sent a violent wind;] The original word properly signifies a wind that drives the gravel and small stones before it; by which the storm, or shower of stones, which destroyed Sodom and Gomorrah, seems to be intended.

^b Some of them did a terrible noise from heaven destroy;] Which was the end of Ad and Thamud.

^c Some of them did we cause the earth to swal-

low up;] As it did Koran.

^d Some of them we drowned;] As the unbelievers in Noah's time, and Pharaoh and his army.

^e In the mildest manner;] i. e. Without ill language, or passion. This verse is generally supposed to have been abrogated by that of the sword; tho' some think it relates only to those who are in alliance with the Moslems.

vain idols, and deny God, they shall perish. They will urge thee to hasten the punishment *which they defy thee to bring down upon them*^a: if there had not been a determined time for their respite, the punishment had come upon them *before this*; but it shall surely overtake them suddenly, and they shall not foresee it. They urge thee to bring down vengeance swiftly upon them: but hell shall surely encompass the unbelievers. On a *certain day* their punishment shall suddenly assail them, both from above them, and from under their feet; and God shall say, Taste ye the reward of that which ye have wrought. O my servants who have believed, verily my earth is spacious; wherefore serve me^b. Every soul shall taste death: afterwards shall ye return unto us; and as for those who shall have believed, and wrought righteousness, we will surely lodge them in the higher apartments of paradise; rivers shall flow beneath them, and they shall continue therein for ever. How excellent *will be* the reward of the workers of righteousness; who persevere with patience, and put their trust in their Lord! How many beasts are there, which provide not their food? It is God who provideth food for them, and for you; and he both heareth and knoweth. Verily, if thou ask the Meccans, who hath created the heavens and the earth, and hath obliged the sun and the moon to serve in their courses; they will answer, God. How therefore do they lye, in acknowledging of other gods? God maketh abundant provision for such of his servants as he pleaseth; and is sparing unto him, if he pleaseth: for God knoweth all things^c. Verily if thou ask them, who sendeth rain from heaven, and thereby quickeneth the earth, after it hath been dead; they will answer, God. Say, God be praised! But the greater part of them do not understand. This present life is no other than a toy, and a play-thing; but the future mansion of paradise is life indeed: if they knew this, they would not prefer the former to the latter. When they sail in a ship, they call upon God, sincerely exhibiting unto him the true religion: but when he bringeth them safe to land, behold, they return to their idolatry; to shew themselves ungrateful for that which we have bestowed on them, and that they may enjoy the delights of this life; but they shall hereafter know the issue. Do they not see that we have made the territory of MECCA an inviolable and secure asylum, when men are spoiled in the countries round about them? Do they therefore believe in that which is vain, and acknowledge not the goodness of God? But who is more unjust than he who deviseth a lie against God, or denieth the truth, when it hath come unto him? Is there not in hell an abode for the unbelievers? Whoever do their utmost endeavour to promote our true religion, we will direct them into our ways; for God is with the righteous.

U u

CHAP.

^a See chap. 6. p. 104.

^b *My earth is spacious; wherefore serve me.*] That is, If ye cannot serve me in one city or country, fly unto another, where ye may profess the true religion in safety; for the earth is wide enough, and ye may easily find places of refuge. Mohammed is said to have declared,

That whoever flies for the sake of his religion, tho' he stir but the distance of a span, merits paradise, and shall be the companion of Abraham and of himself¹.

^c *God knoweth all things;*] And particularly who will make a good, and who will make a bad use of their riches.

C H A P. XXX.

Intituled, The GREEKS^a; revealed at MECCA^b.

In the name of the most merciful GOD.

A. L. M^c. The Greeks have been overcome by the Persians^a, in the nearest

^a The original word is *al Rûm*; by which the later Greeks, or subjects of the Constantinopolitan empire, are here meant; tho' the Arabs give the same name also to the Romans, and other Europeans.

^b Some except the verse beginning at these words, *Praise be unto GOD.*

^c See the Prelim. Disc. §. III. p. 59, &c.

^d *The Greeks have been overcome by the Persians, &c.*] The accomplishment of the prophecy contained in this passage, which is very famous among the Mohammedans, being insisted on by their doctors as a convincing proof that the Korân really came down from heaven, it may be excusable to be a little particular.

The passage is said to have been revealed on occasion of a great victory obtained by the Persians over the Greeks, the news whereof coming to Mecca, the infidels became strangely elated, and began to abuse Mohammed and his followers, imagining that this success of the Persians, who, like themselves, were idolaters, and supposed to have no scriptures, against the Christians, who pretended, as well as Mohammed, to worship one GOD, and to have divine scriptures, was an earnest of their own future successes against the prophet and those of his religion: to check which vain hopes, it was foretold, in the words of the text, that how improbable soever it might seem, yet the scale should be turned in a few years, and the vanquished Greeks prevail remarkably against the Persians.

That this prophecy was exactly fulfilled the commentators fail not to observe, tho' they do not exactly agree in the accounts they give of its accomplishment; the number of years between the two actions being not precisely determined. Some place the victory gained by the

Persians in the fifth year before the Hejra, and their defeat by the Greeks in the second year after it, when the battle of *Bedr* was fought¹: others place the former in the third or fourth year before the Hejra, and the latter in the end of the sixth, or beginning of the seventh year after it, when the expedition of *al Hadebiyah* was undertaken².

The date of the victory gained by the Greeks, in the first of these accounts, interferes with a story which the commentators tell, of a wager laid by *Abu Beer* with *Obba Ebn Khulf*, who turned this prophecy into ridicule. *Abu Beer* at first laid ten young camels that the Persians should receive an overthrow within three years; but on his acquainting Mohammed with what he had done, that prophet told him that the word *bid*, made use of in this passage, signified no determinate number of years, but any number from three to nine, (tho' some suppose the tenth year is included) and therefore advised him to prolong the time, and to raise the wager; which he accordingly proposed to *Obba*, and they agreed that the time assigned should be nine years, and the wager a hundred camels. Before the time was elapsed, *Obba* died, of a wound he had received at *Obad*, in the third year of the Hejra³; but the event afterwards shewing that *Abu Beer* had won, he received the camels of *Obba's* heirs, and brought them in triumph to Mohammed⁴.

History informs us that the successes of *Khosru Parviz*, king of Persia, who carried on a terrible war against the Greek empire, to revenge the death of *Maurice* his father-in-law, slain by *Phocas*, were very great, and continued in an uninterrupted course for two and twenty years. Particularly in the year of CHRIST 615, about the

¹ JALLALO'DDIN, &c.

² AL ZAMAKH, al BEIDAWI.

³ See p. 298. not. c.

⁴ AL BEIDAWI, JALLALO'DDIN, &c.

nearest part of the land^a; but after their defeat, they shall overcome *the others in their turn*, within a few years. Unto God *belongeth* the disposal of *this matter*, both for what is past, and for what is to come: and on that day shall the believers rejoice in the success granted by God; for he granteth success unto whom he pleaseth, and he *is* the mighty, the merciful. *This is* the promise of God: God will not act contrary to his promise; but the greater part of men know not *the veracity of God*. They know the outward appearance of this present life; but they are careless as to the life to come. Do they not consider within themselves that God hath not created the heavens and the earth, and whatever *is* between them, otherwise than in truth, and *hath set them* a determined period? Verily a great number of men reject the belief of *their future* meeting their LORD *at the resurrection*. Do they not pass through the earth, and see what hath been the end of those who *were* before them? They excelled *the MECCANS* in strength, and broke up the earth^b, and inhabited it in greater affluence and prosperity than they inhabit the same: and their apostles came unto them with evident *miracles*; and God was not *disposed* to treat them unjustly, but they injured their own souls by *their obstinate infidelity*; and the end of those who had done evil, was evil, because they charged the signs of God with falsehood, and laughed the same to scorn. God produceth creatures, and will hereafter restore them *to life*: then shall ye return unto him. And on the day whereon the hour shall come, the wicked shall be struck dumb for despair: and they shall have no intercessors from among the *idols* which they associated *with God*; and they shall deny *the false gods* which they associated *with him*. On the day whereon the hour shall come, on that day shall *the true believers and the infidels* be separated:

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the beginning of the sixth year before the *Hejra*, the *Persians*, having the preceding year conquered Syria, made themselves masters of *Palestine*, and took *Jerusalem*; which seems to be that signal advantage gained over the *Greeks* mentioned in this passage, as agreeing best with the terms here used, and most likely to alarm the *Arabs* by reason of their vicinity to the scene of action: and there was so little probability, at that time, of the *Greeks* being able to retrieve their losses, much less to distress the *Persians*, that in the following years the arms of the latter made still farther and more considerable progresses, and at length they laid siege to *Constantinople* itself. But in the year 625, in which the fourth year of the *Hejra* began, about ten years after the taking of *Jerusalem*, the *Greeks*, when it was least expected, gained a remarkable victory over the *Persians*, and not only obliged them to quit the territories of the empire, by carrying the war into their own country, but drove them to

the last extremity, and spoiled the capital city *al Madâyen*; *Heraclius* enjoying, thence forward, a continued series of good fortune, to the deposition and death of *Khosru*. For more exact information in these matters, and more nicely fixing the dates, either so as to correspond with, or to overturn this pretended prophecy, (neither of which is my business here,) the reader may have recourse to the historians and chronologers¹.

^a *In the nearest part of the land*;] Some interpreters, supposing that the *land* here meant is the land of *Arabia*, or else that of the *Greeks*, place the scene of action in the confines of *Arabia* and *Syria*, near *Bosra* and *Adbraât*²; others imagine the *land of Persia* is intended, and lay the scene in *Mesopotamia*, on the frontiers of that kingdom³: but *Ebn Abbas*, with more probability, thinks it was in *Palestine*.

^b *And broke up the earth*;] To dig for water and minerals, and to till the ground for seed, &c.⁴.

¹ V. etiam ASSEMAN. Bibl. Orient. t. 3. part. 1. p. 411, &c. & BOULAINV. Vie de Mahom. p. 333. &c. ² YAHYA, al BEIDAWI. ³ MOJAHED, apud ZAMAKH. JALLALO'DDIN.

⁴ Al BEIDAWI.

rated: and they who shall have believed, and wrought righteousness, shall take their pleasure in a delightful meadow; but *as for* those who shall have disbelieved, and rejected our signs, and the meeting of the next life, they shall be delivered up to punishment. Wherefore glorify God, when the evening overtaketh you, and when ye rise in the morning: and unto him be praise in heaven and earth; and at sun-set, and when ye rest at noon^a. He bringeth forth the living out of the dead, and he bringeth forth the dead out of the living^b; and he quickeneth the earth after it hath been dead: and in like manner shall ye be brought forth *from your graves*. Of his signs *one is*, that he hath created you of dust; and behold, *ye are become men, spread over the face of the earth*. And of his signs *another is*, that he hath created for you, out of your selves, wives, that ye may cohabit with them; and hath put love and compassion between you: verily herein are signs unto people who consider. And of his signs *are also* the creation of the heavens and the earth, and the variety of your languages, and of your complexions^c: verily herein are signs unto men of understanding. And of his signs *are* your sleeping by night and by day, and your seeking *to provide for yourselves* of his abundance: verily herein *are* signs unto people who hearken. Of his signs *others are*, that he sheweth you the lightening, to *strike* terror, and to *give hope of rain*, and that he sendeth down water from heaven, and quickeneth thereby the earth, after it hath been dead: verily herein *are* signs unto people who understand. And of his signs *this also is one, namely*, that the heaven and the earth stand firm at his command: hereafter, when he shall call you out of the earth at one summons, behold, ye shall come forth. Unto him *are subject* whosoever are in the heavens and on earth: all are obedient unto him. It is he who originally produceth a creature, and afterwards restoreth the same *to life*: and this is most easy with him. He justly challengeth the most exalted comparison, in heaven and earth^d; and he *is* the mighty, the wise. He propoundeth unto you a comparison *taken from yourselves*. Have ye, among the *slaves* whom your right hands possess, any partner in the *substance* which we have bestowed on you, so that ye become equal *sharers* therein *with them, or that ye fear them as ye fear one another*^e? Thus do we distinctly explain *our* signs, unto people who understand. But those who act unjustly *by attributing companions unto God*, follow their own lusts, without knowledge: and who shall direct him whom God shall cause to err? They shall have none to help them. Wherefore be thou orthodox, and set thy face towards the

^a *Glorify God in the evening, &c.*] Some are of opinion that the five times of prayer are intended in this passage; *the evening* including the time both of the prayer of sun-set, and of the evening prayer properly so called, and the word I have rendered *at sun-set*, marking the hour of afternoon prayer, since it may be applied also to the time a little before sun-set.

^b See chap. 3. p. 38.

^c *The variety of your languages and complexions;*] Which are certainly most wonderful, and, as I

conceive, very hard to be accounted for, if we allow the several nations in the world to be all the offspring of one man, as we are assured by scripture they are, without having recourse to the immediate omnipotency of God.

^d *He justly challengeth the most exalted comparison, &c.*] That is, In speaking of him we ought to make use of the most noble and magnificent expressions we can possibly devise.

^e See chap. 16. p. 220.

the true religion, the institution of God, to which he hath created mankind disposed: there is no change in what God hath created^a. This is the right religion; but the greater part of men know it not. And be ye turned unto him, and fear him, and be constant at prayer, and be not idolaters. Of those who have made a schism in their religion, and are divided into various sects; every sect rejoice in their own opinion. When adversity befalleth men, they call upon their LORD, turning unto him: afterwards, when he hath caused them to taste of his mercy, behold, a part of them associate other deities with their LORD; to shew themselves ungrateful for the favours which we have bestowed on them. Enjoy therefore the vain pleasures of this life; but hereafter shall ye know the consequence. Have we sent down unto them any authority, which speaketh of the false gods which they associate with him^b? When we cause men to taste mercy, they rejoice therein; but if evil befall them, for that which their hands have before committed, behold, they despair^c. Do they not see that God bestoweth provision abundantly on whom he pleaseth, and is sparing unto whom he pleaseth? Verily herein are signs unto people who believe. Give unto him who is of kin to thee his reasonable due; and also to the poor, and the stranger: this is better for those who seek the face of God; and they shall prosper. Whatever ye shall give in usury^d, to be an increase of men's substance, shall not be increased by the blessing of God: but whatever ye shall give in alms, for God's sake, they shall receive a twofold reward. It is God who hath created you, and hath provided food for you: hereafter will he cause you to die; and after that will he raise you again to life. Is there any of your false gods, who is able to do the least of these things? Praise be unto him; and far be he removed from what they associate with him! Corruption^e hath appeared by land and by sea, for the crimes which men's hands have committed; that it might make them to taste a part of the fruits of that which they have wrought, that peradventure they might turn from their evil ways. Say, Go through the earth, and see what hath been the end of those who have been before you: the greater part of them were idolaters. Set thy face therefore towards the right religion, before the day cometh, which none can put back from God. On that day shall they be separated into two companies: whoever shall have been an unbeliever, on him shall his unbelief be charged; and whoever shall have

^a The institution of God, to which he hath created mankind disposed, &c.] i. e. The immutable law, or rule, to which man is naturally disposed to conform, and which every one would embrace, as most fit for a rational creature, if it were not for the prejudices of education. The Mohammedans have a tradition that their prophet used to say, *That every person is born naturally disposed to become a Moslem; but that a man's parents make him a Jew, a Christian, or a Magian.*

^b Have we sent down unto them any authority, speaking of the false gods, &c.] That is, Have we either by the mouth of any prophet, or by any written revelation, commanded or encourag-

ed the worship of more gods than one?

^c They despair;] And seek not to regain the favour of God by timely repentance.

^d In usury;] Or by way of bribe. The word may include any sort of extortion or illicit gain.

^e Corruption;] viz. Mischief and public calamities; such as famine, pestilence, droughts, shipwrecks, &c. Or erroneous doctrines, or a general depravity of manners.

^f That it might make them to taste, &c.] Some copies read, in the first person plural, *That we might cause them to taste, &c.*

have done that which is right, shall spread themselves *couches of repose in paradise*; that he may reward those who shall believe, and work righteousness, of his abundant liberality; for he loveth not the unbelievers. Of his signs *one is*, that he sendeth the winds, bearing welcome tidings of rain, that he may cause you to taste of his mercy; and that ships may sail at his command, that ye may seek to *enrich your selves* of his abundance by commerce; and that ye may give thanks. We sent apostles, before thee, unto their *respective* people, and they came unto them with evident proofs: and we took vengeance on those who did wickedly; and it was incumbent on us to assist the true believers. *It is God* who sendeth the winds, and raiseth the clouds, and spreadeth the same in the heaven, as he pleaseth; and *afterwards* disperseth the same: and thou mayest see the rain issuing from the midst thereof; and when he poureth the same down on such of his servants as he pleaseth, behold, they are filled with joy; although before it was sent down unto them, before *such relief*, they were despairing. Consider therefore the traces of God's mercy; how he quickeneth the earth, after its *state of death*: verily the same will raise the dead; for he is almighty. Yet if we should send a *blasting* wind, and they should see *their* corn yellow and *burnt up*, they would surely become ungrateful, after *our former favours*. Thou canst not make the dead to hear, neither canst thou make the deaf to hear *thy call*, when they retire and turn their backs; neither canst thou direct the blind out of their error: thou shalt make none to hear, except him who shall believe in our signs; for they are resigned *unto us*. *It is God* who created you in weakness, and after weakness hath given you strength; and after strength, he will *again* reduce you to weakness, and grey hairs: he createth that which he pleaseth; and he is the wise, the powerful. On the day whereon the *last hour* shall come, the wicked will swear that they have not tarried^a above an hour: in like manner did they utter lies *in their life-time*. But those on whom knowledge hath been bestowed, and faith, will say, Ye have tarried, according to the book of God^b, until the day of resurrection: for this is the day of resurrection; but ye knew it not. On that day their excuse shall not avail those who have acted unjustly; neither shall they be invited *any more* to make themselves acceptable *unto God*. And now have we propounded unto men, in this KORAN, parables of every kind: yet if thou bring them a verse *thereof*, the unbelievers will surely say, Ye are no other than publishers of vain falsehoods. Thus hath God sealed up the hearts of those who believe not. But do thou, O MOHAMMED, persevere with constancy, for the promise of God is true; and let not those induce thee to waver, who have no certain knowledge.

CHAP.

^a *That they have not tarried*] viz. In the world or in their graves. See chap. 23. p. 287.

^b *According to the book of God*;) That is, According to his fore-knowledge and decree in the

preserved Table; or according to what is said in the *Karân*, where the state of the dead is expressed by these words¹, *Behind them there shall be a bar, until the day of resurrection*².

¹ Chap. 23. p. 286.

² *Al BEIDAWI*.

C H A P. XXXI.

Intituled, LOKMAN^a; revealed at MECCA^b.

In the name of the most merciful GOD.

A. L. M^c. These are the signs of the wise book, a direction, and a mercy unto the righteous; who observe the appointed times of prayer, and give alms, and have firm assurance in the life to come: these are directed by their LORD, and they shall prosper. There is a man who purchaseth a ludicrous story^d, that he may seduce *men* from the way of God, without knowledge, and may laugh the same to scorn: these shall suffer a shameful punishment. And when our signs are rehearsed unto him, he disdainfully turneth his back, as though he heard them not, as though there were a deafness in his ears: wherefore denounce unto him a grievous punishment. But they who shall believe, and work righteousness, shall enjoy gardens of pleasure; they shall continue therein for ever: *this is* the certain promise of GOD; and he is the mighty, the wise. He hath created the heavens without visible pillars to sustain them, and hath thrown on the earth mountains firmly rooted, lest it should move with you^e; and he hath replenished the same with all kinds of beasts: and we send down rain from heaven, and cause every kind of noble vegetable to spring forth therein. This is the creation of GOD: shew me now what they have created, who are worshipped besides him? verily the ungodly are in a manifest error. We heretofore bestowed wisdom on LOKMAN^f, and commanded

^a The chapter is so intituled from a person of this name mentioned therein, of whom more immediately.

^b Some except the fourth verse, beginning at these words, *Who observe the appointed times of prayer, and give alms, &c.* And others three verses, beginning at these words, *If all the trees in the earth were pens, &c.*

^c See the Prelim. Disc. §. III. p. 59, &c.

^d *A ludicrous story*; i. e. Vain and silly fables. The passage was revealed, it is said, on occasion of *al Nodar Ebn al Hareth*, who having brought from *Persia* the romance of *Rostam* and *Ispandiyar*, the two heroes of that country, recited it in the assemblies of the *Koreish*, highly extolling the power and splendor of the ancient *Persian* kings, and preferring their stories to those of *Ad* and *Tamud*, *David* and *Solomon*, and the rest which are told in the *Korân*. Some say that *al Nodar* bought singing-girls, and carried them

to those who were inclined to become *Moslems*, to divert them from their purpose by songs and tales^f.

^e *He hath thrown on the earth mountains firmly rooted, &c.*] See chap. 16. p. 215. A learned writer², in his notes on this passage, says the original word *rawâfiya*, which the commentators in general will have to signify *stable mountains*, seems properly to express the Hebrew word *mechonim*, i. e. *bases*, or *foundations*; and therefore he thinks the *Korân* has here translated that passage of the *Psalms*, *He laid the foundations of the earth, that it should not be moved for ever*³. This is not the only instance which might be given, that the *Mohammedan* doctors are not always the best interpreters of their own scriptures.

^f *Lokmân*;] The *Arab* writers say, that *Lokmân* was the son of *Bakra*, who was the son or grandson of a sister or aunt of *Jab*; and that he lived

¹ *Idem.*

² *GOL. in Append. ad Erpenii Gram. p. 187.*

³ *Psal. civ. 5.*

manded him, saying, Be thou thankful unto God: for whoever is thankful, shall be thankful to the advantage of his own soul; and if any shall be unthankful, verily God is self-sufficient, and worthy to be praised. And remember when LOKMAN said unto his son^a, as he admonished him, O my son, Give not a partner unto God; for polytheism is a great impiety. We have commanded man concerning his parents^b, (his mother carrieth him in her womb with weakness and faintness, and he is weaned in two years,) saying, Be grateful unto me, and to thy parents. Unto me shall all come to be judged. But if thy parents endeavour to prevail on thee to associate with me that concerning which thou hast no knowledge, obey them not: bear them company in this world in what shall be reasonable^c; but follow the way of him who sincerely turneth unto me^d. Hereafter unto me shall ye return, and then will I declare unto you that which ye have done. O my son, verily every matter, whether good or bad, though it be of the weight of a grain of mustard-seed, and be bidden in a rock, or in the heavens, or in the earth, God will

lived several centuries, and to the time of David, with whom he was conversant in Palestine. According to the description they give of his person, he must have been deformed enough; for they say he was of a black complexion, (whence some call him an *Ethiopian*,) with thick lips, and splay feet: but in return, he received from God wisdom and eloquence in a great degree; which some pretend were given him in a vision, on his making choice of wisdom preferably to the gift of prophecy, either of which were offered him. The generality of the *Mohammedans* therefore hold him to have been no prophet, but only a wise man. As to his condition, they say he was a slave, but obtained his liberty on the following occasion. His master having one day given him a bitter melon to eat, he paid him such exact obedience as to eat it all; at which his master being surprized, asked him how he could eat so nauseous a fruit? To which he replied, it was no wonder, that he should for once accept a bitter fruit from the same hand from which he had received so many favours¹. The commentators mention several quick reparates of Lokman, which, together with the circumstances abovementioned, agree so well with what *Maximus Planudes* has written of *Esof*, that from thence, and from the fables attributed to Lokman by the orientals, the latter has been generally thought to have been no other than the *Esof* of the Greeks. However that be, (for I think the matter will bear a dispute,) I am of opinion that *Planudes* borrowed great part of his

life of *Esof* from the traditions he met with in the east concerning Lokman, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another; for it has long since been observed by learned men, that the greater part of that monk's performance is an absurd romance, and supported by no evidence of the ancient writers².

^a His son:] Whom some name *Anan*, (which comes pretty near the *Ennus* of *Planudes*,) some *Ashcam*, and others *Masban*.

^b We have commanded man concerning his parents, &c.] The two verses which begin at these words, and end with the following, viz. And then will I declare unto you that which ye have done, are no part of Lokman's advice to his son, but are inserted by way of parenthesis, as very pertinent and proper to be repeated here, to shew the hainousness of idolatry: they are to be read (excepting some additions) in the twenty ninth chapter, and were originally revealed on account of Saad Ebn Abi Wakkas, as has been already observed³.

^c Bear them company in what shall be reasonable:] That is, Shew them all deference and obedience, so far as may be consistent with thy duty towards God.

^d Follow the way of him who is sincerely turned unto me:] The person particularly meant here was Abu Berr, at whose persuasion Saad had become a *Moslem*.

¹ *Al ZAMAKH. al BEIDAWI, &c. V. D'HERBEL. Bibl. Orient. p. 516. & MARRACC in Alk. p. 547.*

² *V. la vie d'Esope, par Mr. de MEZIRIAC, & BAYLE, Dict. Hist. Art. Esope. Rem. B.*

³ See chap. 29. p. 325. and the notes thereon.

will bring the same to light; for God is clear-sighted and knowing. O my son, be constant at prayer, and command that which is just, and forbid that which is evil: and be patient under the afflictions which shall befall thee; for this is a duty absolutely incumbent on all men. Distort not thy face out of contempt to men, neither walk in the earth with insolence; for God loveth no arrogant, vain-glorious person. And be moderate in thy pace: and lower thy voice; for the most ungrateful of all voices surely is the voice of asses^a. Do ye not see that God hath subjected whatever is in heaven and on earth to your service, and hath abundantly poured on you his favours, both outwardly and inwardly^b? There are some men who dispute concerning God without knowledge, and without a direction, and without an enlightening book. And when it is said unto them, Follow that which God hath revealed; they answer, Nay, we will follow that which we found our fathers to practise. What, though the devil invite them to the torment of hell? Whoever resigneth himself unto God, being a worker of righteousness, taketh hold on a strong handle; and unto God belongeth the issue of all things. But whoever shall be an unbeliever, let not his unbelief grieve thee: unto us shall they return; then will we declare unto them that which they have done, for God knoweth the innermost parts of the breasts of men. We will suffer them to enjoy this world for a little while: afterwards we will drive them to a severe punishment. If thou ask them who hath created the heavens and the earth, they will surely answer, God. Say, God be praised! But the greater part of them do not understand. Unto God belongeth whatever is in heaven and earth: for God is the self-sufficient, the praise-worthy. If whatever trees are in the earth were pens, and he should after that swell the sea into seven seas of ink, the words of God would not be exhausted^c; for God is mighty, and wise. Your creation and your resuscitation are but as the creation and resuscitation of one soul^d: verily God both heareth and seeth. Dost thou not see that God causeth the night to succeed the day, and causeth the day to succeed the night, and compelleth the sun and the moon to serve you? Each of those luminaries hasteneth in its course to a determined period: and God is well-acquainted with that which ye do. This is declared concerning the divine knowledge and power, for that God is the true Being, and for that whatever ye invoke, besides him, is vanity; and for that God is the high, the great God. Dost thou not see that the ships run in the sea, through the favour of God, that he may shew you of his signs? Verily herein are signs, unto every patient, grateful person. When waves cover them, like overshadowing clouds, they

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^a The voice of asses:] To the braying of which animal the Arabs liken a loud and disagreeable voice.

^b Both outwardly and inwardly:] i. e. All kinds of blessings, regarding as well the mind as the body.

^c If whatever trees are in the earth were pens, &c.] This passage is said to have been revealed

in answer to the Jews, who insisted that all knowledge was contained in the law¹.

^d As the creation and resuscitation of one soul:] God being able to produce a million of worlds by the single word *Kun*, i. e. *Be*, and to raise the dead in general by the single word *Kum*, i. e. *Arise*.

they call upon God, exhibiting the pure religion unto him; but when he bringeth them safe to land, *there* is of them who halteth *between the true faith and idolatry*. Howbeit, none rejecteth our signs, except every perfidious, ungrateful person. O men, fear your LORD, and dread the day whereon a father shall not make satisfaction for his son, neither shall a son make satisfaction for his father at all: the promise of God is assuredly true. Let not this present life, therefore, deceive you; neither let the deceiver ^a deceive you concerning God. Verily the knowledge of the hour of judgment is with God: and he causeth the rain to descend, *at his own appointed time*; and he knoweth what *is* in the wombs of females. No soul knoweth what it shall gain on the morrow; neither doth any soul know in what land it shall die ^b: but God is knowing and fully acquainted with all things.

^a The deceiver;] viz. The devil.

^b In this passage five things are enumerated which are known to God alone: viz. The time of the day of judgment; the time of rain; what is forming in the womb, as whether it be male or female, &c. what shall happen on the morrow; and where any person shall die. These the *Arabs*, according to a tradition of their prophet, call the *five keys of secret knowledge*. The passage, it is said, was occasioned by *al Harith Ebn Amru*, who propounded questions of this nature to *Mohammed*.

As to the last particular, *al Beiddawi* relates the following story. The angel of death passing once by *Solomon* in a visible shape, and looking at one who was sitting with him, the man asked who he was, and upon *Solomon's* acquainting him that it was the angel of death, said, He seems to want me; wherefore order the wind to carry me from hence into *India*: which being accordingly done, the angel said to *Solomon*, I looked so earnestly at the man out of wonder; because I was commanded to take his soul in *India*, and found him with thee in *Palestine*.

C H A P. XXXII.

Intituled, Adoration^a; revealed at MECCA.

In the name of the most merciful God.

A. L. M^b. The revelation of *this* book, *there is* no doubt thereof, *is* from the LORD of all creatures. Will they say, *MOHAMMED* hath forged it? Nay, it is the truth from thy LORD, that thou mayest preach to a people, unto whom no preacher hath come before thee^c; peradventure they will be directed. *It is* God who hath created the heavens and the earth, and whatever *is* between them, in six days; and then ascended *his* throne. Ye have no patron or intercessor besides him. Will ye not therefore consider? He governeth *all* things from heaven even to the earth: hereafter shall they return unto him, on the day whose length shall be a thousand years^d, of those

^a The title is taken from the middle of the chapter, where the believers are said to fall down adoring.

^b See the Prelim. Disc. §. III. p. 59, &c.

^c See chap. 28. p. 321.

^d A thousand years;] As to the reconciliation of this passage with another^e, which seems

contradictory,

^e Chap. 70.

those which ye compute. This is he who knoweth the future, and the present; the mighty, the merciful. *It is he* who hath made every thing which he hath created exceeding good; and first created man of clay, and afterwards made his posterity of an extract of despicable water^a; and then formed him *into proper shape*, and breathed of his spirit into him; and hath given you *the senses of hearing and seeing, and hearts to understand*. How small thanks do ye return! And they say, When we shall lie hidden in the earth, shall we be raised thence a new creature? Yea, they deny the meeting of their LORD at the resurrection. Say, The angel of death^b, who is set over you, shall cause you to die: then shall ye be brought back unto your LORD. If thou couldst see, when the wicked shall bow down their heads before their LORD, saying, O LORD, we have seen, and have heard: suffer us therefore to return into the world, and we will work that which is right; since we are now certain of the truth of what hath been preached to us: thou wouldst see an amazing sight. If we had pleased, we had certainly given unto every soul its direction: but the word which hath proceeded from me must necessarily be fulfilled, when I said, Verily I will fill hell with genii and men, altogether^c. Taste therefore the torment prepared for you, because ye have forgotten the coming of this your day: we also have forgotten you; taste therefore a punishment of eternal duration, for that which ye have wrought. Verily they only believe in our signs, who, when they are warned thereby, fall down adoring, and celebrate the praise of their LORD, and are not elated with pride: their sides are raised from their beds, calling on their LORD with fear and with hope; and they distribute alms out of what we have bestowed on them. No soul^d knoweth the complete satisfaction^e which is secretly prepared for them, as a reward for that which they have wrought. Shall he therefore, who is a true believer, be as he who is an impious transgressor? They shall not be held equal. As to those who believe, and do that which is right, they shall have gardens of perpetual abode, an ample recompense for that which they shall have wrought: but as for those who im-

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piously

contradictory, see the Preliminary Discourse, §. IV. p. 84.

Some, however, do not interpret the passage before us of the resurrection, but suppose that the words here describe the making and executing of the decrees of God, which are sent down from heaven to earth, and are returned (or ascend, as the verb properly signifies,) back to him, after they have been put in execution, and present themselves, as it were, so executed, to his knowledge, in the space of a day with God, but with man, of a thousand years. Others imagine this space to be the time which the angels, who carry the divine decrees, and bring them back executed, take in descending and reascending, because the distance from heaven to earth is a journey of five hundred years: and others fan-

cy that the angels bring down at once decrees for a thousand years to come, which being expired, they return back for fresh orders, &c.¹

^a An extract of despicable water;] i. e. Seed.

^b See the Prelim. Disc. §. IV. p. 72.

^c See chap. 7. p. 118. and chap. 11. p. 187.

^d No soul;] Not even an angel of those who approach nearest God's throne, nor any prophet who hath been sent by him².

^e The complete satisfaction;] Literally, The joy of the eyes. The commentators fail not, on occasion of this passage, to produce that saying of their prophet, which was originally none of his own; God saith, I have prepared for my righteous servants, what eye hath not seen, nor hath ear heard, nor hath entered into the heart of man to conceive.

¹ AL BEIDAWI.

² Idem.

piously transgress, their abode *shall be hell fire*; so often as they shall endeavour to get thereout, they shall be dragged back into the same, and it shall be said unto them, Taste ye the torment of *hell fire*, which ye rejected as a falsehood. And we will cause them to taste the nearer punishment of *this world*, besides the more grievous punishment of *the next*; peradventure they will repent. Who is more unjust than he who is warned by the signs of his LORD, and then turneth aside from the same? We will surely take vengeance on the wicked. We heretofore delivered the book of *the law* unto MOSES; wherefore be not thou in doubt as to the revelation thereof^a: and we ordained the same to be a direction unto the children of ISRAEL; and we appointed teachers from among them, who should direct *the people* at our command, when they had persevered with patience, and had firmly believed in our signs. Verily thy LORD will judge between them, on the day of resurrection, concerning that wherein they have disagreed. Is it not known unto them how many generations we have destroyed before them, through whose dwellings they walk^b? Verily herein are signs: will they not therefore hearken? Do they not see that we drive rain unto a land bare of grass and parched up, and thereby produce corn, of which their cattle eat, and themselves *also*? Will they not therefore regard? The *infidels* say to the true believers, When will this decision be made between us, if ye speak truth? Answer, On the day of that decision^c, the faith of those who shall have disbelieved shall not avail them; neither shall they be respited *any longer*. Wherefore avoid them, and expect the issue: verily they expect to obtain some advantage over thee.

CHAP.

^a Be not thou in doubt as to the revelation thereof;] Or, as some interpret it, of the revelation of the Korân to thy self; since the delivery of the law to Moses proves that the revelation of the Korân to thee is not the first instance of the kind. Others think the words should be translated thus, Be not thou in doubt as to thy meeting of that prophet; supposing that the interview between Moses and Mohammed in the sixth heaven, when the latter took his night-journey thither, is here intended¹.

^b Through whose dwellings they walk;] The Meccans frequently passing by the places where the Adites, Thamudites, Midianites, Sodomites, &c. once dwelt.

^c On the day of that decision;] That is, On the day of judgment: tho' some suppose the day here intended to be that of the victory at Bair, or else that of the taking of Mecca, when several of those who had been proscribed were put to death without remission².

¹ Idem.

² See the Prelim. Diss. §. II. p. 55.

C H A P. XXXIII.

Intituled, The Confederates^a; revealed at MEDINA.

In the name of the most merciful GOD.

O Prophet, fear God, and obey not the unbelievers and the hypocrites^b: verily God is knowing and wise. But follow that which is revealed unto thee from thy LORD; for God is well-acquainted with that which ye do: and put thy trust in God; for God is a sufficient protector. God hath not given a man two hearts within him; neither hath he made your wives (some of whom ye divorce, regarding them thereafter as your mothers) your *true* mothers; nor hath he made your adopted sons your *true* sons^c. This is your saying in your mouths: but God speaketh the truth; and he directeth the *right* way. Call *such as are adopted*, the sons of their *natural* fathers: this *will be* more just in the sight of God. And if ye know not their fathers, *let them be as* your brethren in religion, and your companions: and it shall be no crime in you, that ye err^d in this matter; but that *shall be criminal* which your hearts

^a Part of this chapter was revealed on occasion of the war of the Ditch, which happened in the fifth year of the *Hejra*, when *Medina* was besieged, for above twenty days, by the joint and confederate forces of several Jewish tribes, and of the inhabitants of *Mecca*, *Najd*, and *Tebama*, at the instigation of the Jews of the tribe of *Nadbiir*, who had been driven out of their settlement near *Medina*, by *Mohammed*, the year before¹.

^b Obey not the unbelievers and hypocrites:] It is related that *Abu Sofian*, *Acrema Ebn Abi Jahl*, and *Abu'l A'war al Salami* having an amicable interview with *Mohammed*, at which were present also *Abdallah Ebn Obba*, *Moatteb Ebn Kofeir*, and *Jadd Ebn Kais*, they proposed to the prophet, that if he would leave off preaching against the worship of their gods, and acknowledge them to be mediators, they would give him and his LORD no farther disturbance; upon which these words were revealed².

^c God hath not given a man two hearts, &c.] This passage was revealed to abolish two customs among the old *Arabs*. The first was their manner of divorcing their wives, when they had no mind to let them go out of their house, or to marry again: and this the husband did by saying to the woman, *Thou art hence-*

forward to me, as the back of my mother; after which words pronounced he abstained from her bed, and regarded her in all respects as his mother, and she became related to all his kindred in the same degree as if she had been really so. The other custom was the holding their adopted sons to be as nearly related to them as their natural sons, so that the same impediments of marriage arose from that supposed relation, in the prohibited degrees, as it would have done in the case of a genuine son. The latter *Mohammed* had a peculiar reason to abolish. viz. his marrying the divorced wife of his freed-man *Zeid*, who was also his adopted son; of which more will be said by and by. By the declaration which introduces this passage, that *God has not given a man two hearts*, is meant, that a man cannot have the same affection for supposed parents, and adopted children, as for those who are really so. They tell us the *Arabs* used to say, of a prudent and acute person, that he had two hearts; whence one *Abu Mamer*, or, as others write, *Jemil Ebn Asad al Fibri*, was surnamed *Dhu'lkalbein*, or the man with two hearts³.

^d That ye err:] Through ignorance or mistake; or, That ye have erred for the time past.

¹ V. ABU'LFEDAE *Vit. Moh.* p. 73. & GAGNIER, *Vie de Mahomet*, t. 4. c. 1.
BEIDAWI.

² *Idem*, JALLALO'DDIN, &c.

³ A.

hearts purposely design; for God is gracious and merciful. The prophet is nigher unto the true believers than their own souls^a; and his wives are their mothers^b. Those who are related by consanguinity are nigher of kin the one of them unto the others, according to the book of God, than the other true believers, and the Mohâjerûn^c: unless that ye do what is fitting and reasonable to your relations in general. This is written in the book of God^d. Remember when we accepted their covenant from the prophets^e, and from thee, O MOHAMMED, and from NQAH, and ABRAHAM, and MOSES, and JESUS the son of MARY, and received from them a firm covenant^f; that God may examine the speakers of truth concerning their veracity^g: and he hath prepared a painful torment for the unbelievers. O true believers, remember the favour of God towards you, when armies of infidels came against you^h, and we sent against them a wind, and hosts of angels which ye saw notⁱ: and God

^a *The prophet is nigher unto the true believers than their own souls*] Commanding them nothing but what is for their interest and advantage, and being more solicitous for their present and future happiness even than themselves; for which reason he ought to be dear to them, and deserves their utmost love and respect. In some copies these words are added, *And he is a father unto them*; every prophet being the spiritual father of his people, who are therefore brethren. It is said that this passage was revealed on some of Mohammed's followers telling him, when he summoned them to attend him in the expedition of Tabûc¹, that they would ask leave of their fathers and mothers².

^b *His wives are their mothers*] Tho' the spiritual relation between Mohammed and his people, declared in the preceding words, created no impediment to prevent his taking to wife such women among them as he thought fit; yet the commentators are of opinion that they are here forbidden to marry any of his wives³.

^c *Those who are related by consanguinity are nigher of kin unto one another, according to the book of God, than the true believers and the Mohâjerûn*] These words, which also occur, excepting the latter part of the sentence, in the eighth chapter, abrogate that law concerning inheritances, published in the same chapter, whereby the Mohâjerûn and Ansârs were to be the heirs of one another, exclusive of their nearer relations who were infidels⁴.

^d *In the book of God*] i. e. In the preserved Table, or the Korân; or, as others suppose, in the Pentateuch.

^e *When we received their covenant from the*

prophets;] Jallâl'eddin supposes this covenant was made when Adam's posterity were drawn forth from his loins, and appeared before God like small ants⁵: but Marracci conjectures that the covenant here meant, was the same which the Talmudists pretend all the prophets entered into with God on mount Sinai, where they were all assembled in person with Moses⁶.

^f *A firm covenant*] Whereby they undertook to execute their several commissions, and promised to preach the religion commanded them by God.

^g *That God may examine the speakers of truth concerning their veracity*] i. e. That he may at the day of judgment demand of the prophets in what manner they executed their several commissions, and how they were received by their people: or, as the words may also import, that he may examine those who believed on them, concerning their belief, and reward them accordingly.

^h *When armies of infidels came against you*] These were the forces of the Kureish and the tribe of Ghatfân, confederated with the Jews of al Nadbir and Koreidba, who besieged Medina to the number of twelve thousand men, in the expedition called the war of the ditch.

ⁱ *We sent against them a wind and hosts of angels, &c.*] On the enemies approach, Mohammed, by the advice of Salman the Persian, ordered a deep ditch or entrenchment to be dug round Medina, for the security of the city, and went out to defend it with three thousand men. Both sides remained in their camps near a month, without any other acts of hostility than shooting of arrows, and slinging of stones; till, in a winter's

¹ See chap. 9. p. 154.
p. 148.

² Al BRIDAWI.

³ See chap. 7. p. 135.

⁴ See the Prelim. Disc. §. V.

⁵ See chap. 3. p. 46.

⁶ See chap. 8.

God beheld that which ye did. When they came against you from above you, and from below you^a, and when your sight became troubled, and your hearts came even to your throats for fear, and ye imagined of God various imaginations^b. There were the faithful tried, and made to tremble with a violent trembling. And when the hypocrites, and those in whose heart was an infirmity, said, God and his apostle have made you no other than a fallacious promise^c. And when a party of them^d said, O inhabitants of YATHREB^e, there is no place of security for you here; wherefore return home. And a part of them asked leave of the prophet to depart, saying, Verily our houses are defenceless and exposed to the enemy: but they were not defenceless; and their intention was no other than to fly. If the city had been entred upon them by the enemy from the parts adjacent, and they had been asked to desert the true believers, and to fight against them; they had surely consented thereto: but they had not, in such case, remained in the same^f, but a little while. They had before made a covenant with God, that they would not turn their backs^g: and the performance of their covenant with God shall be examined into hereafter. Say, Flight shall not profit you, if ye fly from death or from slaughter: and if it would, yet shall ye not enjoy this world but a little. Say, Who is he who shall defend you against God, if he is pleased to bring evil on you, or is pleased to shew mercy towards you? They shall find

winter's night, God sent a piercing cold east wind, which benumbed the limbs of the confederates, blew the dust in their faces, extinguished their fires, overturned their tents, and put their horses in disorder, the angels at the same time crying *Allah acbar* round about their camp; whereupon *Toleiba Ebn Khowailid* the *Asadite* said aloud, Mohammed is going to attack you with incantments, wherefore provide for your safety by flight: and accordingly the *Koreish* first, and afterwards the *Ghatfânites*, broke up the siege, and returned home; which retreat was also not a little owing to the dissensions among the confederate forces, the raising and fomenting whereof the *Mohammedans* also ascribe to God. It is related that when Mohammed heard that his enemies were retired, he said, *I have obtained success by means of the east wind; and Ad perished by the west wind*¹.

^a When they came against you from above you, and from below you.] The *Ghatfânites* pitched on the east side of the town, on the higher part of the valley; and the *Koreish* on the west side, on the lower part of the valley².

^b Ye imagined of God various imaginations:] The sincere and those who were more firm of heart fearing they should not be able to stand the trial; and the weaker-hearted and hypocrites

thinking themselves delivered up to slaughter and destruction.

^c When the hypocrites said, God and his apostle have made you no other than a fallacious promise.] The person who uttered these words, 'tis said, was *Moatteb Ebn Kosbeir*, who told his fellows that Mohammed had promised them the spoils of the *Persians* and the *Greeks*, whereas now not one of them dared to stir out of their intrenchment³.

^d When a party of them said, &c.] viz. *Atus Ebn Keidbi*, and his adherents.

^e Yathreb:] This was the ancient and proper name of *Medina*, or of the territory wherein it stands. Some suppose the town was so named from its founder, *Yathreb* the son of *Kâbiya*, the son of *Mablaiel*, the son of *Aram*, the son of *Sem*, the son of *Noah*; tho' others tell us it was built by the *Amalekites*⁴.

^f In the same:] i. e. In the city; or, in their apostasy and rebellion, because the *Moslems* would surely succeed at last.

^g They had made a covenant with God, &c.] The persons meant here were *Banu Hareiba*, who having behaved very ill and run away on a certain occasion, promised they would do so no more⁵.

¹ *Al BEIDAWI*, *ABULF. wit. Mob.* p. 77, &c. *ubi sup.* p. 76.

² *Idem.*

³ *Idem.* *V. ABULY*

⁴ *AHMED EBN YUSOF.* See the *Prelim. Disc.* p. 4.

⁵ *Al BEIDAWI.*

find none to patronize or protect them, besides God. God already knoweth those among you who hinder others from following his apostle, and who say unto their brethren, Come hither unto us; and who come not to battle, except a little^a; being covetous towards you^b: but when fear cometh on them, thou seest them look unto thee for assistance, their eyes rolling about, like the eyes of him who fainteth by reason of the agonies of death: yet when their fear is past, they inveigh against you with sharp tongues; being covetous of the best and most valuable part of the spoils. These believe not sincerely; wherefore God hath rendered their works of no avail; and this is easy with God. They imagined that the confederates would not depart and raise the siege: and if the confederates should come another time, they would wish to live in the deserts among the Arabs who dwell in tents^c, and there to inquire after news concerning you; and although they were with you this time, yet they fought not, except a little. Ye have in the apostle of God an excellent example^d, unto him who hopeth in God, and the last day, and remembreth God frequently. When the true believers saw the confederates, they said, This is what God and his apostle have foretold us^e; and God and his apostle have spoken the truth: and it only increased their faith and resignation. Of the true believers some men justly performed what they had promised unto God^f; and some of them have finished their course^g, and some of them wait the same advantage^h; and they changed not their promise, by deviating therefrom in the least: that God may reward the just performers of their covenant for their fidelity; and may punish the hypocritical, if he pleaseth, or may be turned unto them; for God is ready to forgive, and merciful. God hath driven back the infidels in their wrath: they obtained no advantage; and God was a sufficient protector unto the faithful in battle; for God

^a *And who come not to battle, except a little;*] Either coming to the army in small numbers; or staying with them but a little while, and then returning on some feigned excuse; or behaving ill in time of action. Some expositors take these words to be part of the speech of the hypocrites, reflecting on Mohammed's companions for lying idle in the trenches, and not attacking the enemy.

^b *Being covetous towards you;*] i. e. Sparing of their assistance either in person or with their purse; or, being greedy after the booty.

^c *They would wish to live in the deserts, &c.]* That they might be absent, and not obliged to go to war.

^d *Ye have in the apostle of God an excellent example;*] viz. Of firmness in time of danger, of confidence in the divine assistance, and of piety by fervent prayer for the same.

^e *This is what God and his apostle have foretold us;*] Namely, That we must not expect to

enter paradise, without undergoing some trials and tribulationsⁱ. There is a tradition that Mohammed actually foretold this expedition of the confederates some time before, and the success of it².

^f *Some men justly performed what they had promised unto God;*] By standing firm with the prophet, and strenuously opposing the enemies of the true religion, according to their engagement.

^g *Some of them have finished their course;*] Or, as the words may be translated, have fulfilled their vow, or paid their debt to nature, by falling martyrs in battle; as did Hamza, Mohammed's uncle, Masab Ebn Omair, and An Ebn al Nadr³, who were slain at the battle of Uhud. The martyrs at the war of the ditch were six, including Saad Ebn Modabb, who died of his wound about a month after⁴.

^h *And some wait for the same advantage;*] As Othman and Telha⁵.

¹ See chap. 2. p. 24, chap. 3. p. 52, chap. 29. p. 325, &c.
² ABULF. wit. Mob. p. 79.

³ AL BEIDAWI.

⁴ AL BEIDAWI.

⁵ Idem.

God is strong and mighty. And he hath caused such of those who have received the scriptures, as assisted *the confederates*, to come down out of their fortresses^a; and he cast into their hearts terror and dismay^b: a part of *them* ye slew, and a part ye made captives; and God hath caused you to inherit their land, and their houses, and their wealth^c; and a land on which ye have not trodden^d; for God is almighty. O prophet, say unto thy wives, If ye seek this present life, and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honourable dismissal^e: but
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^a Such of those who have received the scriptures, as assisted the confederates;] These were the Jews of the tribe of *Koreidba*, who, tho' they were in league with *Mohammed*, had, at the incessant persuasion of *Caab Ebn Asad*, a principal man among them, perfidiously gone over to his enemies in this war of the ditch; and were severely punished for it. For the next morning after the confederate forces had decamped, *Mohammed* and his men returned to *Medina*, and laying down their arms, began to refresh themselves after their fatigue; upon which *Gabriel* came to the prophet, and asked him whether he had suffered his people to lay down their arms, when the angels had not laid down theirs; and ordered him to go immediately against the *Koradbites*, assuring him that himself would lead the way. *Mohammed*, in obedience to the divine command, having caused public proclamation to be made that every one should pray that afternoon for success against the sons of *Koreidba*, set forward on the expedition without loss of time; and being arrived at the fortress of the *Koradbites*, besieged them for twenty five days, at the end of which those people, being in great terror and distress, capitulated, and at length, not daring to trust to *Mohammed's* mercy, surrendered at the discretion of *Saad Ebn Moadb*¹, hoping that he, being the prince of the tribe of *Aws*, their old friends and confederates, would have some regard for them: but they were deceived; for *Saad* being greatly incensed at their breach of faith, had begged of God that he might not die of the wound he had received at the ditch, till he saw vengeance taken on the *Koradbites*, and therefore adjudged that the men should be put to the sword, the women and children made slaves, and their goods be divided among the *Moslems*; which sentence *Mohammed* had no sooner heard, than he cried out, *That Saad had pronounced the sentence of God*: and the same was accordingly executed, the number of the men who

were slain, amounting to six hundred, or, as others say, to seven hundred, or very near; among whom were *Hysai Ebn Akbtab* a great enemy of *Mohammed's*, and *Caab Ebn Asad*, who had been the chief occasion of the revolt of their tribe: and soon after *Saad*, who had given judgment against them, died, his wound, which had been skinned over, opening again².

^b And cast into their hearts terror and dismay.] This was the work of *Gabriel*, who, according to his promise, went before the army of *Moslems*. It is said that *Mohammed*, a little before he came to the settlement of the *Koradbites*, asking some of his men whether any body had passed them, they answered, that *Dohya Ebn Kboleifa* the *Calbite* had just passed by them, mounted on a white mule, with housings of sattin: to which he replied, *That person was the angel Gabriel, who is sent to the sons of Koreidha, to shake their castles, and to strike their hearts with fear and consternation*³.

^c And God hath caused you to inherit their land, &c.] Their immoveable possessions *Mohammed* gave to the *Mobâjerin*, saying, that the *Ansârs* were in their own houses, but that the others were destitute of habitations. The moveables were divided among his followers, but he remitted the fifth part, which was usual to be taken in other cases⁴.

^d A land on which ye have not trodden:] By which some suppose *Persia* and *Greece* are meant; others, *Kbaibar*; and others, whatever lands the *Moslems* may conquer till the day of judgment⁵.

^e O prophet, say unto thy wives, If ye seek this present life, &c.] This passage was revealed on *Mohammed's* wives asking for more sumptuous cloaths, and an additional allowance for their expenses: and he had no sooner received it, than he gave them their option, either to continue with him, or to be divorced, beginning with *Ayesha*, who chose God and his apostle, and the rest followed her example; upon which the prophet thanked them,

¹ See chap. 8. p. 142.
Vie de Mah. l. 4. c. 2.

² *Al BEIDAWI*, *ABULF. Vis. Mob. p. 77. &c. V. GAGNIER*,
³ *EBN ISHAK*, ⁴ *Al BEIDAWI*, ⁵ *Idem*.

if ye seek God and his apostle, and the life to come, verily God hath prepared for such of you as work righteousness, a great reward. O wives of the prophet, whosoever of you shall commit a manifest wickedness, the punishment thereof shall be doubled unto her twofold^a; and this is easy with
 XXII. God: ^a but whosoever of you shall be obedient unto God and his apostle, and shall do that which is right, we will give her her reward twice^b, and we have prepared for her an honourable provision in paradise. O wives of the prophet, ye are not as other women: if ye fear God, be not too complaisant in speech, lest he should covet, in whose heart is a disease of incontinence; but speak the speech which is convenient. And sit still in your houses; and set not out your selves with the ostentation of the former time of ignorance^c: and observe the appointed times of prayer, and give alms; and obey God, and his apostle; for God desireth only to remove from you the abomination of vanity, since ye are the household of the prophet, and to purify you by a perfect purification^d. And remember that which is read in your houses, of the signs of God, and of the wisdom revealed in the KORAN; for God is clear-sighted, and well-acquainted with your actions. Verily the Moslems of either sex, and the true believers of either sex, and the devout men, and the devout women, and the men of veracity, and the women of veracity, and the patient men, and the patient women, and the humble men and the humble women, and the alms-givers of either sex, and the men who fast, and the women who fast, and the chaste men, and the chaste women, and those of either sex who remember God frequently; for them hath God prepared forgiveness, and a great reward. It is not fit for a true believer of either sex, when God and his apostle have decreed a thing, that they should have the liberty of choosing a different matter of their own^e: and whoever is disobedient unto God

them, and the following words were revealed; viz. *It shall not be lawful for thee to take other women to wife hereafter*^a, &c. From hence some have concluded, that a wife who has her option given her, and chooses to stay with her husband, shall not be divorced; tho' others are of a contrary opinion^b.

^a *Her punishment shall be doubled;*] For the crime would be more enormous and unpardonable in them, because of their superior condition, and the grace which they have received from God; whence it is that the punishment of a free person is ordained to be double to that of a slave^c, and prophets are more severely reprimanded for their faults than other men^d.

^b *We will give her her reward twice;*] viz. Once for her obedience, and a second time for her conjugal affection to the prophet, and handsome behaviour to him.

^c *With the ostentation of the former time of ignorance;*] That is, In the old time of idolatry. Some suppose the times before the flood, or the time of Abraham to be here intended, when women adorned themselves with all their finery, and went abroad into the streets to shew themselves to the men^e.

^d *God desireth to remove from you the abomination, &c.*] The pronouns of the second person in this part of the passage being of the masculine gender, the Shiites pretend the sentence has no connexion with the foregoing or the following words; and will have it that by the household of the prophet are particularly meant Fatima and Ali, and their two sons Hasan and Husein, to whom these words are directed^f.

^e *It is not fit for a true believer, when God and his apostle have decreed a thing, that they should have the liberty of choosing, &c.*] This verse

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^a See after, in this chap. p. 349.
 DAWL.

^b *Al BIDAWI.*

^c See chap. 4. p. 64.

^d *Al BIDAWI.*

^e *Idem.* ^f *Idem.*

God and his apostle, surely erreth with a manifest error. And *remember* when thou saidst to him unto whom God had been gracious^a, and on whom thou *also* hadst conferred favours^b, Keep thy wife to thy self, and fear God : and thou didst conceal that in thy mind which God had *determined* to discover^c, and didst fear men ; whereas it *was* more just that thou shouldst fear God. But when Zeid^d had determined the matter concerning her, and *had resolved to divorce her*, we joined her in marriage unto thee^e ; lest a crime should be *charged* on the true believers, in *marrying* the wives of their adopted sons, when they have determined the matter concerning them^f : and

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was revealed on account of Zeinab (or Zenobia) the daughter of Jabsb, and wife of Zeid, Mohammed's freed-man, whom the prophet sought in marriage, but received a repulse from the lady and her brother Abdallah, they being at first averse to the match ; for which they are here reprehended. The mother of Zeinab, it is said, was Aminah, the daughter of Abd'almuttaleb, and aunt to Mohammed¹.

^a *When thou saidst to him unto whom God had been gracious ;* viz. Zeid Ebn Haretha, on whom God had bestowed the grace early to become a Moslem.

^b *And on whom thou hadst conferred favours ;* By giving him his liberty, and adopting him for thy son, &c.

Zeid was of the tribe of Calb, a branch of the Khodaites, descended from Hamyar the son of Saba ; and being taken in his childhood by a party of free-booters, was bought by Mohammed, or, as others say, by his wife Khadijah before she married him. Some years after, Haretha, hearing where his son was, took a journey to Mecca, and offered a considerable sum for his ransom ; whereupon Mohammed said, *Let Zeid come hither ; and if he chooses to go with you, take him without ransom : but if it be his choice to stay with me, why should I not keep him ?* And Zeid being come, declared that he would stay with his Master, who treated him as if he were his only son. Mohammed no sooner heard this, but he took Zeid by the hand, and led him to the black stone of the Caaba, where he publicly adopted him for his son, and constituted him his heir ; with which the father acquiesced, and returned home well-satisfied. From this time Zeid was called the son of Mohammed, till the publication of Islâm ; after which the prophet gave him to wife Zeinab².

^c *And thou didst conceal that in thy mind which God had determined to discover ;* Namely, thy affection to Zeinab. The whole intrigue is artfully enough unfolded in this passage ; the story

is as follows.

Some years after his marriage, Mohammed going to Zeid's house on some affair, and not finding him at home, accidentally cast his eyes on Zeinab, who was then in a dress which discovered her beauty to advantage, and was so smitten at the sight, that he could not forbear crying out, *God be praised, who turneth the hearts of men as he pleaseth !* This Zeinab failed not to acquaint her husband with, on his return home ; whereupon Zeid, after mature reflection, thought he could do no less than part with his wife, in favour of his benefactor ; and therefore resolved to divorce her, and acquainted Mohammed with his resolution : but he, apprehending the scandal it might raise, offered to dissuade him from it, and endeavoured to stifle the flames which inwardly consumed him ; but at length, his love for her being authorized by this revelation, he acquiesced, and after the term of her divorce was expired, married her, in the latter end of the 5th year of the Hejra³.

^d *Zeid ;* It is observed that this is the only person, of all Mohammed's companions, whose name is mentioned in the Korân.

^e *We joined her in marriage unto thee ;* Whence Zeinab used to vaunt herself above the prophet's other wives, saying, that God had made the match between Mohammed and herself, whereas their matches were made by their relations⁴.

^f *Lest a crime should be charged on the true believers, in marrying the wives of their adopted sons, &c.]* For this feigned relation, as has been observed, created an impediment of marriage among the old Arabs within the prohibited degrees, in the same manner as if it had been real ; and therefore Mohammed's marrying Zeinab, who had been his adopted son's wife, occasioned great scandal among his followers, which was much heightened by the Jews and hypocrites : but the custom is here declared unreasonable, and abolished for the future.

¹ Al BEIDAWI, JALLALO'DDIN.

² Al JANNABI. V. GAGNIER, *Vie de Moh.* l. 4. c. 3.

³ Al BEIDAWI, al JANNABI, &c.

⁴ *Idem.*

the command of God is to be performed. No crime is to be charged on the prophet, as to what God hath allowed him, conformable to the ordinance of God with regard to those who preceded him, (for the command of God is a determinate decree,) who brought the messages of God, and feared him, and feared none besides God: and God is a sufficient accountant. MOHAMMED is not the father of any man among you; but the apostle of God, and the seal of the prophets: and God knoweth all things. O true believers, remember God with a frequent remembrance, and celebrate his praise morning and evening. It is he who is gracious unto you, and his angels intercede for you, that he may lead you forth from darkness into light; and he is merciful towards the true believers. Their salutation, on the day whereon they shall meet him, shall be, Peace! and he hath prepared for them an honourable recompense. O prophet, verily we have sent thee to be a witness, and a bearer of good tidings, and a denouncer of threats, and an inviter unto God, through his good pleasure, and a shining light. Bear good tidings therefore unto the true believers, that they shall receive great abundance from God. And obey not the unbelievers, and the hypocrites, and mind not their evil treatment: but trust in God; and God is a sufficient protector. O true believers, when ye marry women who are believers, and afterwards put them away, before ye have touched them, there is no term prescribed you to fulfil towards them ^a after their divorce: but make them a present ^b, and dismiss them freely, with an honourable dismissal. O prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, of the booty which God hath granted thee ^c; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side, and on thy mother's side, who have fled with thee from Mecca ^d, and any other believing woman, if she give herself unto the prophet ^e; in case the prophet desireth to take her to wife. This is a peculiar

^a There is no time prescribed you to fulfil towards them:] That is, Ye are not obliged to keep them any certain time before ye dismiss them, as ye are those with whom the marriage has been consummated. See chap. 2. p. 26.

^b Make them a present:] i. e. If no dower has been assigned them: for if a dower has been assigned, the husband is obliged, according to the *Sonna*, to give the woman half the dower agreed on, besides a present ¹. This is still to be understood of such women with whom the marriage has not been consummated.

^c The slaves, of the booty which God hath granted thee:] It is said, therefore, that the women slaves which he should buy are not included in this grant.

^d Who have fled with thee from Mecca:] But not the others. It is related of *Omm Hâni*, the

daughter of *Abu Taleb*, that she should say, The apostle of God courted me for his wife; but I excused myself to him, and he accepted of my excuse: afterwards this verse was revealed; but he was not thereby allowed to marry me, because I fled not with him ².

It may be observed that Dr. *Prideaux* is much mistaken, when he asserts that *Mohammed* in this chapter brings in God exempting him from the law in the fourth chapter ³, whereby the *Moslems* are forbidden to marry within certain degrees, and giving him an especial privilege to take to wife the daughter of his brother, or the daughter of his sister ⁴.

^e And any believing woman, if she give herself unto the prophet:] Without demanding any dower. According to a tradition of *Ebn Abbas*, the prophet, however, married no woman without signing

¹ *Ibid.*

² *Ibid.*

³ *Pag. 63.*

⁴ See *PRID. Life of Mab. p. 116.*

liar privilege granted unto thee, above the rest of the true believers^a. We know what we have ordained them concerning their wives, and the *slaves* whom their right hands possess: lest it should be deemed a crime in thee to make use of the privilege granted thee; for God is gracious and merciful. Thou mayest postpone the turn of such of *thy wives* as thou shalt please, in being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have before rejected: and it shall be no crime in thee^b. This will be more easy, that they may be intirely content, and may not be grieved, but may be well pleased with what thou shalt give every of them: God knoweth whatever is in your hearts; and God is knowing and gracious. It shall not be lawful for thee to take other women to wife hereafter^c, nor to exchange any of *thy wives* for them^d, although their beauty please thee; except the *slaves* whom thy right hand possess: and God observeth all things. O true believers, enter not the houses of the prophet, unless it be permitted you to eat meat with him, without waiting his convenient time: but when ye are invited, then enter. And when ye shall have eaten, disperse yourselves; and stay not to enter into familiar discourse: for this incommodeth the prophet. He is ashamed to bid you depart; but God is not ashamed of the truth. And when ye ask of the prophet's wives what ye may have occasion

signing her a dower. The commentators are not agreed who was the woman particularly meant in this passage; but they name four who are supposed to have thus given themselves to the prophet, viz. Maimûna Bint al Hareth, Zeinab Bint Khuzaima, Ghaziâ Bint Jâber, surnamed Omm Sborait, (which three he actually married,) and Khawla Bint Hakim, whom, as it seems, he rejected.

^a This is a peculiar privilege granted thee, above the rest of the true believers;] For no Moslem can legally marry above four wives, whether free women or slaves; whereas Mohammed is, by the preceding passage, left at liberty to take as many as he pleased, tho' with some restrictions.

^b Thou mayest postpone the turn of such of thy wives as thou shalt please, &c.] By this passage some farther privileges were granted unto Mohammed; for, whereas other men are obliged to carry themselves equally towards their wives¹, in case they had more than one, particularly as to the duties of the marriage bed, to which each has a right to be called in her turn, (which right was acknowledged in the most early ages²;) and cannot take again a wife whom they have divorced the third time, till she has been married to another and divorced by him³, the prophet

was left absolutely at liberty to deal with them in these and other respects as he thought fit.

^c It shall not be lawful for thee to take other women to wife hereafter, &c.] The commentators differ as to the express meaning of these words. Some think Mohammed was thereby forbidden to take any more wives than nine, which number he then had, and is supposed to have been his limit, as four was that of other men; some imagine that after this prohibition, tho' any of the wives he then had should die, or be divorced, yet he could not marry another in her room; some think he was only forbidden from this time forward to marry any other woman than one of the four sorts mentioned in the preceding passage; and others⁴ are of opinion that this verse is abrogated by the two preceding verses, or one of them, and was revealed before them, tho' it be read after them¹.

^d Nor to exchange any of thy wives for them;] By divorcing her and marrying another. *Al Zamakhshari* tells us, that some are of opinion this prohibition is to be understood of a particular kind of exchange used among the idolatrous Arabs, whereby two men made a mutual exchange of their wives without any other formality.

¹ See Kor. chap. 4. p. 60, &c.

² *Al Abu'l Kasem Hebatallah.*

³ See Genes. xxx. 14, &c.

⁴ *Al Zamakh. al Bidawi, Jallaloddin, &c.*

⁵ See chap. 2. p. 27.

casion for, ask it of them from behind a curtain^a. This will be more pure for your hearts and their hearts. Neither is it fit for you to give any uneasiness to the apostle of God, or to marry his wives after him for ever^b: for this would be a grievous thing in the sight of God. Whether ye divulge a thing, or conceal it, verily God knoweth all things. *It shall be no crime in them as to their fathers, or their sons, or their brothers, or their brothers sons, or their sisters sons, or their women, or the slaves which their right hands possess, if they speak to them unveiled^c*: and fear ye God^d; for God is witness of all things. Verily God and his angels bless the prophet: O true believers, do ye also bless him, and salute him with a respectful salutation^e. *As to those who offend God and his apostle, God shall curse them in this world and in the next*; and he hath prepared for them a shameful punishment. And they who shall injure the true believers of either sex, without their deserving it, shall surely bear the guilt of calumny and a manifest injustice^f. O prophet, speak unto thy wives, and thy daughters, and the wives of the true believers, that they cast their outer garments^g over them *when they walk abroad*; this will be more proper, that they may be known to be matrons of reputation, and may not be affronted by unseemly words or actions. God is gracious and merciful. Verily if the hypocrites, and those in whose hearts is an infirmity, and they who raise disturbances in Medina, do not desist; we will surely stir thee up against them, to chastise them: henceforth they shall not be suffered to dwell near thee therein, except for a little time, and being accursed; wherever they are found they shall be taken, and killed with a general slaughter, according to the sentence of God concerning those who have been before; and thou shalt not find any change in the sentence of God. Men will ask thee concerning the approach of the last hour: answer, Verily the

^a *Ask it of them from behind a curtain*:] That is, Let there be a curtain drawn between you, or let them be veiled, while ye talk with them. As the design of the former precept was to prevent the impertinence of troublesome visitors, the design of this was to guard against too near an intercourse or familiarity between his wives and his followers; and was occasioned, it is said, by the hand of one of his companions accidentally touching that of *Aysha*, which gave the prophet some uneasiness¹.

^b *Neither is it fit for you to marry his wives after him*:] i. e. Either such as he shall divorce in his life-time, or his widows after his death. This was another privilege peculiar to the prophet.

It is related, that in the *Khalifat* of Omar, *Ashath Ebn Kait* married the woman whom Mohammed had dismissed without consummating his marriage with her²; upon which the *Khalif* at first was thinking to stone her, but afterwards

changed his mind, on its being represented to him that this prohibition related only to such women to whom the prophet had gone in³.

^c See chap. 24. p. 291.

^d *Fear ye God*:] The words are directed to the prophet's wives.

^e *Bless the prophet, and salute him*:] Hence the Mohammedans seldom mention his name without adding, *On whom be the blessing of God and peace*! or the like words.

^f *They who shall injure the true believers, &c.*] This verse was revealed, according to some, on occasion of certain hypocrites who had slandered Ali; or, according to others, on occasion of those who falsely accused *Aysha*⁴, &c.

^g *Their outer garments*:] The original word properly signifies the large wrappers, usually of white linen, with which the women in the east cover themselves from head to foot when they go abroad.

¹ AL BEIDAWI.

² See before, p. 348. vol. c.

³ AL BEIDAWI.

⁴ See chap. 24.

the knowledge thereof is with God alone; and he will not inform thee: per-adventure the hour is nigh at hand. Verily God hath cursed the infidels, and hath prepared for them a fierce fire, wherein they shall remain for ever: they shall find no patron or defender. On the day *whereon* their faces shall be rolled in *hell* fire, they shall say, O that we had obeyed God, and had obeyed *his* apostle! And they shall say, O LORD, verily we have obeyed our lords, and our great men; and they have seduced us from the *right* way. O LORD, give them the double of *our* punishment; and curse them with a heavy curse! O true believers, be not as those who injured Moses; but God cleared him from *the scandal* which they had spoken concerning him^a; and he was of great consideration in the sight of God^b. O true believers, fear God, and speak words well-directed; that God may correct your works for you, and may forgive you your sins: and whoever shall obey God and his apostle, shall enjoy great felicity. We proposed the faith unto the heavens, and the earth, and the mountains: and they refused to undertake the same, and were afraid thereof; but man undertook it^c: verily he was unjust to himself, and foolish:

^a *Be not as those who injured Moses, &c.*] The commentators are not agreed what this injury was. Some say that Moses using to wash himself apart, certain malicious people gave out that he had a rupture (or, say others, that he was a leper, or an hermaphrodite,) and for that reason was ashamed to wash with them: but God cleared him from this aspersión, by causing the stone on which he had laid his cloaths while he washed, to run away with them into the camp, whither Moses followed it naked; and by that means the *Israelites*, in the midst of whom he was gotten ere he was aware, plainly perceived the falshood of the report. Others suppose *Karún's* accusation of Moses is here intended¹, or else the suspicion of *Aaron's* murder, which was cast on Moses because he was with him when he died on mount *Hor*; of which latter he was justified by the angels bringing his body and exposing it to public view, or, say some, by the testimony of Aaron himself, who was raised to life for that purpose².

The passage is said to have been occasioned by some reflections which were cast on *Mohammed*, on his dividing certain spoils; and that when they came to his ear, he said, God be merciful unto my brother Moses: he was wronged more than this, and bore it with patience³.

^b *He was of great consideration in the sight of God;*] Some copies for *inda* read *ahda*, according to which the words should be translated, *And he was an illustrious servant of God*.

^c *We proposed the faith unto the heavens, and the earth, and the mountains, &c.*] By faith is here understood entire obedience to the law of God, which is represented to be of so high concern, (no less than eternal happiness or misery depending on the observance or neglect thereof,) and so difficult in the performance, that if God should propose the same, on the conditions annexed, to the vaster parts of the creation, and they had understanding to comprehend the offer, they would decline it, and not dare to take on them a duty, the failing wherein must be attended with so terrible a consequence; and yet man is said to have undertaken it, notwithstanding his weakness and the infirmities of his nature. Some imagine this proposal is not hypothetical, but was actually made to the heavens, earth, and mountains, which at their first creation were endued with reason, and that God told them he had made a law, and had created paradise for the recompense of such as were obedient to it, and hell for the punishment of the disobedient; to which they answered, they were content to be obliged to perform the services for which they were created, but would not undertake to fulfil the divine law on those conditions, and therefore desired neither reward nor punishment; they add, that when *Adam* was created, the same offer was made him, and he accepted it⁴. The commentators have other explications of this passage, which it would be too prolix to transcribe.

¹ See chap. 28. p. 323.

² JALLALO'DDIN, *Al BEADAWI*.

Al BOKHARI.

⁴ JALLALO'DDIN, *Al BEIDAWI*.

foolish*: that God may punish the hypocritical men, and the hypocritical women, and the idolaters, and the idolatresses; and that God may be turned unto the true believers, both men and women; for God is gracious and merciful.

* *He was unjust to himself and foolish;*] Unjust to himself, in not fulfilling his engagements and obeying the law he had accepted; and foolish, in not considering the consequence of his disobedience and neglect.

C H A P. XXXIV.

Intituled, SABA^a; revealed at MECCA.

In the name of the most merciful God.

PRAISE be to God, unto whom *belongeth* whatever *is* in the heavens and on earth: and unto him *be* praise in the world to come; for he *is* wise and intelligent. He knoweth whatsoever *entreteth* into the earth^b, and whatsoever *cometh* out of the same^c, and whatsoever *descendeth* from heaven^d, and whatsoever *ascendeth* thereto^e: and he *is* merciful and ready to forgive. The unbelievers say, The hour of judgment will not come unto us. Answer, Yea, by my LORD, it will surely come unto you; *it is he* who knoweth the hidden secret: the weight of an ant, either in heaven or in earth, is not absent from him, nor any thing lesser than this or greater, but *the same is written* in the perspicuous book of his decrees; that he may recompense those who shall have believed, and wrought righteousness: they shall receive pardon, and an honourable provision. But they who endeavour to render our signs of none effect, shall receive a punishment of painful torment. Those unto whom knowledge hath been given, see that the book which hath been revealed unto thee from thy LORD is the truth, and directeth into the glorious and laudable way. The unbelievers say to one another, Shall we shew you a man who shall prophesy unto you, that when ye shall have been dispersed with a total dispersion, ye shall be raised a new creature? He hath forged a lie concerning God, or rather he is distracted. But they who believe not in the life to come, shall fall into punishment and a wide error. Have they not therefore considered what is before them, and what is behind them, of the heaven and the earth? If we please, we will cause the earth to open and swallow them up, or will cause

^a Mention is made of the people of Saba in the fifteenth verse.

^b *Whatsoever entreteth into the earth;*] As the rain, hidden treasures, the dead, &c.

^c *And whatsoever cometh out of the same;*] As animals, plants, metals, spring-water, &c.

^d *Whatsoever descendeth from heaven;*] As the angels, scriptures, decrees of God, rain, thunder and lightning, &c.

^e *And whatsoever ascendeth thereto;*] As the angels, men's works, vapours, smoke, &c.¹

cause a piece of the heaven to fall upon them: verily herein is a sign unto every servant, who turneth unto God. We heretofore bestowed on DAVID excellence from us: *and we said, O mountains, sing alternate praises with him; and we obliged the birds also to join therein*^a. And we softened the iron for him, *saying, Make thereof complete coats of mail*^b, and rightly dispose the small plates *which compose the same*: and work ye righteousness, O family of DAVID; for I see that which ye do. And *we made the wind subject* unto SOLOMON^c: *it blew in the morning for a month, and in the evening for a month*. And we made a fountain of molten brass to flow for him^d. And some of the genii *were obliged* to work in his presence, by the will of his LORD; and whoever of them turned aside from our command, we will cause him to taste the pain of hell fire^e. They made for him whatever he pleased, of palaces, and statues^f, and large dishes like fishponds^g, and cauldrons standing firm on their trevets^h; *and we said, Work righteousness, O family of DAVID, with thanksgiving*; for few of my servants are thankful. And when we had decreed that SOLOMON should die, nothing discovered his death unto them, except the creeping thing of the earth, which gnawed his staffⁱ. And when

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^a See chap. 21. p. 270.

^b See *ibid.* p. 271.

^c See *ibid.* and chap. 27. p. 311.

^d *A fountain of molten brass*;] This fountain they say was in Yaman, and flowed three days in a month¹.

^e *We will cause him to taste the pain of hell fire*;] Or, as some expound the words, *We caused him to taste the pain of burning*; by which they understand the correction the disobedient genii received at the hands of the angel set over them, who whipped them with a whip of fire.

^f *Statues*;] Some suppose these were images of the angels and prophets, and that the making of them was not then forbidden; or else that they were not such images as were forbidden by the law. Some say these spirits made him two lions, which were placed at the foot of his throne, and two eagles, which were set above it; and that when he mounted it the lions stretched out their paws, and when he sat down the eagles shaded him with their wings².

^g *Dishes like fishponds*;] Being so monstrously large that a thousand men might eat out of each of them at once.

^h *And cauldrons standing firm on their trevets*;] These cauldrons, they say, were cut out of the mountains of Yaman, and were so vastly big that they could not be moved; and people went up to them by steps³.

ⁱ *Nothing discovered his death, but the creeping thing of the earth, which gnawed his staff*;]

The commentators, to explain this passage, tell us, That David, having laid the foundations of the temple of Jerusalem, which was to be in lieu of the tabernacle of Moses, when he died, left it to be finished by his son Solomon; who employed the genii in the work: that Solomon, before the edifice was quite compleated, perceiving his end drew nigh, begged of God that his death might be concealed from the genii till they had intirely finished it: that God therefore so ordered it, that Solomon died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year; and the genii, supposing him to be alive, continued their work during that term, at the expiration whereof the temple being perfectly compleated, a worm, which had gotten into the staff, eat it through, and the corps fell to the ground and discovered the king's death⁴.

Possibly this fable of the temple's being built by genii, and not by men, might take its rise from what is mentioned in scripture, that *the house was built of stone made ready before it was brought thither*; so that there was neither hammer, nor ax, nor any tool of iron heard in the house while it was building⁵: the Rabbins indeed tell us of a worm, which might assist the workmen, its vertue being such as to cause the rocks and stones to fly in sunder⁶. Whether the worm which gnawed Solomon's staff, were of the same breed with this other, I know not; but the story has perfectly the air of a Jewish invention.

¹ *Idem*, JALLALO'DDIN.

² *Idem*.

JALLALO'DDIN.

³ 1 Kings, vi. 7.

⁴ SCHICKARDI *Tarich reg. Pers.* p. 62.

⁵ JALLALO'DDIN.

⁶ *Al BEIDAWI*, JAL-

⁶ V. KIMHI, in loc. BUXT. *Lex. Talm.* p. 2456.

his body fell down, the genii plainly perceived that if they had known that which is secret, they had not continued in a vile punishment^a. The descendants of SABA^b had heretofore a sign in their dwellings; namely, two gardens, on the right hand and on the left^c: and it was said unto them, Eat ye of the provision of your LORD, and give thanks unto him; ye have a good country, and a gracious LORD. But they turned aside from what we had commanded them; wherefore we sent against them the inundation of AL AREM^d, and we changed their two gardens for them into two gardens producing bitter fruit, and tamarisks^e, and some little fruit of the lote-tree. This we gave them in reward, because they were ungrateful: is any thus rewarded except the ungrateful? And we placed between them and the cities which we have blessed^f, cities situate near each other; and we made the journey easy between them^g, saying, Travel through the same by night and by day, in security. But they said, O LORD, put a greater distance between our journeys^h: and they were unjust unto themselves; and we made them the subject of discourse, and dispersed them with a total dispersionⁱ. Verily herein are

^a They had not continued in a vile punishment;] i. e. They had not continued in servile subjection to the command of Solomon, nor had gone on with the work of the temple.

^b The descendants of Saba:] Saba was the son of Yashbab, the son of Yarab, the son of Kahlan, whose posterity dwelt in Yaman, in the city of Marh, called also Saba, about three days journey from Sanaa.

^c Two gardens, one on the right hand, and the other on the left:] That is, two tracts of land, one on this side of their city, and the other on that, planted with trees, and made into gardens, which lay so thick and close together, that each tract seemed to be one continued garden: or, it may be, every house had a garden on each hand of it¹.

^d The inundation of al Arem:] The commentators set down several significations of the word al Arem, which are scarce worth mentioning: it most properly signifies mounds or dams for the stopping or containing of water, and is here used for that stupendous mound or building which formed the vast reservoir above the city of Saba, described in another place²; and which, for the great impiety, pride, and insolence of the inhabitants, was broken down in the night by a mighty flood, and occasioned a terrible destruction³. Al Beidawi supposes this mound was the work of queen Balkis, and that the above-mentioned catastrophe happened after the time of JESUS CHRIST; wherein he seems to be

mistaken.

^e Tamarisks:] A low shrub bearing no fruit, and delighting in saltish and barren ground.

^f The cities which we have blessed:] viz. The cities of Syria.

^g We made the journey easy between them:] By reason of their near distance, so that during the whole journey a traveller might rest in one town during the heat of the day, and in another at night; nor was he obliged to carry provisions with him⁴.

^h Put a greater distance between our journeys:] This petition they made out of covetousness, that the poor being obliged to be longer on the road, they might make greater advantage in letting out their cattle, and furnishing the travellers with provision: and God was pleased to punish them by granting them their wish, and permitting most of the cities, which were between Saba and Syria, to be ruined and abandoned⁵.

ⁱ We made them the subject of discourse, and dispersed them with a total dispersion:] For the neighbouring nations justly wondred at so sudden and unforeseen a revolution in the affairs of this once flourishing people: whence it became a proverbial saying, to express a total dispersion, that they were gone and scattered like Saba⁶.

Of the descendants of Saba who quitted their country, and sought new settlements on this inundation, the tribe of Ghasfan went into Syria, the tribe of Annar to Yashbab, the tribe of Jadhām

to

¹ AL BEIDAWI.
AL BEIDAWI.

² See the Prelim. Diss. §. I. p. 10.
³ Idem.

⁴ See ibid.
⁵ AL BEIDAWI. V. GOL. not. in Afrag. p. 87.

⁶ JALLAL.

are signs, unto every patient, grateful person. And EBLIS found his opinion of them to be true^a: and they followed him, except a party of the true believers^b: and he had no power over them, unless to tempt them, that we might know him who believed in the life to come, from him who doubted thereof. Thy LORD observeth all things. Say unto the idolaters, Call upon those whom ye imagine to be gods, besides GOD: they are not masters of the weight of an ant in heaven or on earth, neither have they any share in the creation or government of the same; nor is any of them assistant to him therein. No intercession will be of service in his presence, except the intercession of him to whom he shall grant permission to intercede for others^c: and they shall wait in suspense until, when the terror shall be taken off from their hearts^d, they shall say to one another, What doth your LORD say? They shall answer, That which is just: and he is the high, the great GOD. Say, Who provideth food for you from heaven and earth? Answer, GOD: and either we, or ye, follow the true direction, or are in a manifest error. Say, Ye shall not be examined concerning what we shall have committed: neither shall we be examined concerning what ye shall have done. Say, Our LORD will assemble us together at the last day: then will he judge between us with truth; and he is the judge, the knowing. Say, Shew me those whom ye have joined as partners with him? Nay; rather he is the mighty, the wise GOD. We have not lent thee otherwise than unto mankind in general, a bearer of good tidings, and a denouncer of threats: but the greater part of men do not understand. And they say, When will this threat be fulfilled, if ye speak truth? Answer, A threat is denounced unto you of a day which ye shall not retard one hour, neither shall ye hasten. The unbelievers say, We will by no means believe in this KORAN, nor in that which hath been revealed before it^e. But if thou couldest see when the unjust doers shall be set before their LORD! They will iterate discourse with one another: those who were esteemed weak shall say unto those who behaved themselves arrogantly^f, Had it not been for you, verily we had been true believers.

Z z 2

to *Tebamah*, the tribe of *al Azd* to *Omân*,² the tribe of *Jay* to *Najd*, the tribe of *Khozâah* to *Bain Marr* near *Mecca*, *Banu Amela* to a mountain, thence called the mountain of *Amela*, near *Damascus*, and others went to *Hirt* in *Irâk*³; &c.

EBLIS found his opinion of them to be true;] Either his opinion of the *Sabæans*, when he saw them addicted to pride and ingratitude, and the satisfying their lusts; or else the opinion he entertained of all mankind at the fall of *Adam*, or at his creation, when he heard the angels say, *Wilt thou place in the earth one who will do evil therein, and shed blood*³?

^b Except a party of the true believers;] Who were saved from the common destruction.

^c See chap. 19. p. 255.

¹ *AL BEIDAWI.*

² *V. Poc. spec. p. 42, 45, & 66.*

³ 117. and chap. 15. p. 212, &c.

⁴ *AL BEIDAWI.*

^d When the terror shall be taken off from their hearts;] i. e. From the hearts of the intercessors, and of those for whom GOD shall allow them to intercede, by the permission which he shall then grant them; for no angel or prophet shall dare to speak at the last day without the divine leave.

^e Nor in that which hath been revealed before it;] It is said that the infidels of *Mecca*, having inquired of the *Jews* and *Christians* concerning the mission of *Mohammed*, were assured by them, that they found him described as the prophet who should come, both in the *Pentateuch* and in the *Gospel*; at which they were very angry, and brake out into the words here recorded⁴.

^f See chap. 14. p. 207. not. a.

³ See chap. 2. p. 4. chap. 7.

lievers. They who behaved themselves arrogantly shall say unto those who were esteemed weak, Did we turn you aside from the *true* direction, after it had come unto you? On the contrary, ye acted wickedly *of your own free choice*. And they who were esteemed weak shall say unto those who behaved with arrogance, Nay, but the crafty plot *which ye devised* by night and by day, *occasioned our ruin*; when ye commanded us that we should not believe in God, and that we should set up *other gods as equals* unto him: And they shall conceal their repentance^a, after they shall have seen the punishment *prepared for them*. And we will put yokes on the necks of those who shall have disbelieved: shall they be rewarded any otherwise than *according to what they shall have wrought*? We have sent no warner unto *any city*, but the inhabitants thereof who lived in affluence said, Verily we believe not that with which ye are sent. And *those of Mecca* also say, We abound in riches and children more *than ye*; and we shall not be punished *hereafter*. Answer, Verily my LORD will bestow provision in abundance unto whom he pleaseth, and will be sparing unto *whom he pleaseth*: but the greater part of men know not *this*. Neither your riches nor your children *are the things* which shall cause you to draw nigh unto us with a near approach: only whoever believeth, and worketh righteousness, they shall receive a double reward for that which they shall have wrought; and they shall *dwell* in security, in the upper apartments of *paradise*. But they who shall endeavour to render our signs of none effect, shall be delivered up to punishment. Say, Verily my LORD will bestow provision in abundance unto whom he pleaseth of his servants, and will be sparing unto *whom he pleaseth*: and whatever thing ye shall give in alms, he will return it; and he is the best provider of food. On a certain day he shall gather them all together: then shall he say unto the angels, Did these worship you? *And the angels* shall answer, God forbid! thou art our friend, and not these: but they worshipped devils; the greater part of them believed in them. On this day the one of you shall not be able either to profit or to hurt the other. And we will say unto those who have acted unjustly, Taste ye the pain of *hell fire*, which ye rejected as a falsehood. When our evident signs are read unto them, they say *of thee, O MOHAMMED*, This is no other than a man, who seeketh to turn you aside from *the gods* which your fathers worshipped. And they say *of the KORAN*, This is no other than a lie blasphemously forged. And the unbelievers say of the truth, when it is come unto them, This is no other than manifest sorcery: yet we have given them no books of *scripture* wherein to exercise themselves, nor have we sent unto them any warner before thee. They who were before them *in like manner* accused *their prophets* of imposture: but *these* have not arrived unto the tenth part of *the riches and strength* which we had bestowed on *the former*: and they accused my apostles of imposture; and how *severe* was my vengeance! Say, Verily I advise you unto one thing, *namely*, that ye stand before God by two and two, and singly^b; and

^a See chap. 10. p. 171. not. 2.

^b *That ye stand before God by two and two, or singly, &c.] i. e. That ye set your selves to deliberate and judge of me and my pretensions*

and then consider seriously, *and you will find that* there is no madness in your companion *MOHAMMED*: he is no other than a warner unto you, sent before a severe punishment. Say, I ask not of you any reward *for my preaching*^a; it is your own, *either to give or not*^b: my reward is to be expected from God alone; and he is witness over all things. Say, Verily my LORD sendeth down the truth to his prophets: *he is* the knower of secrets. Say, Truth is come, and falshood is vanished, and shall not return *any more*. Say, If I err, verily I shall err only against my own soul: but if I be *rightly* directed, *it will be* by that which my LORD revealeth unto me; for he is ready to hear, and nigh unto *those who call upon him*. If thou couldst see, when the *unbelievers* shall tremble^c, and *shall find* no refuge, and shall be taken from a near place^d, and shall say, We believe in him! But how shall they receive *the faith* from a distant place^e: since they had before denied him, and reviled the mysteries of faith, from a distant place? And a bar shall be placed between them and that which they shall desire; as it hath been done with those who *behaved* like them heretofore: because they have been in a doubt which hath caused scandal.

sions coolly and sincerely, as in the sight of God, without passion or prejudice. The reason why they are ordered to consider either alone, or by two and two, at most, together, is, because in larger assemblies, where noise, passion, and prejudice generally prevail, men have not that freedom of judgment which they have in private¹.

^a *I ask not of you any reward, &c.*] *Mohammed*, having in the preceding words answered the imputation of madness, or vain enthusiasm, by appealing to their cooler thoughts of him and his actions, endeavours, by these, to clear himself of the suspicion of any worldly view or interest, declaring that he desired no salary or sup-

port from them, for executing his commission, but expected his wages from God alone.

^b See chap 25. p. 301.

^c *When the unbelievers shall tremble;*] viz. At their death, or the day of judgment, or the battle of *Bedr*².

^d *And shall be taken from a near place;*] That is, from the outside of the earth to the inside thereof; or, from before God's tribunal to hell fire; or, from the plain of *Bedr* to the well into which the dead bodies of the slain were thrown³.

^e *From a distant place;*] i. e. When they are in the other world; whereas faith is to be received in this.

¹ *Al BRIDAWI.*

² *Idem.*

³ *Idem.*

C H A P. XXXV.

Intituled, The Creator^a; *revealed at MECCA.*

In the name of the most merciful GOD.

PRAISE be unto God, the Creator of heaven and earth; who maketh the angels his messengers, furnished with two, and three, and four pair of wings^b:
GOD

^a Some intitle this chapter *The Angels*: both words occur in the first verse.

^b *Furnished with two, three, and four pair of wings;*] That is, Some angels have a greater, and

God maketh what addition he pleaseth unto *his* creatures; for God is almighty. The mercy which God shall freely bestow on mankind, *there is* none who can with-hold; and what he shall with-hold, *there is* none who can bestow, besides him: and he is the mighty, the wise. O men, remember the favour of God towards you: is there any creator, besides God, who provideth food for you from heaven and earth? *There is* no God but he: how therefore are ye turned aside from acknowledging his unity? If they accuse thee of imposture, apostles before thee have also been accused of imposture: and unto God shall *all* things return. O men, verily the promise of God is true: let not therefore the present life deceive you, neither let the deceiver deceive you concerning God: for SATAN is an enemy unto you; wherefore hold him for an enemy: he only inviteth his confederates to be the inhabitants of hell. For those who believe not *there is* prepared a severe torment: but for ~~those~~ who shall believe and do that which is right, *is* prepared mercy and a great reward. Shall he therefore for whom his evil work hath been prepared, and who imagineth it to be good, *be as he who is rightly disposed, and discerneth the truth?* Verily God will cause to err whom he pleaseth, and will direct whom he pleaseth. Let not thy soul therefore be spent in sighs for their sakes, *on account of their obstinacy*; for God well knoweth that which they do. *It is* God who sendeth the winds, and raiseth a cloud; and we drive the same unto a dead country, and thereby quicken the earth after it hath been dead: so *shall* the resurrection be. Whoever desireth excellence; unto God *doth* all excellence belong: unto him ascendeth the good speech; and the righteous work will he exalt. But as for them who devise wicked plots^b, they shall suffer a severe punishment; and the device of those men shall be rendred vain. God created you *first* of the dust, and afterwards of seed^c: and he hath made you man and wife. No female conceiveth, or bringeth forth, but with his knowledge. Nor is any thing added unto the age of him whose life is prolonged, neither is any thing diminished from his age, but *the same is written* in the book of God's decrees. Verily this is easy with God. The two seas are not to be held in comparison: this is fresh and sweet, pleasant to drink; but that is salt and bitter^d: yet out of each of them ye eat fish^e, and take ornaments^f for you to wear. Thou seest the ships also plowing *the waves* thereof, that ye may seek to enrich yourselves by commerce, of the abundance of God: peradventure ye will be thankful. He causeth the night to succeed the day, and he causeth the day to succeed the night; and he obligeth the sun and the moon to perform their services: each

and some a lesser number of wings, according to their different orders; the words not being designed to express the particular number. Gabriel is said to have appeared to Mobammed, on the night he made his journey to heaven, with no less than six hundred wings¹.

^a See chap. 29. p. 326. not e.

^b Who devise wicked plots:] As the Koreish

did against Mobammed. See chap. 8. p. 142. not h.

^c See chap. 22. p. 274.

^d The two seas, &c.] That is, The two collective bodies of salt water and fresh. See chap. 25. p. 300.

^e See chap. 16. p. 215. not e.

^f Ornaments:] As pearls and coral.

each of them runneth an appointed course. This is God, your LORD: his is the kingdom. But the *idols* which ye invoke besides him, have not the power even over the skiff of a date-stone: if ye invoke them, they will not hear your calling; and although they should hear, yet they would not answer you. On the day of resurrection they shall disclaim your having associated them with God: and none shall declare unto thee the truth, like one who is well-acquainted therewith. O men, ye have need of God; but God is self-sufficient, and to be praised: If he pleaseth, he can take you away, and produce a new creature in your stead: neither will this be difficult with God. A burthened soul shall not bear the burthen of another: and if a heavy-burthened soul call on another to bear part of its burthen, no part thereof shall be born by the person who shall be called on, although he be ever so nearly related. Thou shalt admonish those who fear their LORD in secret, and are constant at prayer: and whoever cleanseth himself from the guilt of disobedience, cleanseth himself to the advantage of his own soul; for all shall be assembled before God at the last day. The blind and the seeing shall not be held equal; neither darkness and light; nor the cool shade and the scorching wind: neither shall the living and the dead be held equal^a. God shall cause him to hear whom he pleaseth: but thou shalt not make those to hear who are in their graves^b. Thou art no other than a preacher: verily we have sent thee with truth, a bearer of good tidings, and a denouncer of threats. There hath been no nation, but a preacher hath in past times been conversant among them: if they charge thee with imposture, they who were before them likewise charged their apostles with imposture. Their apostles came unto them with evident miracles, and with divine writings^c, and with the enlightening book^d: afterwards I chastised those who were unbelievers; and how severe was my vengeance! Dost thou not see that God sendeth down rain from heaven; and that we thereby produce fruits of various colours^e? In the mountains also there are some tracks white and red, of various colours^f; and asbers are of a deep black: and of men, and beasts, and cattle there are whose colours are in like manner various. Such only of his servants fear God, as are indued with understanding: verily God is mighty, and ready to forgive. Verily they who read the book of God, and are constant at prayer, and give alms out of what we have bestowed on them, both in secret and openly, hope for a merchandize which shall not perish: that God may fully pay them their wages, and make them a superabundant addition of his liberality; for he is ready to forgive

^a The blind and the seeing shall not be held equal, &c.] This passage expresses the great difference between a true believer and an infidel, truth and vanity, and their future reward and punishment.

^b Those who are in their graves;] i. e. Those who obstinately persist in their unbelief, who are compared to the dead.

^c Divine writings;] As the volumes delivered

^d to Abraham, and to other prophets before Moses.

^e The enlightening book;] viz. The Law, or the Gospel.

^f Of various colours;] That is, Of different kinds. See chap. 16. p. 215.

^g Of various colours;] Being more or less intense.

give the faults of his servants, and to requite their endeavours. That which we have revealed unto thee of the book of the KORAN, is the truth, confirming the scriptures which were revealed before it: for God knoweth and regardeth his servants. And we have given the book of the KORAN in heritage unto such of our servants as we have chosen: of them *there is one* who injureth his own soul^a; and *there is another* of them who keepeth the middle way^b; and *there is another* of them who out-strippeth others in good works, by the permission of God. This is the great excellence. They shall be introduced into gardens of perpetual abode; they shall be adorned therein with bracelets of gold and pearls, and their cloathing therein shall be of silk: and they shall say, Praise be unto God, who hath taken away sorrow from us! verily our LORD is ready to forgive the sinners, and to reward the obedient: who hath caused us to take up our rest in a dwelling of eternal stability, through his bounty, wherein no labour shall touch us, neither shall any weariness affect us. But for the unbelievers is prepared the fire of hell: it shall not be decreed them to die a second time; neither shall any part of the punishment thereof be made lighter unto them. Thus shall every infidel be rewarded. And they shall cry out aloud in hell, saying, LORD, take us hence, and we will work righteousness, and not what we have formerly wrought. But it shall be answered them, Did we not grant you lives of length sufficient, that whoever would be warned might be warned therein; and did not the preacher^c come unto you? taste therefore the pains of hell. And the unjust shall have no protector. Verily God knoweth the secrets both of heaven and earth, for he knoweth the innermost parts of the breasts of men. It is he who hath made you to succeed in the earth. Whoever shall disbelieve, on him be his unbelief: and their unbelief shall only gain the unbelievers greater indignation in the sight of their LORD; and their unbelief shall only increase the perdition of the unbelievers. Say, What think ye of your deities which ye invoke besides God? Shew me what part of the earth they have created. Or had they any share in the creation of the heavens? Have we given unto the idolaters any book of revelations, so that they may rely on any proof therefrom to authorize their practice? Nay: but the ungodly make unto one another only deceitful promises. Verily God sustaineth the heavens and the earth, lest they fail: and if they should fail, none could support the same besides him; he is gracious and merciful. The KOREISH swore by God, with a most solemn oath, that if a preacher had come unto them, they would surely have been more willingly directed than any nation: but now a preacher is come unto them, it hath only increased in them their aversion from the truth, their arrogance in the earth, and their contriving of evil; but the contrivance of evil shall only encompass the authors thereof. Do they expect any other than the punishment awarded against the unbelievers of former times? For thou shalt not find any change in the ordinance of God; neither shalt thou find any variation in

^a Who injureth his own soul:] By not practicing what he is taught and commanded in the Koran.

^b Who keepeth the middle way:] That is, Who

meaneth well, and performeth his duty for the most part, but not perfectly

^c The preacher:] viz. Mohammed.

in the ordinance of God. Have they not gone through the earth, and seen what hath been the end of those who were before them ; although they were more mighty in strength than they ? God is not to be frustrated by any thing either in heaven or on earth ; for he is wise and powerful. If God should punish men according to what they deserve, he would not leave on the back of *the earth* so much as a beast : but he respiteth them to a determined time ; and when their time shall come, verily God will regard his servants.

C H A P. XXXVI.

Intituled, Y. S ; revealed at MECCA.

In the name of the most merciful God.

Y. S^a. *I swear by the instructive KORAN, that thou art one of the messengers of God, sent to shew the right way. This is a revelation of the most mighty, the merciful God : that thou mayest warn a people whose fathers were not warned, and who live in negligence. Our sentence^b hath justly been pronounced against the greater part of them ; wherefore they shall not believe. We have put yokes^c on their necks, which come up to their chins ; and they are forced to hold up their heads : and we have set a bar before them, and a bar behind them^d ; and we have covered them with darkness ; wherefore they shall not see^e. It shall be equal unto them whether thou preach unto them, or do not preach unto them ; they shall not believe. But thou shalt preach with effect unto him only who followeth the admonition of the KORAN, and feareth the Merciful in secret. Wherefore bear good tidings unto him, of mercy, and an honourable reward. Verily we will restore the*

A a a

dead

^a The meaning of these letters is unknown¹ : some, however, from a tradition of *Ebn Abbas*, pretend they stand for *Ya insân*, i. e. *O man*. This chapter, it is said, had several other titles given it by *Mohammed* himself, and particularly that of *The heart of the Korân*. The *Mohammedans* read it to dying persons in their last agony².

^b *Our sentence* ;] viz. The sentence of damnation, which God pronounced against the greater part of genii and men, at the fall of *Adam*³.

^c *Yokes* ;] Or collars, such as are described pag. 201. not. a.

^d *We have set a bar before them, and a bar*

behind them ;] That is, We have placed obstacles to prevent their looking either forwards or backwards. The whole passage represents the blindness and invincible obstinacy, with which God justly curses perverse and reprobate men.

^e It is said that when the *Koreish*, in pursuance of a resolution they had taken, had sent a select number to beset *Mohammed's* house, and to kill him⁴, the prophet, having caused *Ali* to lie down on his bed to deceive the assassins, went out and threw a handful of dust at them, repeating the nine first verses of this chapter, which end here ; and that they were thereupon stricken with blindness, so that they could not see him⁵.

¹ See the Prelim. Disc. §. III. p. 59, &c.

³ See chap. 7. p. 118, chap. 11. p. 187, &c.

ABULF. vit. *Moh.* p. 50.

² V. BOBOV. *De vifit. agrot.* p. 17.

⁴ See the Prelim. Disc. p. 50. ⁵ V.

dead to life, and will write down *their works* which they shall have sent before them, and their footsteps *which they shall have left behind them*^a; and every thing do we set down in a plain register. Propound unto them as an example the inhabitants of the city of *ANTIOCH*, when the apostles of *JESUS* came thereto^b: when we sent unto them two of the said apostles^c; but they charged them with imposture. Wherefore we strengthened them with a third^d. And they said, Verily we *are* sent unto you by *GOD*. The inhabitants answered, Ye are no other than men, as we *are*; neither hath the Merciful revealed any thing unto you: ye only publish a lye. The apostles replied, Our LORD knoweth that we *are* really sent unto you: and our duty is only public preaching. Those of *ANTIOCH* said, Verily we presage evil from you: if ye desist not from preaching, we will surely stone you, and a painful punishment shall be inflicted on you by us. The apostles answered, Your evil presage is with yourselves^e: although ye be warned, will ye persist in your errors? Verily ye *are* a people who transgress exceedingly. And a certain man^f came hastily

^a And the footsteps which they shall have left behind them;] As their good or evil example, doctrine, &c.

^b When the apostles of *JESUS* came to Antioch;] To explain this passage, the commentators tell the following story.

The people of *Antioch* being idolaters, *JESUS* sent two of his disciples thither to preach to them: and when they drew near the city, they found *Habib* surnamed *al Nadjâr*, or the carpenter, feeding sheep, and acquainted him with their errand; whereupon he asked them what proof they had of their veracity, and they told him they could cure the sick, and the blind, and the lepers; and to demonstrate the truth of what they said, they laid their hands on a child of his, who was sick, and immediately restored him to health. *Habib* was convinced by this miracle, and believed; after which they went into the city and preached the worship of one true *GOD*, curing a great number of people of several infirmities: but at length, the affair coming to the prince's ear, he ordered them to be imprisoned, for endeavouring to seduce the people. When *JESUS* heard of this, he sent another of his disciples, generally supposed to have been *Simon Peter*; who coming to *Antioch*, and appearing as a zealous idolater, soon insinuated himself into the favour of the inhabitants and of their prince, and at length took an opportunity to desire the prince would order the two persons, who, as he was informed, had been put in prison for broaching new opinions, to be brought before him to be examined; and accordingly

they were brought: when *Peter*, having previously warned them to take no notice that they knew him, asked them who sent them; to which they answered, *GOD*, who had created all things, and had no companion: he then required some convincing proof of their mission, upon which they restored a blind person to his sight, and performed some other miracles, with which *Peter* seemed not to be satisfied, for that, according to some, he did the very same miracles himself, but declared that if their *GOD* could enable them to raise the dead, he would believe them; which condition the two apostles accepting, a lad was brought who had been dead seven days, and at their prayers he was raised to life, and thereupon *Peter* acknowledged himself convinced, and ran and demolished the idols, a great many of the people following him, and embracing the true faith; but those who believed not, were destroyed by the cry of the angel *Gabriel*¹.

^c We sent unto them two apostles;] Some say these two were *John* and *Paul*; but others name different persons.

^d A third;] viz. *Simon Peter*.

^e Your evil presage is with yourselves;] i. e. If any evil befall you, it will be the consequence of your own obstinacy and unbelief. See chap. 27. p. 313. not. h.

^f A certain man;] This was *Habib al Nadjâr*, whose martyrdom is here described: his tomb is still shewn near *Antioch*, and is much visited by the *Mohammedans*².

¹ *Al ZAMAKH. Al BRIDAWI, &c. P. etiam MARRACC. in Ali. p. 580.*
LENS, Indis, Gæger, ad eadem *Vite* *Saladini*, voce *Antiochia*.

² *P. SCHULTZ.*

hastily from the farther parts of the city, and said, O my people, follow the messengers of God; follow him who demandeth not any reward of you: for these are *rightly* directed. * What *reason* have I that I should not worship him who hath created me? for unto him shall ye return. Shall I take *other* gods besides him? If the Merciful be pleased to afflict me, their intercession will not avail me at all, neither can they deliver me: then should I be in a manifest error. Verily I believe in your LORD; wherefore hearken unto me. *But they stoned him: and as he died, it was said unto him, Enter thou into paradise.* And he said, O that my people knew how merciful God hath been unto me! for he hath highly honoured me. And we sent not down against his people, after they had slain him, an army from heaven, nor the *other instruments of destruction* which we sent down on unbelievers in former days^a: there was only one cry of GABRIEL from heaven, and behold, they became utterly extinct. O the misery of men! No apostle cometh unto them, but they laugh him to scorn. Do they not consider how many generations we have destroyed before them? Verily they shall not return unto them: but all of them in general shall be assembled before us. One sign of the resurrection unto them is the dead earth^b: we quicken the same by the rain, and produce thereout various sorts of grain, of which they eat. And we make therein gardens of palm-trees, and vines; and we cause springs to gush forth in the same: that they may eat of the fruits thereof, and of the labour of their hands. Will they not therefore give thanks? Praise be unto him who hath created all the different kinds, both of vegetables, which the earth bringeth forth, and of their own species, by forming the two sexes, and also the various sorts of things which they know not. The night also is a sign unto them: we withdraw the day from the same, and behold, they are covered with darkness: and the sun hasteneth to his place of rest^c. This is the disposition of the mighty, the wise God. And for the moon have we appointed certain mansions^d, until she change and return to be like the old branch of a palm-tree^e. It is not expedient that the sun should overtake the moon in her course; neither doth the night outstrip the day: but each of these luminaries moveth in a peculiar orbit. It is a sign also unto them, that we carry their offspring in the ship filled with merchandize^f; and that we have made for

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them

^a Nor the other instruments of destruction, which we sent down on unbelievers in former days;] As a deluge, or a shower of stones, or a suffocating wind, &c. The words may also be translated, Nor did we determine to send down such executioners of our justice.

^b See chap. 29. p. 326. not. e.

^c The sun hasteneth to his place of rest;] That is, he hasteneth to run his daily course: the setting of the sun resembling a traveller's going to rest. Some copies vary in this place, and instead of *limostakarrin laba*, read *la mostakarra laba*; according to which the sentence should be ren-

dred, The sun runneth his course without ceasing, and hath not a place of rest.

^d Certain mansions;] viz. These are twenty eight constellations, through one of which the moon passes every night, thence called the mansions or houses of the moon¹.

^e Until she return to be like the branch of an old palm-tree;] For when a palm-branch grows old, it shrinks, and becomes crooked and yellow, not ill representing the appearance of the new moon.

^f That we carry their offspring in the ship filled with merchandize;] Some suppose that the deliverance

¹ See the Prelim. Disc. §. I. p. 31.

them *other conveniencies* like unto it ^a, whereon they ride. If we please, we drown them, and *there is* none to help them; neither are they delivered, unless through our mercy, and that they may enjoy *life* for a season. When it is said unto them, Fear that which is before you, and that which is behind you ^b, that ye may obtain mercy; *they withdraw from thee*: and thou dost not bring them one sign, of the signs of their LORD, but they turn aside from the same. And when it is said unto them, Give alms of that which God hath bestowed on you; the unbelievers say unto those who believe, *by way of mockery*, Shall we feed him whom God can feed, if he pleaseth ^c? Verrily ye *are* in no other than a manifest error. And they say, When will this promise *of the resurrection be fulfilled*, if ye speak truth? They only wait for one sounding *of the trumpet* ^d, which shall overtake them while they are disputing together; and they shall not *have time* to make any disposition *of their effects*, neither shall they return to their family. And the trumpet shall be sounded *again* ^e; and behold they shall come forth from *their graves*, and hasten unto their LORD. They shall say, Alas for us! who hath awakened us from our bed ^f? This is what the Merciful promised *us*; and *his* apostles spoke the truth. It shall be but one sound *of the trumpet*, and behold, they *shall be* all assembled before us. On this day no soul shall be unjustly treated in the least; neither shall ye be rewarded, but according to what ye shall have wrought. On this day the inhabitants of paradise shall be wholly taken up with joy: they and their wives *shall rest* in shady groves, leaning on magnificent couches. There shall they have fruit, and they shall obtain whatever they shall desire. Peace *shall be* the word spoken *unto the righteous*, by a merciful LORD: but *he shall say unto the wicked*, Be ye separated this day, O ye wicked, *from the righteous*. Did I not command you, O sons of ADAM, that ye should not worship SATAN; because he *was* an open enemy unto you? And *did I not say*, Worship me; this *is* the right way? But now hath he seduced a great multitude of you: did ye not therefore understand? This is hell, with which ye were threatened: be ye cast into the same this day, to be burned; for that ye have been unbelievers. On this day we will seal up their mouths, *that they shall not open them in their own defence*; and their hands shall speak unto us, and their feet shall bear witness

deliverance of Noah and his companions in the ark, is here intended: and then the words should be translated, *That we carried their progeny in the ark filled with living creatures.*

^a *Other conveniencies like unto it*;] As camels, which are the *land-ships*; or lesser vessels and boats.

^b *Fear that which is before you, and that which is behind you*;] i. e. The punishment of this world and of the next.

^c *Shall we feed him whom God can feed if he pleases*?] When the poor Moslems asked alms of the richer Koraisb, they told them that if

God could provide for them, as they imagined, and did not, it was an argument that they deserved not his favour so well as themselves: whereas God permits some to be in want, to try the rich and exercise their charity.

^d See the Prelim. Disc. §. IV. p. 82, 83. and the notes to chap. 39.

^e See *ibid.*

^f *Who hath awakened us from our bed*?] For they shall sleep during the interval between these two blasts of the trumpet, and shall feel no pain ¹.

witness of that which they have committed^a. If we pleased we could put out their eyes, and they might run with emulation in the way *they use to take*; and how should they see *their error*? And if we pleased we could transform them *into other shapes*, in their places *where they should be found*; and they should not be able to depart: neither should they repent^b. Unto whomsoever we grant a long life, him do we cause to bow down his body *through age*. Will they not therefore understand? We have not taught MOHAMMED the art of poetry^c; nor is it expedient for him *to be a poet*. This book is no other than an admonition *from God*, and a perspicuous KORAN; that he may warn him who is living^d: and the sentence of *condemnation* will be justly executed on the unbelievers. Do they not consider that we have created for them, among the things which our hands have wrought, cattle of *several kinds*, of which they are possessors; and that we have put the same in subjection under them? Some of them *are* for their riding; and on some of them do they feed: and they receive *other* advantages therefrom; and *of their milk do they drink*. Will they not, therefore, be thankful? They have taken *other* gods, besides God, *in hopes* that they may be assisted *by them*; but they are not able to give them any assistance: yet *are* they a party of troops ready to *defend* them. Let not their speech, therefore, grieve thee: we know that which they privately conceal, and that which they publicly discover. Doth not man know that we have created him of seed? yet behold, he is an open disputer *against the resurrection*; and he propoundeth unto us a comparison, and forgetteth his creation. He saith, Who shall restore bones to life, when they are rotten^e? Answer, He shall restore them to life, who produced them the first time: for he is skilled in every *kind of* creation: who giveth you fire out of the green tree^f, and behold, ye kindle *your fuel* from thence. Is not he who hath created the heavens and the earth, able to create *new creatures* like unto them? Yea certainly: for he *is* the wise Creator. His command, when he willeth a thing, *is* only that he saith unto it, Be; and it is. Wherefore praise be unto him, in whose hand is the kingdom of all things, and unto whom ye shall return *at the last day*.

CHAP.

^a See the Prelim. Disc. §. IV. p. 88.

^b *If we pleased we could put out their eyes, &c.*] That is, They deserve to be thus treated for their infidelity and disobedience; but we bear with them out of mercy, and grant them respite.

^c *We have not taught Mohammed the art of poetry.*] This is in answer to the infidels, who pretended the *Korân* was only a poetical composition.

^d *Him who is living;*] i. e. Indued with un-

derstanding; the stupid and careless being like dead persons¹.

^e See chap. 16. p. 215. not. a.

^f *Who giveth you fire out of the green tree.*] The usual way of striking fire in the east, is by rubbing together two pieces of wood, one of which is commonly of the tree called *Markh*, and the other of that called *Asâr*: and it will succeed even though the wood be green and wet².

¹ AL BEIDAWI.

² F. HYDE, *de Rel. Vet. Pers.* c. 25. p. 333, &c.

C H A P. XXXVII.

*Intituled, Those who rank themselves in order ; revealed
at MECCA.*

In the name of the most merciful GOD.

BY *the angels* who rank themselves in order^a; and by those who drive forward and dispel *the clouds*^b; and by those who read *the KORAN* for an admonition; verily your God is one: the LORD of heaven and earth, and of whatever is between them, and the LORD of the east^c. We have adorned the lower heaven with the ornament of the stars: and *we have placed therein a guard*, against every rebellious devil; that they may not listen to *the discourse* of the exalted princes, (for they are darted at from every side, to repel them, and a lasting torment is *prepared* for them;) except him who catcheth a word by stealth, and is pursued by a shining flame^d. Ask *the MECCANS*, therefore, whether they *be* stronger by nature, or *the angels* whom we have created? We have surely created them of stiff clay. Thou wondrest at *God's power and their obstinacy*; but they mock at the arguments urged to convince them: when they are warned, they do not take warning; and when they see any sign, they scoff thereat, and say, This is no other than manifest forcery: after we shall be dead, and become dust and bones, shall we really *be* raised to life, and our fore-fathers also? Answer, Yea: and ye *shall then be* despicable. There shall be but one blast of *the trumpet*, and they shall see *themselves raised*: and they shall say, Alas for us! this is the day of judgment; this is the day of distinction between *the righteous and the wicked*, which ye rejected as a falsehood. Gather together those who have acted unjustly, and their comrades, and the *idols* which they worshipped besides God, and direct them in the way to hell: and set them *before God's tribunal*; for they *shall be* called to account. What aileth

^a By *the angels who rank themselves in order*, &c.] Some understand by these words the *souls* of men who *range themselves* in obedience to God's laws, and *put away* from them all infidelity and corrupt doings; or the *souls* of those who *rank themselves* in battle array, to fight for the true religion, and *push on* their horses to charge the infidels, &c.

^b Who drive forward the clouds:] Or, who put in motion all bodies, in the upper and lower world, according to the divine command; or, who keep off men from disobedience to God, by inspiring them with good thoughts and incli-

nations; or, who drive away the devils from them, &c.

^c The east:] The original word, being in the plural number, is supposed to signify the different points of the horizon, from whence the sun rises in the course of the year, which are in number 360 (equal to the number of days in the old civil year) and have as many corresponding points where it successively sets, during that space³. Marracci groundlessly imagines this interpretation to be built on the error of the plurality of worlds⁴.

^d See chap. 15. p. 211.

¹ AL BEIDAWI.

² Idem.

³ Idem, YAHYA.

⁴ MARRACC. in *Alk.* p. 589.

ailleth you that ye defend not one another? But on this day they shall submit themselves to the judgment of God: and they shall draw nigh unto one another, and shall dispute among themselves. *And the seduced shall say unto those who seduced them, Verily ye came unto us with presages of prosperity^a; and the seducers shall answer, Nay, rather ye were not true believers: for we had no power over you to compel you; but ye were people who voluntarily transgressed: wherefore the sentence of our Lord hath been justly pronounced against us, and we shall surely taste his vengeance.* We seduced you; but we also erred ourselves. *They shall both therefore be made partakers of the same punishment on that day.* Thus will we deal with the wicked: because, when it is said unto them, There is no god besides the true God, they swell with arrogance, and say, Shall we abandon our gods for a distracted poet? Nay; he cometh with the truth, and beareth witness to the former apostles. Ye shall surely taste the painful torment of hell; and ye shall not be rewarded, but according to your works. But as for the sincere servants of God, they shall have a certain provision in paradise, namely, delicious fruits: and they shall be honoured: *they shall be placed in gardens of pleasure, leaning on couches, opposite to one another^b: a cup shall be carried round unto them, filled from a limpid fountain, for the delight of those who drink: it shall not oppress the understanding, neither shall they be inebriated therewith.* And near them shall lie the virgins of paradise, refraining their looks from beholding any besides their spouses, having large black eyes, and resembling the eggs of an ostrich covered with feathers from the dust^c. And they shall turn the one unto the other, and shall ask one another questions. And one of them shall say, Verily I had an intimate friend while I lived in the world, who said unto me, Art thou one of those who assestest the truth of the resurrection? After we shall be dead, and reduced to dust and bones, shall we surely be judged? Then he shall say to his companions, Will ye look down? And he shall look down, and shall see him in the midst of hell: and he shall say unto him, By God, it wanted little but thou hadst drawn me into ruin; and had it not been for the grace of my Lord, I had surely been one of those who have been delivered up to eternal torment. Shall we die any other than our first death; or do we suffer any punishment? Verily this is great felicity: for the obtaining a felicity like this let the labourers labour. Is this a better entertainment, or the tree of AL ZAKKUM^d? Verily we have designed the same for an occasion of dispute unto the unjust^e. It is a tree which issueth from the bottom of hell: the fruit thereof resembleth the

^a *With presages of prosperity;]* Literally, from the right-hand. The words may also be rendered, with force, to compel us; or, with an oath, swearing that ye were in the right.

^b See chap. 15. p. 212. not. e.

^c *Resembling the eggs of an ostrich, &c.]* This may seem an odd comparison to an European; but the orientals think nothing comes so near the colour of a fine woman's skin, as that of an

ostrich's egg when kept perfectly clean.

^d *Al Zakkûm.]* There is a thorny tree so called, which grows in Tebâma, and bears fruit like an almond, but extremely bitter; and therefore the same name is given to this infernal tree.

^e *An occasion of dispute;]* The infidels not conceiving how a tree could grow in hell, where the stones themselves serve for fuel.

the heads of devils^a; and *the damned* shall eat of the same, and shall fill *their* bellies therewith; and *there shall be given* them thereon a mixture of filthy and boiling water to drink: afterwards shall they return into hell^b. They found their fathers going astray, and they trod hastily in their footsteps: for the greater part of the ancients erred before them. And we sent warners unto them heretofore: and see how *miserable* was the end of those who were warned; except the sincere servants of God. NOAH called on us in former days, and we heard him graciously: and we delivered him and his family out of the great distress; and we caused his off-spring to be those who survived to *people the earth*: and we left *the following salutation* to be bestowed on him by the latest posterity, *namely*, Peace be on NOAH among all creatures! Thus do we reward the righteous; for he *was one* of our servants the true believers. Afterwards we drowned the others. ABRAHAM also *was* of his religion^c: when he came unto his LORD with a perfect heart. When he said unto his father and his people, What do ye worship? Do ye choose false gods preferably to *the true* God? What therefore is your opinion of the LORD of all creatures? And he looked and observed the stars, and said, Verily I *shall be sick*^d, and *shall not assist at your sacrifices*: and they turned their backs and departed from him^e. And ABRAHAM went privately to their gods, and said *scoffingly* unto them, Do ye not eat of *the meat which is set before you*? What aileth you that ye speak not? And he turned upon them, and struck them with his right hand, and *demonished* them. And *the people* came hastily unto him: and he said, Do ye worship the *images* which ye carve? whereas God hath created you, and also that which ye make. They said, Build a pile for him, and cast him into the glowing fire. And they devised a plot against him; but we made them the inferior, and *delivered him*^f. And ABRAHAM said, Verily I *am* going unto my LORD^g, who will direct me. O LORD, grant me a righteous *issue*. Wherefore we acquainted him *that he should have a son, who should be* a meek youth. And when he had attained to years of discretion^h, and could join in *acts of religion* with him; ABRAHAM said unto him, O my son, verily I saw in a dream that I should offer thee in sacrifice:

^a *Of devils*;] Or of serpents ugly to behold: the original word signifies both.

^b *Afterwards shall they return into hell*.] Some suppose that the entertainment above mentioned will be the welcome given the damned before they enter that place; and others, that they will be suffered to come out of hell from time to time, to drink their scalding liquor.

^c *Abraham also was of his religion*;] For Noah and he agreed in the fundamental points both of faith and practice; tho' the space between them was no less than 2640 years¹.

^d *And he observed the stars, and said, I shall*

be sick;] He made as if he gathered so much from the aspect of the heavens (the people being greatly addicted to the superstitions of astrology) and made it his excuse for being absent from their festival, to which they had invited him.

^e *And they turned their backs, &c.*] Fearing he had some contagious distemper².

^f See chap. 21. p. 268, &c.

^g *Unto my LORD*;] i. e. Whither he hath commanded me.

^h *To years of discretion*;] He was then thirteen years old³.

¹ AL BEIDAWI.

² *Idem*.

³ *Idem*.

fice^a: consider therefore what thou art of opinion *I should do*. He answered, O my father, do what thou art commanded: thou shalt find me, if God please, a patient person. And when they had submitted themselves to the divine will, and ABRAHAM had laid *his son* prostrate on his face^b, we cried unto him, O ABRAHAM, now hast thou verified the vision. Thus do we reward the righteous. Verily this was a manifest trial. And we ransomed him with a noble victim^c. And we left the following salutation to be bestowed on him by the latest posterity, namely, Peace be on ABRAHAM! Thus do we reward the righteous: for he *was one* of our faithful servants. And we rejoiced him with the promise of ISAAC, a righteous prophet; and we blessed him and ISAAC: and of their off-spring *were* some righteous doers, and others who manifestly injured their own souls. We were also gracious unto MOSES and AARON, heretofore: and we delivered them and their people from a great distress. And we assisted them against the EGYPTIANS; and they became the conquerors. And we gave them the perspicuous book of the law, and we directed them into the right way: and we left the following salutation to be bestowed on them by the latest posterity, namely, Peace be on MOSES and AARON! Thus do we reward the righteous; for they *were two* of our faithful servants. And ELIAS^d was also one of those

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who

^a *I dreamed that I should sacrifice thee, &c.]* The commentators say, that Abraham was ordered in a vision, which he saw on the eighth night of the month *Dbu'lhajja*, to sacrifice his son; and to assure him that this was not from the devil, as he was inclined to suspect, the same vision was repeated a second time the next night, when he *knew* it to be from God, and also a third time the night following, when he resolved to obey it, and to sacrifice his son: and hence some think the 8th, 9th, and 10th days of *Dbu'lhajja* are called *Yawm altarwiga, yawm arafat*, and *yawm alnebr*, that is, *the day of the vision, the day of knowledge, and the day of the sacrifice*.

It is the most received opinion among the *Mohammedans* that the son whom Abraham offered, was *Ismael*, and not *Isaac*; *Ismael* being his only son at that time: for the promise of *Isaac's* birth is mentioned lower, as subsequent in time to this transaction. They also alledge the testimony of their prophet, who is reported to have said *I am the son of the two who were offered in sacrifice*; meaning his great ancestor, *Ismael*, and his own father *Abd'allab*: for *Abd'almo'alleb* had made a vow, that if God would permit him to find out and open the well *Zemzem*, and should give him ten sons, he would sacrifice one of them; accordingly, when he had obtained his desire in both respects, he cast lots on his

sons, and the lot falling on *Abd'allab*, he redeemed him by offering an hundred camels, which was therefore ordered to be the price of a man's blood in the *Sonna*¹.

^b *And had laid him prostrate on his face.]* The commentators add, that Abraham went so far as to draw the knife with all his strength across the lad's throat; but was miraculously hindered from hurting him².

^c *A noble victim;]* The epithet of *great* or *noble* is here added, either because it was large and fat, or because it was accepted as the ransom of a prophet. Some suppose this victim was a ram, and, if we may believe a common tradition, the very same which *Abel* sacrificed; having been brought to Abraham out of paradise: others fancy it was a wild-goat, which came down from mount *Thabir*, near *Mecca*: for the *Mohammedans* lay the scene of this transaction in the valley of *Mina*; as a proof of which they tell us that the horns of the victim were hung up on the spout of the *Caaba*, where they remained till they were burnt, together with that building, in the days of *Abd'allab Ebn Zoheir*³; tho' others assure us that they had been before taken down by *Mohammed* himself, to remove all occasion of idolatry⁴.

^d *Elias;]* This prophet the *Mohammedans* generally suppose to be the same with *al Kbedy*, and

¹ *Idem*, JALLALO'DDIN, *al ZAMAKH*. ² *Idem*, JALLALO'DDIN. ³ *Idem*. ⁴ *V. D'HERB. Bibl. Orient. Art. Ismail*.

who were sent *by us*. When he said unto his people, Do ye not fear God? Do ye invoke BAAL, and forsake the most excellent Creator? God is your LORD, and the LORD of your fore-fathers. But they accused him of imposture: wherefore they shall be delivered up to eternal punishment; except the sincere servants of God. And we left *the following salutation to be bestowed* on him by the latest posterity, *namely*, Peace be on ILYASIN^a! Thus do we reward the righteous: for he *was one* of our faithful servants. And LOT *was also one* of those who were sent *by us*. When we delivered him and his whole family, except an old woman, *his wife, who perished among those that remained behind*: afterwards we destroyed the others^b. And ye, O people of Mecca, pass by *the places where they once dwelt*, as ye journey in the morning, and by night: will ye not therefore understand? JONAS *was also one* of those who were sent *by us*. When he fled^c into the loaded ship; and *those who were on board* cast lots among themselves^d; and he was condemned^e: and the fish swallowed him^f; for he was worthy of reprehension. And if he had not been *one of those who praised God*^g, verily he had remained in the belly thereof until the day of resurrection. And we cast him on the naked shore, and he *was sick*^h: and we caused a plant of a gourdⁱ to grow up over him; and we sent him to an hundred thousand

and confound him with Phineas¹, and sometimes with Eüris, or Enoch. Some say he was the son of Yafin, and nearly related to Aaron; and others suppose him to have been a different person. He was sent to the inhabitants of Baalbec in Syria, the Heliopolis of the Greeks, to reclaim them from the worship of their idol Baal, or the sun, whose name makes part of that of the city, which was anciently called Bec².

^a *Ilyasin*:] The commentators do not well know what to make of this word. Some think it is the plural of *Elias*, or, as the Arabs write it, *Ilyäs*, and that both that prophet and his followers, or those who resembled him, are meant thereby: others divide the word, and read *äl Yafin*, i. e. the family of *Yafin*, who was the father of *Elias* according to an opinion mentioned above: and others imagine it signifies *Mohammed*, or the *Korän*, or some other book of scripture. But the most probable conjecture is, that *Ilyäs* and *Ilyasin* are the same name, or design one and the same person, as *Sinai* and *Sinin* denote one and the same mountain; the last syllable being added here, to keep up the rhyme, or cadence, at the close of the verse.

^b See chap. 7. p. 125, &c. and chap. 11. p. 183. &c.

^c See chap. 10. p. 174.

^d See chap. 21. p. 272.

^e *They cast lots*:] *Al Beidawi* says the ship stood stock still, wherefore they concluded that they had a fugitive servant on board, and cast lots to find him out.

^f *He was condemned*:] i. e. He was taken by the lot.

^g *The fish swallowed him*:] When the lot fell on *Jonas*, he cried out, *I am the fugitive*; and immediately threw himself into the sea³.

^h *One of those who praised God*:] The words seem to relate particularly to *Jonas's* supplication while in the whale's belly⁴.

ⁱ *He was sick*:] By reason of what he had suffered; his body becoming like that of a newborn child⁵. It is said that the fish, after it had swallowed *Jonas*, swam after the ship with its head above-water, that the prophet might breathe; who continued to praise God till the fish came to land, and vomited him out.

The opinions of the *Mohammedan* writers, as to the time *Jonas* continued in the fish's belly, differ very much: some suppose it was a part of a day; others three days, others seven, others twenty, and others forty⁶.

^k *A gourd*:] The original word properly signifies a plant which spreads it self upon the ground, having no erect stalk or stem to support

¹ See chap. 18. p. 245. not. 2. p. 272.

² *Al Beidawi*.

³ *Jallal*. *Al Beidawi*.

⁴ *Idem*.

⁵ *Idem*. ⁶ See chap. 21.

land *persons*, or they were a greater number, and they believed: wherefore we granted them to enjoy *this life*, for a season. Inquire of the *MECCANS* whether thy LORD hath daughters, and they sons? Have we created the angels of the female sex? and *were* they witnesses *thereof*? Do they not say of their own false invention, GOD hath begotten *issue*? and are they not really liars? Hath he chosen daughters preferably to sons? Ye have no *reason* to judge thus. Will ye not therefore be admonished? Or have ye a manifest proof of *what ye say*? Produce now your book of *revelations*, if ye speak truth. And they make him to be of kin unto the *genii*^b; whereas the *genii* know that they *who affirm such things*, shall be delivered up to *eternal punishment*; (far be that from GOD, which they affirm of him!) except the sincere servants of GOD. Moreover ye and that which ye worship shall not seduce *any* concerning GOD, except him who is *destined* to be burned in hell. There is none of us, but hath an appointed place: we range ourselves in order, *attending the commands of GOD*; and we celebrate *the divine praise*^c. The *infidels* said, If we had been favoured with a book of divine revelations, of *those which were delivered* to the ancients, we had surely been sincere servants of GOD: yet *now the KORAN is revealed*, they believe not therein; but hereafter shall they know *the consequence of their unbelief*. Our word hath formerly been given unto our servants the apostles; that they should certainly be assisted *against the infidels*, and that our armies should surely be the conquerors. Turn aside therefore from them, for a season: and see *the calamities which shall afflict* them; for they shall see *thy future success and prosperity*. Do they therefore seek to hasten our vengeance? Verily when it shall descend into their courts, an evil morning *shall it be* unto those who were warned *in vain*. Turn aside from them therefore for a season; and see: hereafter shall they see *thy success and their punishment*. Praise be unto thy LORD, the LORD who is far exalted above what

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port it; and particularly a gourd: tho' some imagine *Jonas's* plant to have been a fig; and others the small tree or shrub called *Mauz*¹, which bears very large leaves, and excellent fruit². The commentators add, that this plant withered the next morning, and that *Jonas* being much concerned at it, GOD made a remonstrance to him in behalf of the *Ninivites*, agreeable to what is recorded in scripture.

^a See chap. 16. p. 218.

^b *The Genii*;] That is, the angels, who are also comprehended under the name of *genii*, being a species of them. Some say that the *infidels* went so far as to assert that GOD and the devil were brothers³; which blasphemous expression may have been occasioned by the *magian* notions.

^c *There is none of us, but hath an appointed place, &c.*] These words are supposed to be spoken by the angels, disclaiming the worship paid to them by the idolaters, and declaring that they have each their station and office appointed them by GOD, whose commands they are at all times ready to execute, and whose praises they continually sing. There are some expositors, however, who think they are the words of *Mohammed* and his followers; the meaning being, that each of them has a place destined for him in paradise, and that they are the men who range themselves in order before GOD, to worship and pray to him, and who celebrate his praise, by rejecting every false notion derogatory to the divine wisdom and power.

¹ *Idem.* ² V. J. LEON. *Descr. Afric. lib. 9.* GAB. SIONIT. *de Urb. Orient. ad calcem Geogr. Nub. p. 55.* & HOTTINGER. *Hist. Orient. p. 78, &c.* ³ *Al BEIDAWI.*

what they affirm of him! And peace be on his apostles! And praise be unto God, the LORD of all creatures!

CHAP. XXXVIII.

Intituled S; revealed at MECCA.

In the name of the most merciful GOD.

S^a. By the KORAN full of admonition^b. Verily the unbelievers *are addicted to pride and contention*. How many generations have we destroyed before them; and they cried *for mercy*, but it was not a time to escape. They wonder that a warner from among themselves hath come unto them. And the unbelievers said, *This man is a forcerer, and a liar: doth he affirm the gods to be but one God? Surely this is a wonderful thing*. And the chief men among them departed^c, *saying to one another, Go, and persevere in the worship of your gods: verily this is the thing which is designed^d*. We have not heard *any thing like this* in the last religion^e: this is no other than a false contrivance. Hath an admonition been sent unto him *preferably to any other among us?* Verily they are in a doubt concerning my admonition: but they have not yet tasted my vengeance. Are the treasures of the mercy of thy LORD, the mighty, the munificent GOD, in their hands? Is the kingdom of the heavens and the earth, and of whatever is between them, in their possession? *If it be so, let them ascend by steps unto heaven*. But any army of the confederates shall *even here be put to flight*. The people of NOAH, and *the tribe of AD*, and PHARAOH the contriver of the stakes^f, and *the tribe of THAMUD*, and the people of LOT, and

^a The meaning of this letter is unknown¹: some guess it stands for *Sidd*, i. e. *Truth*; or for *Sadaka*, i. e. *he (viz. Mohammed) speaketh the truth*: and others propose different conjectures, all equally uncertain.

^b *By the Koran, &c.* Something must be understood to answer this oath, which the commentators variously supply.

^c *The chief men among them departed, &c.* On the conversion of Omar, the *Koreish* being greatly irritated, the most considerable of them went in a body to *Abu Taleb*, to complain to him of his nephew *Mohammed's* proceedings; but being confounded and put to silence by the prophet's arguments, they left the assembly, and encouraged one another in their obstinacy².

^d *This is the thing which is designed;* Namely, To draw us from their worship.

^e *In the last religion;* i. e. In the religion which we received from our fathers; or, in the religion of JESUS, which was the last before the mission of Mohammed³.

^f *The contriver of the stakes;* For they say *Pharaoh* used to tie those he had a mind to punish, by the hands and feet to four stakes fixed in the ground, and so tormented them⁴. Some interpret the words, which may also be translated the *lord* or *master of the stakes*, figuratively, of the firm establishment of *Pharaoh's* kingdom; because the *Arabs* fix their tents with stakes¹: but they may possibly intend that prince's obstinacy, and hardness of heart.

¹ See the *Prel. Disc.* §. III. p. 59, &c.

² *Al BEIDAWI.*

³ *Al BEIDAWI.*

⁴ *Idem.*

⁵ JALLALO'DDIN.

and the inhabitants of the wood near *MADIAN*^a, accused *the prophets* of imposture before them: these were the confederates against the messengers of God. All of them did no other than accuse their apostles of falsehood: wherefore my vengeance hath been justly executed upon them. And these wait only for one sounding of the trumpet; which there shall be no deferring. And they scoffingly say, O LORD, hasten our sentence unto us, before the day of account. Do thou patiently bear that which they utter: and remind them of our servant DAVID, indued with strength^b; for he was one who seriously turned himself unto God. We compelled the mountains to celebrate our praise with him, in the evening and at sun-rise, and also the birds, which gathered themselves together unto him^c: all of them returned frequently unto him for this purpose. And we established his kingdom, and gave him wisdom and eloquence of speech. Hath the story of the two adversaries^d come to thy knowledge; when they ascended over the wall into the upper apartment, when they went in unto DAVID, and he was afraid of them^e? They said, Fear not: we are two adversaries who have a controversy to be decided. The one of us hath wronged the other: wherefore judge between us with truth, and be not unjust; and direct us into the even way. This my brother had ninety and nine sheep; and I had only one ewe: and he said, Give her me to keep; and he prevailed against me in the discourse which we had together. DAVID answered, Verily he hath wronged thee, in demanding thine ewe as an addition to his own sheep: and many of them who are concerned together in business, wrong one another, except those who believe and do that which is right; but how few are they! And DAVID perceived that we had tried him by this parable, and he asked pardon of his LORD: and he fell down and bowed himself, and repented^f. Wherefore we forgave him this fault; and he shall be admitted to approach near unto us, and shall have an excellent place of abode in paradise. O DAVID, verily we have appointed thee a sovereign prince in the earth: judge therefore between men with truth; and follow not thy own lust, lest it cause thee to err from the way of God: for those who err from the way of God, shall suffer a severe punishment, because they have forgotten the day of account.

We

^a See chap. 15. p. 213.

^b *Indued with strength*:] The commentators suppose that ability to undergo the frequent practice of religious exercises is here meant. They say David used to fast every other day, and to spend one half of the night in prayer¹.

^c See chap. 21. p. 270.

^d *The two adversaries*:] These were two angels, who came unto David in the shape of men, to demand judgment in the feigned controversy aftermentioned. It is no other than Nathan's parable to David², a little disguised.

^e *He was afraid of them*:] Because they came suddenly upon him, on a day of privacy; when

the doors were guarded, and no person admitted to disturb his devotions. For David, they say, divided his time regularly, setting apart one day for the service of God, another day for rendering justice to his people, another day for preaching to them, and another day for his own affairs³.

^f *And David perceived that we had tried him, &c.*] The crime of which David had been guilty, was the taking the wife of Uriah, and ordering her husband to be set in the front of the battle to be slain⁴.

Some suppose this story was told to serve as an admonition to Mohammed, who, it seems, was apt to covet what was another's.

¹ *Idem* Interp.

² 2 Sam. xii.

³ *Al BEIDAWI, JALLALO'DDIN.*

⁴ *Idem.*

We have not created the heavens and the earth, and whatever *is* between them, in vain^a. This *is* the opinion of the unbelievers : but woe unto those who believe not, because of the fire of *hell*. Shall we deal with those who believe and do good works, as with those who act corruptly in the earth ? Shall we deal with the pious as with the wicked ? A blessed book have we sent down unto thee, O MOHAMMED, that they may attentively meditate on the signs thereof, and that *men* of understanding may be warned. And we gave unto DAVID SOLOMON ; how excellent a servant ! for he frequently turned himself unto GOD. When the *horses* standing on three feet, and touching the ground with the edge of the fourth foot, and swift in the course, were set in parade before him in the evening^b, he said, Verily I have loved the love of *earthly* good above the remembrance of my LORD ; and have spent the time in viewing these horses, until the sun is hidden by the vail of night : bring the horses back unto me. And when they were brought back, he began to cut off *their* legs and *their* necks. We also tried SOLOMON, and placed on his throne a counterfeit body^c : afterwards he turned unto GOD, and said,

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^a We have not created the heavens and the earth in vain ;] So as to permit injustice to go unpunished, and righteousness unrewarded.

^b When the horses were set in parade before him, &c.] Some say that Solomon brought these horses, being a thousand in number, from Damascus and Nisibis, which cities he had taken ; others say that they were left him by his father, who took them from the Amalekites ; while others, who prefer the marvellous, pretend that they came up out of the sea, and had wings. However, Solomon, having one day a mind to view these horses, ordered them to be brought before him, and was so taken up with them that he spent the remainder of the day, till after sun-set, in looking on them ; by which means he neglected the prayer, which ought to have been said at that time, till it was too late : but when he perceived his omission, he was so greatly concerned at it, that ordering the horses to be brought back, he killed them all as an offering to God, except only a hundred of the best of them. But God made him ample amends for the loss of these horses, by giving him dominion over the winds¹.

^c We placed on his throne a counterfeit body, &c.] The most received exposition of this passage is taken from the following Talmudic fable².

Solomon, having taken Sidon, and slain the king of that city, brought away his daughter Jerâda, who became his favourite ; and because

she ceased not to lament her father's loss, he ordered the devils to make an image of him for her consolation : which being done, and placed in her chamber, she and her maids worshipped it morning and evening, according to their custom. At length Solomon being informed of this idolatry, which was practised under his roof, by his vizir Asâf, he broke the image, and having chastised the woman, went out into the desert, where he wept and made supplications to God ; who did not think fit, however, to let his negligence pass without some correction. It was Solomon's custom, while he eased, or washed himself, to intrust his signet, on which his kingdom depended, with a concubine of his named Amina : one day, therefore, when she had the ring in her custody, a devil, named Sakbar, came to her in the shape of Solomon, and received the ring from her ; by virtue of which he became possessed of the kingdom, and sat on the throne in the shape which he had borrowed, making what alterations in the law he pleased. Solomon, in the mean time, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for his subsistence ; till at length, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea : the signet was immediately swallowed by a fish, which being taken and given to Solomon, he found the ring in its belly,

¹ AL BEIDAWI, AL ZAMAKH. YAHYA. Reg. p. 182.

² V. Talm. En Jacob, part. 2. & Yalkut in lib.

O LORD, forgive me, and give me a kingdom which may not be obtained by any after me^a; for thou art the giver of kingdoms. And we made the wind subject to him; it ran gently at his command, whithersoever he directed. And we also put the devils in subjection under him; and among them such as were every way skilled in building, and in diving for pearls^b: and others we delivered to him bound in chains; saying, This is our gift: therefore be bounteous, or be sparing unto whom thou shalt think fit^c; without rendering an account. And he shall approach near unto us, and shall have an excellent abode in paradise. And remember our servant Job^d; when he cried unto his LORD, saying, Verily SATAN hath afflicted me with calamity and pain. And it was said unto him, Strike the earth with thy foot; which when he had done, a fountain^e sprang up, and it was said to him, This is for thee to wash in, to refresh thee, and to drink. And we restored unto him his family, and as many more with them, through our mercy; and for an admonition unto those who are indued with understanding. And we said unto him, Take a handful of rods^f in thy hand, and strike thy wife therewith^g; and break not thine oath^h. Verily we found him a patient person: how excellent a servant was he! for he was one who frequently turned himself unto us. Remember also our servants ABRAHAM, and ISAAC, and JACOB, who were men strenuous and prudent. Verily we purified them with a perfect purification, through the remembrance of the life to comeⁱ; and they were, in our sight, elect and good men. And remember ISMAEL, and ELISHA^k, and DHU'LKIFL^l: for all these were good men. This is an admonition. Verily

belly, and having by this means recovered the kingdom, took Sakbar, and tying a great stone to his neck, threw him into the lake of Tiberias¹.

^a A kingdom which may not be obtained by any after me;] i. e. That I may surpass all future princes in magnificence and power.

^b See chap. 21. p. 271, chap. 27. p. 310, &c.

^c Be bounteous or be sparing, &c.] Some suppose these words relate to the genii, and that Solomon is thereby impowered to release or to keep in chains such of them as he pleased.

^d See chap. 21. p. 271.

^e A fountain;] Some say there were two springs, one of hot water, wherein he bathed; and the other of cold, of which he drank².

^f A handful of rods;] The original not expressing what this handful was to consist of, one supposes it was to be only a handful of dry grass, or of rushes; and another that it was a branch of a palm tree³.

^g Strike thy wife therewith;] The commentators are not agreed what fault Job's wife had

committed, to deserve this chastisement: we have mentioned one opinion already⁴; some think it was only because she staid too long on an errand.

^h Break not thine oath;] For he had sworn to give her a hundred stripes, if he recovered.

ⁱ We purified them through the remembrance of the life to come;] Or, as the words may be interpreted, according to *al Zamakhshari*, We have purified them, or peculiarly destined and fitted them for paradise.

^k Elisha;] See chap. 6. p. 107.

^l Dhu'lkefl;] See chap. 21. p. 272. *Al Beidawi* here takes notice of another tradition concerning this prophet; viz. that he entertained and took care of a hundred Israelites, who fled to him from a certain slaughter: from which action he probably had the surname of *Dhu'lkefl* given him; the primary signification of the verb *casala* being to maintain or take care of another. If a conjecture might be founded on this tradition, I should fancy the person intended was *Obadiab*, the governour of *Abab's* house⁵.

¹ *Al Beid. Jallal. Abu'lfeida.*

² *Al Beidawi.*

³ See the notes to chap. 21. p. 271.

⁴ See *ibid.*

⁵ See 1 Kings xviii. 4.

rily the pious shall have an excellent place to return unto, *namely*, gardens of perpetual abode, the gates *whereof shall stand open* unto them. As they lie down therein, they shall there ask for many *sorts of* fruits, and for drink; and near them *shall sit the virgins of paradise*, refraining their looks *from beholding any besides their spouses*, and of equal age with them^a. This is what ye are promised, at the day of account. This is our provision; which shall not fail. This *shall be the reward of the righteous*. But for the transgressors is prepared an evil receptacle, *namely*, hell: they shall be cast into the same to be burned, and a wretched couch *shall it be*. This let them taste, *to wit*, scalding water, and corruption *flowing from the bodies of the damned*, and divers other things of the same kind. And it shall be said to the seducers, This troop *which was guided by you*, shall be thrown, together with you, headlong into hell: they shall not be bidden welcome; for they shall enter the fire to be burned. And the seduced shall say to their seducers, Verily ye shall not be bidden welcome: ye have brought it upon us; and a wretched abode is hell. They shall say, O LORD, doubly increase the torment of him who hath brought this *punishment* upon us, in the fire of hell. And the infidels shall say, Why do we not see the men whom we numbred among the wicked, *and* whom we received with scorn? Or do *our* eyes miss them? Verily this is a truth; *to wit*, the disputing of the inhabitants of hell fire. Say, O MOHAMMED, unto the idolaters, Verily I am no other than a warner: and there is no god, except the one only God, the Almighty, the LORD of heaven and earth, and of whatsoever is between them; the mighty, the forgiver of sins. Say, It is a weighty message, from which ye turn aside. I had no knowledge of the exalted princes^b, when they disputed concerning the creation of man: (it hath been revealed unto me only as a proof that I am a public preacher:) when thy LORD said unto the angels, Verily I am about to create man of clay: when I shall have formed him, therefore, and shall have breathed my spirit into him, do ye fall down and worship him^c. And all the angels worshipped him, in general; except EBLIS, who was puffed up with pride, and became an unbeliever. God said unto him, O EBLIS, what hindreth thee from worshipping that which I have created with my hands? Art thou elated with vain pride? Or art thou really one of exalted merit? He answered, I am more excellent than he: thou hast created me of fire, and hast created him of clay. God said unto him, Get thee hence therefore, for thou shalt be driven away from mercy: and my curse shall be upon thee, until the day of judgment. He replied, O LORD, Respite me, therefore, until the day of resurrection. God said, Verily thou shalt be one of those who are respited until the day of the determined time. EBLIS said, By thy might do I swear, I will surely seduce them all, except thy servants who shall be peculiarly chosen.

^a Of equal age with them;] i. e. About thirty or thirty three¹.

^b The exalted princes;] That is, The angels.

^c See chap. 2. p. 5.

¹ See the Prelim. Disc. §. IV. p. 99.

chosen from among them. *GOD* said, *It is* a just sentence; and I speak the truth: I will surely fill hell with thee, and with such of them as shall follow thee, altogether ^a. Say *unto the MECCANS*, I ask not of you any reward for this *my preaching*: neither am I *one* of those who assume a part which belongs not to them. *The KORAN* is no other than an admonition unto all creatures: and ye shall surely know what is delivered therein *to be true*, after a season.

^a See chap. 7. p. 117, and chap. 15. p. 211, &c.

C H A P. XXXIX.

Intituled, The Troops ^a; revealed at MECCA ^b.

In the name of the most merciful *GOD*.

THE revelation of *this book* is from the mighty, the wise *GOD*. Verily we have revealed *this book* unto thee with truth: wherefore serve *GOD*, exhibiting the pure religion unto him. Ought not the pure religion *to be exhibited* unto *GOD*? But *as to* those who take other patrons besides him, saying, We worship them only that they may bring us nearer unto *GOD*; verily *GOD* will judge between them concerning that wherein they disagree. Surely *GOD* will not direct him who is a liar, or ungrateful. If *GOD* had been minded to have had a son, he had surely chosen what he pleased out of that which he hath created ^c. But far be *such a thing* from him! He is the sole, the almighty *GOD*. He hath created the heavens and the earth with truth: he causeth the night to succeed the day, and he causeth the day to succeed the night, and he obligeth the sun and the moon to perform their services; each of *them* hasteneth to an appointed period. Is not he the mighty, the forgiver of *sins*? He created you of one man, and afterwards out of him formed his wife: and he hath bestowed ^d on you four pair of cattle ^e. He formeth you in the wombs of your mothers, by several gradual formations ^f, within three vails of darkness ^g. This is *GOD*, your *LORD*: his is the kingdom: there

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^a This title is taken from the latter end of the chapter, where it is said the wicked shall be sent to hell, and the righteous admitted into paradise by troops.

^b Except the verse beginning, Say, O my servants, who have transgressed against your own souls, &c. ¹.

^c If he had been minded to have a son, he had chosen what he pleased out of that which he hath created.] Because, says *Al Beidawi*, there is no being besides himself, but what hath been created by him; since there cannot be two necessarily-existent beings: and hence appears the ab-

surdity of the imagination here condemned, because no creature can resemble the Creator, or be worthy to bear the relation of a son to him.

^d He hath bestowed:] Literally, He hath sent down; from which expression some have imagined that these four kinds of beasts were created in paradise, and thence sent down to earth ².

^e See chap. 6. p. 114.

^f See chap. 22. p. 274.

^g Within three vails of darkness:] i. e. The belly, the womb, and the membranes which inclose the embryo.

¹ JALLALO'DDIN, *Al Beidawl*

² *Al Zamaeh*.

is no God but he. Why therefore are ye turned aside *from the worship of him to idolatry*? If ye be ungrateful, verily God hath no need of you; yet he liketh not ingratitude in his servants: but if ye be thankful, he will be well pleased with you. A burthened *soul* shall not bear the burthen of another: hereafter shall ye return unto your LORD, and he shall declare unto you that which ye have wrought, *and will reward you accordingly*; for he knoweth the innermost parts of *your* breasts. When harm befalleth a man, he calleth upon his LORD, and turneth unto him: yet afterwards, when God hath bestowed on him favour from himself, he forgetteth that *Being* which he invoked before^a, and setteth up equals unto God, that he may seduce men from his way. Say unto such a man, Enjoy *this life* in thy infidelity for a little while: *but hereafter* shalt thou surely be one of the inhabitants of *hell* fire. Shall he who giveth himself up to prayer in the hours of the night, prostrate, and standing, and who taketh heed as to the life to come, and hopeth for the mercy of his LORD, *be dealt with as the wicked unbeliever*? Say, Shall they who know *their duty*, and they who know it not, be held equal? Verily the men of understanding only will be warned. Say, O my servants who believe, fear your LORD. They who do good in this world, shall obtain good *in the next*^b; and God's earth is spacious^c: verily those who persevere with patience shall receive their recompense without measure. Say, I am commanded to worship God, and to exhibit the pure religion unto him: and I am commanded to be the first Moslem^d. Say, Verily I fear, if I be disobedient unto my LORD, the punishment of the great day. Say, I worship God, exhibiting my religion pure unto him: but do ye worship that which ye will, besides him. Say, Verily they *will be* the losers, who shall lose their own souls, and their families, on the day of resurrection: is not this manifest loss? Over them *shall be* roofs of fire, and under them *shall be* floors of fire. With this doth God terrify his servants: wherefore, O my servants, fear me. But those who eschew the worship of idols, and are turned unto God, shall receive good tidings. Bear good tidings therefore unto my servants, who hearken unto *my word*, and follow that which is most excellent therein: these *are they* whom God directeth, and these are men of understanding. Him therefore on whom the sentence of *eternal* punishment shall be justly pronounced, canst thou, O MOHAMMED, deliver him who is *destined to dwell* in the fire of *hell*? But for those who fear their LORD *will be prepared* high apartments in *paradise*, over which *shall be* other apartments built; and rivers shall run beneath them: *this is* the promise of God; and God will not be contrary to the promise. Dost thou not see that God sendeth down water from heaven, and causeth the same to enter *and form* sources in the earth;

^a He forgetteth that *Being* which he invoked before;] Or, He forgetteth the evil which he before prayed against.

^b They who do good in this world, shall obtain good in the next;] Or, They who do good, shall obtain good even in this world.

^c God's earth is spacious;] Wherefore let him

who cannot safely exercise his religion where he was born or resides, fly to a place of liberty and security¹.

^d The first Moslem;] i. e. The first of the Koreish who professeth the true religion; or the leader in chief of the Moslems.

earth; and produceth thereby corn of various sorts? Afterwards he causeth *the same* to wither; and thou seest it become yellow: afterwards he maketh it crumble into dust. Verily herein is an instruction to men of understanding. Shall he, therefore, whose breast God hath enlarged to receive *the religion of ISLAM*, and who followeth the light from his LORD, *be as he whose heart is hardened?* But woe unto those whose hearts are hardened against the remembrance of God! they are in a manifest error. God hath revealed a most excellent discourse; a book conformable to itself, and containing repeated *admonitions*. The skins of those who fear their LORD shrink for fear thereof: afterwards their skins grow soft, and their hearts *also*, at the remembrance of their LORD. This *is* the direction of God: he will direct thereby whom he pleaseth; and whomsoever God shall cause to err, he shall have no director. Shall he therefore who shall *be obliged* to screen himself with his face ^a from the severity of the punishment on the day of resurrection, *be as he who is secure therefrom?* And it shall be said unto the ungodly, Taste that which ye have deserved. Those who *were* before them, accused *their apostles* of imposture; wherefore a punishment came upon them from whence they expected it not: and God caused them to taste shame in this present life; but the punishment of the life to come *will certainly be greater*. If they were men of understanding, *they would know this*. Now have we proposed unto mankind, in this KORAN, every kind of parable; that they may be warned: an Arabic KORAN, wherein there is no crookedness ^b; that they may fear God. God propoundeth as a parable a man who hath *several* companions which are at mutual variance, and a man who committeth himself wholly to one person ^c: shall these be held in equal comparison? God forbid! But the greater part of them do not understand. Verily thou, O MOHAMMED, shalt die, and they also shall die: and ye shall debate *the matter* ^d with one another before your LORD, at the day of resurrection. * Who is more unjust than he who uttereth a lie concerning God, XXIV. and denieth the truth, when it cometh unto him? Is there not a dwelling *provided* in hell for the unbelievers? But he who bringeth the truth, and giveth credit thereto ^e, these are they who fear God; they *shall obtain* whatever they shall desire, in the sight of their LORD: this *shall be* the recompense of the *righteous*: that God may expiate from them the *very* worst of that which they

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have

^a *Who shall screen himself with his face, &c.*] For his hands shall be chained to his neck, and he shall not be able to oppose any thing but his face to the fire ¹.

^b *Wherein there is no crookedness;*] i. e. No contradiction, defect, or doubt.

^c *God propoundeth as a parable, &c.*] This passage represents the uncertainty of the idolater, who is distracted in the service of different masters; and the satisfaction of mind which attends the worshipper of the only true God ².

^d *Ye shall debate the matter, &c.*] For the prophet will represent his endeavours to reclaim them from idolatry, and their obstinacy: and they will make frivolous excuses; as that they obeyed their chiefs, and kept to the religion of their fathers, &c. ³.

^e *He who bringeth the truth, and giveth credit thereto;*] i. e. *Mohammed* and his followers: some suppose that by the latter words *Abu Becr* is particularly intended, because he asserted the prophet's veracity in respect to his journey to heaven.

¹ *Idem.*

² *Idem.*

³ *Idem.*

have wrought, and may render them their reward according to the utmost merit of the good which they have wrought. Is not God a sufficient *protector* of his servant? yet they will attempt to make thee afraid of the *false deities* which *they worship* besides God^a. But he whom God shall cause to err, shall have none to direct *him*: and he whom God shall direct, shall have none to mislead *him*. Is not God most mighty, able to avenge? If thou ask them who hath created the heavens and the earth, they will surely answer, God. Say, Do ye think therefore that the *deities* which ye invoke besides God, if God be pleased to afflict me, are able to relieve *me* from his affliction? or if he be pleased to shew mercy unto me, that they are able to with-hold his mercy? Say, God is my sufficient support: in him let those put their trust, who *seek in whom to confide*. Say, O my people, do ye act according to your state; verily I will act *according to mine*: hereafter shall ye know on which of us will be inflicted a punishment that shall cover him with shame, and on whom a lasting punishment shall fall. Verily we have revealed unto thee the book of the KORAN, for the instruction of mankind, with truth. Whoso shall be directed *thereby*, shall be directed to the advantage of his own soul; and whoso shall err, shall only err against the same: and thou art not a guardian over them. God taketh unto himself the souls of men at the time of their death; and those which die not *be also taketh* in their sleep^b: and he with-holdeth those on which he hath passed the decree of death^c, but sendeth back the others till a determined period^d. Verily herein are signs unto people who consider. Have the KOREISH taken idols for their intercessors with God? Say, What, although they have not dominion over any thing, neither do they understand? Say, Intercession is altogether in the disposal of God^e: his is the kingdom of heaven and earth; and hereafter shall ye return unto him. When the one sole God is mentioned, the hearts of those who believe not in the life to come, shrink with horror: but when the *false gods*, which are worshipped besides him, are mentioned, behold, they are filled with joy. Say, O God, the creator of heaven and earth, who knowest that which is secret, and that which is manifest; thou shalt judge between thy servants concerning that wherein they disagree.

^a They will attempt to make thee afraid of their false deities:] The Koreish used to tell Mobammed that they feared their gods would do him some mischief, and deprive him of the use of his limbs, or of his reason, because he spoke disgracefully of them. It is thought by some that this passage was verified in Kbâled Ebn alWalid; who being sent by Mobammed to demolish the idol alUzza, was advised by the keeper of her temple to take heed what he did, because the goddess was able to avenge herself severely: but he was so little moved at the man's warning, that he immediately stepped up to the idol, and broke her nose. To support the latter explanation, they say, that what happened to Kbâled is

attributed to Mobammed, because the former was then executing the prophet's orders¹. A circumstance not much different from the above-mentioned, is told of the demolition of Allat².

^b And the souls which die not, he taketh in their sleep:] That is, seemingly, and to outward appearance; sleep being the image of death.

^c He with-holdeth those on which he hath passed the decree of death:] Not permitting them to return again into their bodies.

^d But sendeth back the others:] viz. Into their bodies, when they awake³.

^e Intercession is altogether in the disposal of God:] For none can or dare presume to intercede with him, unless by his permission.

¹ Idem.

² V. GAGNIER. Not. in Abulf. Vit. Mob. p. 127.

³ AL BELDAWI.

agree. If those who act unjustly were masters of whatever is in the earth, and as much more therewith, verily they would give it to ransom themselves from the evil of the punishment, on the day of resurrection: and there shall appear unto them, from God, *terrors* which they never imagined; and there shall appear unto them the evils of that which they shall have gained; and that which they mocked at shall encompass them. When harm befalleth man, he calleth upon us; yet afterwards, when we have bestowed on him favour from us, he saith, I have received it merely because of God's knowledge of my deserts^a. On the contrary, it is a trial; but the greater part of them know it not. Those who *were* before them, said the same^b; but that which they had gained, profited them not; and the evils which they had deserved, fell upon them. And whoever of these *MECCANS* shall have acted unjustly, on them likewise shall fall the evils which they shall have deserved^c; neither shall they frustrate *the divine vengeance*. Do they not know that God bestoweth provision abundantly on whom he pleaseth, and is sparing unto whom he pleaseth? Verily herein are signs unto people who believe. Say, O my servants who have transgressed against your own souls, despair not of the mercy of God: seeing that God forgiveth all sins^d; for he is gracious and merciful. And be turned unto your LORD, and resign yourselves unto him, before the threatened punishment overtake you; for then ye shall not be helped. And follow the most excellent instructions which have been sent down unto you from your LORD, before the punishment come suddenly upon you, and ye perceive not the approach thereof; and a soul say, Alas! for that I have been negligent in my duty to God; verily I have been one of the scorers: or say, If God had directed me, verily I had been one of the pious: or say, when it seeth the prepared punishment, If I could return once more into the world, I would become one of the righteous. But God shall answer, My signs came unto thee heretofore, and thou didst charge them with falsehood, and wast puffed up with pride; and thou becamest one of the unbelievers. On the day of resurrection thou shalt see the faces of those who have uttered lies concerning God, become black: is there not an abode prepared in hell for the arrogant? But God shall deliver those who shall fear him, and shall set them in their place of safety: evil shall not touch them, neither shall they be grieved. God is the creator of all things, and he is the governour of all things. His are the keys of heaven and earth: and they who believe not in the signs of God, they shall perish. Say, Do ye therefore bid me to worship other than God, O ye fools? since it hath been spoken by revelation unto thee, and also unto the prophets who have been before thee, saying, Verily if thou join any partners with God, thy work will be altogether unprofitable, and thou shalt certainly

^a Because of God's knowledge of my deserts;] Or by means of my own wisdom.

^b Those who were before them, said the same;] As did Karûn in particular¹.

^c On them shall fall the evils they have deserved;] As it happened accordingly: for they

were punished with a sore famine for seven years, and had the bravest of their warriors cut off at the battle of Bedr².

^d God forgiveth all sins;] To those who sincerely repent, and profess his unity: for the sins of idolaters will not be forgiven³.

¹ See chap. 28. p. 323.

² AL BEIDAWI.

³ See p. 11. not. c.

tainly be *one* of those who perish: wherefore rather fear God, and be *one* of those who give thanks. But they make not a due estimation of God^a: since the whole earth *shall be but* his handful, on the day of resurrection; and the heavens *shall be* rolled together in his right hand. Praise be unto him! and far be he exalted above the *idols* which they associate *with him*! The trumpet shall be sounded^b, and whoever *are* in heaven, and whoever *are* on earth shall expire; except those whom God shall please *to exempt from the common fate*^c. Afterwards it shall be sounded again; and behold, they shall arise and look up. And the earth shall shine by the light of its LORD: and the book shall be laid *open*^d, and the prophets and the martyrs shall be brought *as witnesses*; and judgment shall be given between them with truth, and they shall not be treated unjustly. And every soul shall be fully rewarded, according to that which it shall have wrought; for he perfectly knoweth whatever they do. And the unbelievers shall be driven unto hell by troops, until, when they shall arrive at the same, the gates thereof shall be opened: and the keepers thereof^e shall say unto them, Did not apostles from among you come unto you, who rehearsed unto you the signs of your LORD, and warned you of the meeting of this your day? They shall answer, Yea: but the sentence of *eternal* punishment hath been justly pronounced on the unbelievers^f. It shall be said *unto them*, Enter ye the gates of hell, to dwell therein forever; and miserable *shall be* the abode of the proud! But those who shall have feared their LORD, shall be conducted by troops towards paradise, until they shall arrive at the same: and the gates thereof shall be ready set open; and the guards thereof shall say unto them, Peace *be* on you! ye have been good: wherefore enter ye into *paradise*, to remain therein forever. And they shall answer, Praise be unto God, who hath performed his promise unto us, and hath made us to inherit the earth^g, that we may dwell in paradise wherever we please! How excellent *is* the reward of those who work *righteousness*! And thou shalt see the angels going in procession round the throne, celebrating

^a See chap. 6. p. 108. not. b.

^b *The trumpet shall be sounded;*] The first time, says *Al Beidawi*; who consequently supposes there will be no more than two blasts, (and two only are distinctly mentioned in the *Koran*,) tho' others suppose there will be three¹.

^c *Except those whom God shall please to exempt, &c.*] These, some say, will be the angels *Gabriel*, *Michael*, and *Ijrafil*, and the angel of death, who yet will afterwards all die, at the command of God²; it being the constant opinion of the *Mohammedan* doctors, that every soul, both of men, and of animals, which live either on land, or in the sea, and of the angels also, must necessarily taste of death³: others suppose those who will be exempted are the angels who bear the throne of God⁴; or

the black-eyed damsels, and other inhabitants of paradise⁵.

The space between these two blasts of the trumpet will be forty days, according to *Yabya* and others; there are some, however, who suppose it will be as many years⁶.

^d See the Prelim. Disc. §. IV. p. 87.

^e See c. 74, and the Prelim. Disc. §. IV. p. 92.

^f *The sentence of eternal punishment hath been justly pronounced on unbelievers;*] See chap. 7. p. 118, chap. 11. p. 187, &c. It seems as if the damned, by these words, attributed their ruin to God's decree of predestination.

^g *And hath made us to inherit the earth;*] This is a metaphorical expression, representing the perfect security, and abundance, which the blessed will enjoy in paradise.

¹ See the Prel. Disc. §. IV. p. 83.
Al-Jis, p. 266.

² *Al Beidawi*.

³ *Al Beidawi*, *Yahya*.

⁴ *Jallalo'ddin*.

⁵ *V. Pocock*. not. in *Port*.

⁶ See the Prel. Disc. *ubi sup*.

brating the praises of their LORD: and judgment shall be given between them with truth; and they shall say, Praise be unto God, the LORD of all creatures!

C H A P. XL.

Intituled, The true Believer^a; revealed at M E C C A.

In the name of the most merciful GOD.

H. M^b. The revelation of *this* book is from the mighty, the wise God; the forgiver of sin, and the acceptor of repentance; severe in punishing; long suffering. There is no God but he: before him *shall be* the general assembly at the last day. None disputeth against the signs of God, except the unbelievers: but let not their prosperous dealing in the land^c deceive thee with vain allurements. The people of NOAH, and the confederated infidels which were after them, accused their respective prophets of imposture before these; and each nation hatched ill designs against their apostle, that they might get him into their power; and they disputed with vain reasoning, that they might thereby invalidate the truth: wherefore I chastised them; and how severe was my punishment! Thus hath the sentence of thy LORD justly passed on the unbelievers; that they *shall be* the inhabitants of hell fire. The angels who bear the throne of God, and those who stand about it^d, celebrate the praise of their LORD, and believe in him; and they ask pardon for the true believers, saying, O LORD, thou encompassedst all things by thy mercy and knowledge; wherefore forgive those who repent, and follow thy path, and deliver them from the pains of hell: O LORD, lead them also into gardens of eternal abode, which thou hast promised unto them, and unto every one who shall do right, of their fathers, and their wives, and their children; for thou art the mighty, the wise God. And deliver them from evil; for whomsoever thou shalt deliver from evil on that day, on him wilt thou shew mercy; and this will be great salvation. But the infidels, at the day of judgment, shall hear a voice crying unto them, Verily the hatred of God towards you is more grievous than your hatred towards yourselves: since ye were called unto the faith, and would not believe. They shall say, O LORD,

^a This title is taken from the passage wherein mention is made of one of Pharaoh's family, who believed in Moses.

^b See the Prel. Disc. §. III. p. 59, &c.

^c Their prosperous dealing in the land;] By trading into Syria and Yaman. See chap. 3. p.

59. not. b.

^d The angels who bear the throne, and stand about it;] These are the Cherubim, the highest order of angels, who approach nearest to God's presence¹.

LORD, thou hast given us death twice, and thou hast twice given us life^a; and we confess our sins: *is there* therefore no way to get forth from this fire? *And it shall be answered them*, This hath befallen you, for that when one GOD was preached unto you, ye believed not; but if a plurality of gods had been associated with him, ye had believed: and judgment *belongeth* unto the high, the great God. *It is* he who sheweth you his signs, and sendeth down food unto you from heaven: but none will be admonished, except he who turneth himself unto God. Call therefore upon God, exhibiting your religion pure unto him, although the infidels be averse *thereto*. *He is the Being* of exalted degree, the possessor of the throne; who sendeth down the spirit, at his command, on such of his servants as he pleaseth; that he may warn mankind of the day of meeting^b, the day *whereon* they shall come forth out of their graves, and nothing of what concerneth them shall be hidden from God. Unto whom *will* the kingdom belong, on that day? Unto the only, the almighty God. On that day shall every soul be rewarded according to its merits: *there shall be* no injustice done on that day. Verily God *will be* swift in taking an account. Wherefore warn them, O prophet, of the day which shall suddenly approach; when *mens* hearts shall come up to their throats, and strangle them. The ungodly shall have no friend or intercessor who shall be heard. God will know the deceitful eye, and that which *their* breasts conceal; and God will judge with truth: but *the false gods* which they invoke, besides him, shall not judge at all; for God *is* he who heareth and seeth. Have they not gone through the earth, and seen what hath been the end of those who were before them? They were more mighty than these in strength, and left more considerable footsteps of *their power* in the earth: yet God chastised them for their sins, and there was none to protect them from God. This *they suffered*, because their apostles had come unto them with evident signs, and they disbelieved: wherefore God chastised them; for he *is* strong, and severe in punishing. We heretofore sent MOSES with our signs and manifest power, unto PHARAOH, and HAMAN, and KARÛN; and they said, *He is* a forcerer, and a liar. And when he came unto them with the truth from us, they said, Slay the sons of those who have believed with him, and save their daughters alive^c: but the stratagem of the infidels was no other than vain. And PHARAOH said, Let me

^a *Thou hast given us death twice, and hast twice given us life:]* Having first created us in a state of death, or void of life and sensation, and then given life to the inanimate body¹; and afterwards caused us to die a natural death, and raised us again at the resurrection. Some understand the first death to be a natural death, and the second that in the sepulchre, after the body shall have been there raised to life in order to be examined²; and consequently suppose the two

revivals to be those of the sepulchre and the resurrection³.

^b *The day of meeting:]* When the Creator and his creatures⁴, the inhabitants of heaven and of earth, the false deities and their worshippers, the oppressor and the oppressed, the labourer and his works, shall meet each other⁵.

^c *Slay their sons, and save their daughters alive:]* i. e. Pursue the resolution which has been formerly taken, and execute it more strictly for the future. See chap. 7. p. 130. not b.

¹ See chap. 2. p. 4.
² See chap. 6. p. 101.

³ See Prel. Disc. §. IV. p. 76, &c.
⁴ AL BEID. JALLAL.

⁵ AL BEID. JALLAL.

me alone, that I may kill MOSES^a; and let him call upon his LORD: verily I fear lest he change your religion, or cause violence to appear in the earth^b. And MOSES said *unto his people*, Verily I have recourse unto my LORD, and your LORD, *to defend me* against every proud person, who believeth not in the day of account. And a man *who was* a true believer, of the family of PHARAOH^c, and concealed his faith, said, Will ye put a man to death, because he saith, GOD is my LORD; seeing he is come unto you with evident signs from your LORD? If he be a liar, on him *will the punishment of his falsehood light*; but if he speaketh the truth, some of *those judgments* with which he threateneth you, will fall upon you: verily God directeth not him who is a transgressor, or a liar. O my people, the kingdom is yours this day; *and ye are conspicuous in the earth*: but who shall defend us from the scourge of God, if it come unto us^d? PHARAOH said, I only propose to you what I think *to be most expedient*: and I guide you only into the right path. And he who had believed, said, O my people, verily I fear for you a day like that of the confederates *against the prophets in former times*; a condition like that of the people of NOAH, and *the tribes of AD*, and THAMUD, and of those who *have lived* after them: for God willeth not *that any injustice be done* unto his servants. O my people, verily I fear for you the day whereon men shall call unto one another^e; the day whereon ye shall be turned back *from the tribunal, and driven to bell*: then shall ye have none to protect you against God. And he whom God shall cause to err, shall have no director. JOSEPH came unto you, before MOSES, with evident signs; but ye ceased not to doubt of the religion which he preached unto you, until, when he died, ye said, God will by no means send *another apostle*, after him. Thus doth God cause him to err, who is a transgressor, and a sceptic. They who dispute against the signs of God, without any authority which hath come unto them, are in great abomination with God, and with those who believe. Thus doth God seal up every proud and stubborn heart. And PHARAOH said, O HAMAN, build me a tower, that I may reach the tracts, the tracts of heaven, and may view the GOD of MOSES^f; for I verily think him *to be a liar*. And thus the evil of his work was prepared for PHARAOH, and he turned aside from the right path: and the stratagems of PHARAOH ended only in loss. And he who had believed, said, O my people, follow me: I will guide you into the right way. O my people, verily this present life is but a temporary enjoyment;

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^a *Let me alone, that I may kill Moses;*] For they advised him not to put Moses to death, lest it should be thought he was not able to oppose him by dint of argument¹.

^b *Or cause violence to appear in the earth.*] By raising of commotions and seditions, in order to introduce his new religion.

^c *A true believer of the family of Pharaoh, &c.*] This seems to be the same person who is mentioned, chap. 28. p. 318.

^d See the speech of Gamaliel to the Jewish Sanhedrim, when the apostles were brought before them².

^e *The day whereon men shall call unto one another;*] i. e. The day of judgment; when the inhabitants of paradise, and of hell, shall enter into mutual discourse: when the latter shall call for help; and the seducers, and the seduced, shall cast the blame upon each other³.

^f See chap. 28. p. 320.

ment; but *the life* to come is the mansion of firm continuance. Whoever worketh evil, shall only be rewarded in equal proportion to the same: but whoever worketh good, whether male or female, and is a true believer, they shall enter paradise; they shall be provided for therein superabundantly. And, O my people, as for me, I invite you to salvation; but ye invite me to *hell* fire: ye invite me to deny God, and to associate with him that whereof I have no knowledge; but I invite you to the most mighty, the forgiver of *sins*. *There is* no doubt but that the *false gods* to which ye invite me, deserve not to be invoked, either in this world or in the next; and that we must return unto God; and that the transgressors shall be the inhabitants of *hell* fire: and ye shall *then* remember what I *now* say unto you. And I commit my affair unto God: for God regardeth his servants. Wherefore God delivered him from the evils which they had devised; and a grievous punishment encompassed the people of PHARAOH^a. They shall be exposed to the fire of *hell* morning and evening^b: and the day whereon the hour of judgment shall come, *it shall be said unto them*, Enter, O people of PHARAOH, into a most severe torment. And *think on the time when the infidels shall dispute together in hell* fire; and the weak shall say unto those who behaved with arrogance^c, Verily we were your followers: will ye, therefore, relieve us from *any* part of *this* fire? Those who behaved with arrogance shall answer, Verily we are all doomed to suffer therein: for God hath now judged between *his* servants. And they who *shall be* in the fire, shall say unto the keepers of hell^d, Call ye on your LORD, that he would ease us, for one day, from *this* punishment. They shall answer, Did not your apostles come unto you with evident *proofs*? They shall say, Yea. *The keepers* shall reply, Do ye therefore call *on* God: but the calling of the unbelievers *on him* shall be only in vain. We will surely assist our apostles, and those who believe, in this present life, and on the day whereon the witnesses shall stand forth: a day, whereon the excuse of the unbelievers shall not avail them; but a curse *shall attend* them, and a wretched abode. We heretofore gave unto Moses a direction: and we left as an inheritance unto the children of ISRAEL the book of the law; a direction, and an admonition to *men* of understanding. Wherefore do thou, O prophet, bear *the insults of the infidels* with patience; for the promise of God is true: and ask pardon for thy fault^e; and celebrate the praise of thy LORD, in the

^a *A grievous punishment encompassed the people of Pharaoh;* Some are of opinion that those who were sent by Pharaoh to seize the true believer, his kinsman, are the persons more particularly meant in this place: for they tell us, that the said believer fled to a mountain, where they found him at prayers, guarded by the wild beasts, which ranged themselves in order about him; and that his pursuers thereupon returned in a great fright to their master, who put them to death for not performing his command¹.

^b *They shall be exposed to hell fire morning and*

evening; Some expound these words of the previous punishment they are doomed to suffer, according to a tradition of Ebn Mas'ud; which informs us, that their souls are in the crops of black birds, which are exposed to hell fire every morning and evening until the day of judgment².

^c See chap. 14. p. 207. not. a.

^d See chap. 74.

^e *Ask pardon for thy fault;* In being too backward and negligent in advancing the true religion, for fear of the infidels³.

¹ AL BRIDAWI.

² *Idem.*

³ *Idem.*

the evening and in the morning. *As to those who impugn the signs of God,* without any convincing proof which hath been revealed unto them, there is nothing but pride in their breasts^a; *but they shall not attain their desire:* wherefore fly for refuge unto God; for *it is* he who heareth and seeth. Verily the creation of heaven and earth *is* more considerable than the creation of man: but the greater part of men do not understand. The blind and the seeing shall not be held equal; nor they who believe and work righteousness, and the evil-doer: how few revolve *these things* in their mind! The *last* hour will surely come; *there is* no doubt thereof: but the greater part of men believe *it* not. Your LORD saith, Call upon me; *and I will hear you:* but they who proudly disdain my service, shall enter with ignominy into hell. *It is* God who hath appointed the night for you to take your rest therein, and the day to give you light: verily God *is* endued with beneficence towards mankind; but the greater part of men do not give thanks. This *is* God, your LORD; the Creator of all things: *there is* no God besides him: how therefore are ye turned aside *from his worship*? Thus are they turned aside, who oppose the signs of God. *It is* God who hath given you the earth for a stable floor, and the heaven for a cieling: and who hath formed you, and made your forms beautiful; and feedeth you with good things. This *is* God, your LORD. Wherefore blessed be God, the LORD of all creatures! He *is* the living God: *there is* no God but he. Wherefore call upon him, exhibiting unto him the pure religion. Praise be unto God, the Lord of all creatures! Say, Verily I am forbidden to worship the *deities* which ye invoke, besides God, after that evident proofs have come unto me from my LORD; and I am commanded to resign myself unto the LORD of all creatures. *It is* he who *first* created you of dust, and afterwards of seed, and afterwards of coagulated blood; and afterwards brought you forth infants *out of your mothers wombs*: then *he permitteth* you to attain your age of full strength, and afterwards to grow old men, (but some of you die before *that age*,) and to arrive at the determined period *of your life*^b; that peradventure ye may understand. *It is* he who giveth life, and causeth to die: and when he decreeth a thing, he only saith unto it, Be, and it is. Dost thou not observe those who dispute against the signs of God, how they are turned aside *from the true faith*? They who charge with falsehood the book *of the KORAN*, and the other scriptures and revealed doctrines which we sent our former apostles to preach, shall hereafter know *their folly*; when the collars *shall be* on their necks, and the chains *by which* they shall be dragged into hell: then shall they be burned in the fire. And it shall be said unto them, Where are the *gods* which ye associated, besides God? They shall answer, They have with-

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drawn

^a *As to those who impugn the signs of God, &c.* This sentence may be understood generally; tho' it was revealed on account of the idolatrous Meccans, or of the Jews, who said of Mohammed,

*This man is not our lord, but the Messiah the son of David, whose kingdom will be extended over sea and land*¹.

^b See chap. 22. p. 274.

¹ *Idem.*

drawn themselves from us: yea, we called on nothing ^a heretofore. Thus doth God lead the unbelievers into error. This *batb befallen you*, for that ye rejoiced *insolently* on earth, in that which was false; and for that ye were elated with immoderate joy. Enter ye the gates of hell, to remain therein *for ever*: and wretched *shall be* the abode of the haughty! Wherefore persevere with patience, O MOHAMMED; for the promise of God is true. Whether we cause thee to see any part of the *punishment* with which we have threatened them, or whether we cause thee to die *before thou see it*; before us shall they be assembled *at the last day*. We have sent a *great number of* apostles before thee ^b; *the histories of some* of whom we have related unto thee, and *the histories of others* of them we have not related unto thee: but no apostle had the power to produce a sign, unless by the permission of God. When the command of God, therefore, shall come, judgment shall be given with truth; and then shall they perish who endeavour to render *the signs of God* of no effect. *It is* God who hath given you the cattle, that ye may ride on *some of* them, and may eat of *others* of them; (ye also receive *other* advantages therefrom ^c;) and that on them ye may arrive at the business *proposed* in your mind: and on them are ye carried *by land*, and on ships *by sea*. And he sheweth you his signs; which, therefore, of the signs of God, will ye deny? Do they not pass through the earth, and see what hath been the end of those who *were* before them? They were more numerous than these, and more mighty in strength, and *left more considerable monuments of their power* in the earth: yet that which they had acquired, profited them not. And when their apostles came unto them with evident *proofs of their mission*, they rejoiced in the knowledge which was with them ^d: but that which they mocked at, encompassed them. And when they beheld our vengeance, they said, We believe in God alone, and we renounce *the idols* which we associated with him: but their faith availed them not, after they had beholden our vengeance. *This was* the ordinance of God, which was formerly observed in respect to his servants: and then did the unbelievers perish.

CHAP.

^a *We called on nothing*;] Seeing an idol is nothing in the world ¹.

^b See the Prelim. Disc. §. IV. p. 75.

^c See chap. 16. p. 215.

^d *They rejoiced in the knowledge which was with them*;] Being prejudiced in favour of their own erroneous doctrines, and despising the instructions of the prophets.

¹ *Idem.*

C H A P. XLI.

Intituled, Are distinctly explained^a; revealed at MECCA.

In the name of the most merciful GOD.

H. M^b. *This is a revelation from the most Merciful: a book the verses whereof are distinctly explained^c, an Arabic KORAN, for the instruction of people who understand; bearing good tidings, and denouncing threats: but the greater part of them turn aside, and hearken not thereto. And they say, Our hearts are veiled from the doctrine to which thou invitest us; and there is a deafness in our ears; and a curtain between us and thee: wherefore act thou, as thou shalt think fit; for we shall act according to our own sentiments. Say, Verily I am only a man like you. It is revealed unto me that your God is one God: wherefore direct your way strait unto him; and ask pardon of him for what is past. And woe be to the idolaters; who give not the appointed alms, and believe not in the life to come! But as to those who believe, and work righteousness; they shall receive an everlasting reward. Say, Do ye indeed disbelieve in him who created the earth in two days^d; and do ye set up equals unto him? He is the LORD of all creatures. And he placed in the earth mountains firmly rooted^e, rising above the same: and he blessed it; and provided therein the food of the creatures designed to be the inhabitants thereof, in four days^f; equally, for those who ask^g. Then he set his mind to the creation of heaven; and it was smoke^h: and he said unto it, and to the earth, Come, either obediently, or against your will. They answered, We come, obedient to thy command. And he formed them into*

^a Some intitle this chapter *Worship*, or *Adoration*, because the infidels are herein commanded to forsake the worship of idols, and to worship God: but the 32d chapter bearing the same title, that which we have here prefixed is, for distinction, generally used.

^b See the Prelim. Disc. §. III. p. 59, &c.

^c See chap. 11. p. 175. not. d.

^d In two days;] viz. The two first days of the weekⁱ.

^e See chap. 16. p. 215.

^f In four days;] That is, including the two former days wherein the earth was created.

^g Equally, for those who ask;] i. e. For all, in proportion to the necessity of each, and as

their several appetites require. Some refer the word *sawāan*, here translated *equally*, and which also signifies *completely*, to the four days; and suppose the meaning to be, that God created these things in just so many *intire* and *compleat* days².

^h It was smoke;] Or darkness. Al Zamakhsbari says this smoke proceeded from the waters under the throne of God, (which throne was one of the things created before the heavens and the earth,) and rose above the water; that the water being dried up, the earth was formed out of it, and the heavens out of the smoke which had mounted aloft.

¹ JALLALO'DDIN.

² Idem, Al BEIDAWI.

into seven heavens, in two days^a; and revealed unto every heaven its office. And we adorned the lower heaven with lights, and placed therein a guard of angels^b. This is the disposition of the mighty, the wise God. If the *MECCANS* withdraw from these instructions, say, I denounce unto you a sudden destruction, like the destruction of AD and THAMÛD. When the apostles came unto them before them and behind them^c, saying, Worship God alone; they answered, If our LORD had been pleased to send messengers, he had surely sent angels: and we believe not the message with which ye are sent. As to the tribe of AD, they behaved insolently in the earth, without reason, and said, Who is more mighty than we in strength? Did they not see that God, who had created them, was more mighty than they in strength? And they knowingly rejected our signs. Wherefore we sent against them a piercing wind, on days of ill luck^d, that we might make them taste the punishment of shame in this world: but the punishment of the life to come will be more shameful; and they shall not be protected therefrom. And as to THAMÛD, we directed them; but they loved blindness better than the true direction: wherefore the terrible noise of an ignominious punishment assailed them, for that which they had deserved; but we delivered those who believed, and feared God^e. And warn them of the day, on which the enemies of God shall be gathered together unto hell fire, and shall march in distinct bands; until, when they shall arrive thereat, their ears, and their eyes, and their skins shall bear witness against them of that which they shall have wrought. And they shall say unto their skins, Wherefore do ye bear witness against us? They shall answer, God hath caused us to speak, who giveth speech unto all things: he created you the first time; and unto him are ye returned. Ye did not hide your selves, while ye sinned, so that your ears, and your eyes, and your skins could not bear witness against you^f: but ye thought that God was ignorant of many things which ye did. This was your opinion, which ye imagined of your LORD: it hath ruined you; and ye are become lost people. Whether they bear their torment, hell fire shall be their abode; or whether they beg for favour, they shall not obtain favour. And we will give them the devils to be their companions; for they dressed up for them the false notions which they entertained of this present world, and of that which is to come; and the sentence justly

^a In two days;] viz. On the fifth and sixth days of the week. It is said the heavens were created on Thursday, and the sun, moon, and stars on Friday; in the evening of which last day Adam was made¹.

^b See chap. 15. p. 211.

^c Before them and behind them;] That is, on every side; persuading and urging them continually, and by arguments drawn from past examples, and the expectation of future rewards or punishments.

^d On days of ill luck;] It is said that this wind continued from Wednesday to Wednesday

inclusive, being the latter end of the month Shawâl; and that a Wednesday is the day whereon God sends down his judgments on a wicked people².

^e See chap. 7. p. 124, &c.

^f Ye did not hide your selves so that your ears, and your eyes, and your skins could not bear witness against you:] i. e. Ye hid your crimes from men, little thinking that your very members, from which ye could not hide them, would rise up as witnesses against you.

¹ Idem.

² Al BEIDAWI:

justly fitteth them, which was formerly pronounced on the nations of genii and men who were before them; for they perished. The unbelievers say, Harken not unto this KORAN: but use vain discourse^a during *the reading* thereof; that ye may overcome *the voice of the reader by your scoffs and laughter*. Wherefore we will surely cause the unbelievers to taste a grievous punishment, and we will certainly reward them for the evils which they shall have wrought. This *shall be* the reward of the enemies of God, *namely, bell fire*; therein is *prepared* for them an everlasting abode, *as a reward* for that they have wittingly rejected our signs. And the infidels shall say *in bell*, O LORD, shew us the two who seduced us, of the genii and men^b, and we will cast them under our feet, that they may become most base and despicable. *As for those who say, Our LORD is God, and who behave uprightly*; the angels shall descend unto them^c, and shall say, Fear not, neither be ye grieved; but rejoice in the hopes of paradise, which ye have been promised. We *are* your friends in this life, and in that which is to come: therein shall ye have that which your souls shall desire, and therein shall ye obtain whatever ye shall ask for; *as a gift from a gracious, and merciful God*. Who speaketh better than he who inviteth unto God, and worketh righteousness, and saith, I *am* a Moslem? Good and evil shall not be held equal. Turn away *evil* with that which is better; and behold, the *man* between whom and thyself *there was* enmity, *shall become*, as it were, *thy warmest friend*: but none shall attain to this *perfection*, except they who are patient; nor shall any attain thereto, except he who is indued with a great happiness of temper. And if a malicious suggestion be offered unto thee from SATAN, have recourse unto God; for *it is* he who heareth and knoweth. Among the signs of *his power* are the night, and the day, and the sun, and the moon. Worship not the sun, neither the moon: but worship God, who hath created them; if ye serve him. But if they proudly disdain *his service*; verily the *angels*, who are with thy LORD, praise him night and day, and are not wearied. And among his signs *another is*, that thou seest the land waste: but when we send down rain thereon, it is stirred and fermenteth. And he who quickeneth *the earth*, will surely quicken the dead; for he is almighty. Verily those who impiously wrong our signs, are not concealed from us. *Is* he, therefore, better, who shall be cast into *bell fire*, or he who shall appear secure on the day of resurrection? Work that which ye will: he certainly beholdeth whatever ye do. Verily they who believe not in the admonition of *the KORAN*, after it hath come unto them, *shall one day be discovered*. It is certainly a book of infinite value: vanity shall not approach it, either from before it, or from behind it^d: *it is* a revelation from a wise God, whose

^a Use vain discourse;] Or, Talk aloud.

^b The two who seduced us, of the genii and men;] i. e. Those of either species, who drew us into sin and ruin. Some suppose that the two more particularly intended here, are Eblis and Cain; the two authors of infidelity and murder¹.

^c The angels shall descend unto them;] Either while they are living on earth, to dispose their

minds to good, to preserve them from temptations, and to comfort them; or at the hour of death, to support them in their last agony; or at their coming forth from their graves, at the resurrection².

^d Vanity shall not approach it, either from before it, or from behind it;] That is, It shall not be prevailed against, or frustrated by any means, or in any respect whatever.

¹ Idem, JALLALO'DDIN.

² Idem.

whose praise is justly to be celebrated. No other is said unto thee by the *infidels of MECCA*, than what hath been formerly said unto the apostles before thee: verily thy LORD is inclined to forgiveness, and is also able to chastise severely. If we had revealed the *KORAN* in a foreign language^a, they had surely said, Unless the signs thereof be distinctly explained, we will not receive the same: is the book written in a foreign tongue, and the person unto whom it is directed, an Arabian? Answer, It is, unto those who believe, a sure guide, and a remedy for doubt and uncertainty: but unto those who believe not, it is a thickens of hearing in their ears, and it is a darkness which covereth them; these are as they who are called unto from a distant place^b. We heretofore gave the book of the law unto MOSES; and a dispute arose concerning the same: and if a previous decree had not proceeded from thy LORD, to respite the opposers of that revelation, verily the matter had been decided between them, by the destruction of the infidels; for they were in a very great doubt as to the same. He who doth right, doth it to the advantage of his own soul; and he who doth evil, doth it against the same: for thy LORD is not unjust towards his servants. * Unto him is reserved the knowledge of the hour of

XXV. judgment: and no fruit cometh forth from the knops which involve it; neither doth any female conceive in her womb, nor is she delivered of her burden, but with his knowledge. On the day whereon he shall call them to him, saying, Where are my companions which ye ascribed unto me? they shall answer, We assure thee there is no witness of this matter among us^c: and the idols which they called on before, shall withdraw themselves from them; and they shall perceive that there will be no way to escape. Man is not wearied with asking good; but if evil befall him, he despondeth, and despaireth. And if we cause him to taste mercy from us, after affliction hath touched him, he surely saith, This is due to me on account of my deserts: I do not think the hour of judgment will ever come; and if I be brought before my LORD, I shall surely attain, with him, the most excellent condition. But we will then declare unto those who shall not have believed, that which they have wrought; and we will surely cause them to taste a most severe punishment. When we confer favours on man, he turneth aside, and departeth without returning thanks: but when evil toucheth him, he is frequent at prayer. Say, What think ye? if the *KORAN* be from God, and ye believe not therein; who will lie under a greater error, than he who dissenteth widely therefrom? Hereafter we will shew them our signs in the regions of the earth, and in themselves^d; until it become manifest unto them that this book is the truth. Is it not sufficient for thee that thy LORD is witness of all things? Are they not in a doubt as to the meeting of their LORD at the resurrection? Doth not he encompass all things?

C H A P.

^a See chap. 16. p. 223, &c.

^b These are as they who are called unto from a distant place:] Being so far off that they hear not, or understand not the voice of him who calls to them.

^c They shall answer, There is no witness of this

matter among us:] For they shall disclaim their idols at the resurrection.

^d We will shew them our signs in the regions of the earth, and in themselves:] By the surprizing victories and conquests of Mohammed, and his successors¹.

C H A P. XLII.

Intituled, Consultation^a; revealed at Mecca^b.

In the name of the most merciful GOD.

H. M. A. S. K^c. Thus doth the mighty, the wise GOD reveal *his will* unto thee; and *in like manner did he reveal it* unto the *prophets* who were before thee. Unto him *belongeth* whatever *is* in heaven, and in earth; and he is the high, the great GOD. It wanteth little but that the heavens be rent in sunder from above, *at the awfulness of his majesty*: the angels celebrate the praise of their LORD, and ask pardon for those who *dwell* in the earth. Is not GOD the forgiver of *sins*, the merciful? But *as to* those who take *other gods* for *their patrons*, besides him, GOD observeth their *actions*: for thou art not a steward over them. Thus have we revealed unto thee an Arabic KORAN, that thou mayest warn the metropolis of *Mecca*, and the *Arabs* who *dwell* round about it; and mayest threaten *them* with the day of the general assembly, of which there is no doubt: *one part shall then be placed* in paradise, and *another part* in hell. If GOD had pleased, he had made them *all* of one religion: but he leadeth whom he pleaseth into his mercy; and the unjust shall have no patron or helper. Do they take *other patrons*, besides him? whereas GOD is the *only true* patron: he quickeneth the dead; and he is almighty. Whatever matter ye disagree about, the decision thereof *appertaineth* unto GOD. This is GOD, my LORD: in him do I trust, and unto him do I turn me; the Creator of heaven and earth: he hath given you wives of your own species, and cattle both male and female; by which means he multiplieth you: there is nothing like him; and *it is* he who heareth and seeth. His are the keys of heaven and earth: he bestoweth provision abundantly on whom he pleaseth, and he is sparing *unto whom he pleaseth*; for he knoweth all things. He hath ordained you the religion which he commanded NOAH, and which we have revealed unto thee, O MOHAMMED, and which we commanded ABRAHAM, and MOSES, and JESUS^d: *saying*, Observe *this* religion, and be not divided therein. The *worship of one GOD*, to which thou inviteest them, is grievous unto the unbelievers: God will elect thereto whom he pleaseth, and will direct unto the same him who shall repent. *Those who lived in times past* were not divided among themselves, until after that the knowledge of *GOD's unity* had come unto

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^a The title is taken from the verse wherein the believers are commended, among other things, for using deliberation in their affairs, and consulting together in order to act for the best. Some, instead of this word, prefix the five single letters with which the chapter begins.

^b Jallalo'ddin excepts three verses beginning with these words, *Say, I ask not of you, for this my preaching, any reward, &c.*

^c See the Prel. Disc. §. III, p. 59, &c.

^d See *ibid.* §. IV. p. 70, and 75.

them; through their own perverseness: and unless a previous decree had passed from thy LORD, *to bear with them* till a determined time, verily *the matter* had been decided between them, *by the destruction of the gain-sayers*. They who have inherited the scriptures after them^a, are certainly in a perplexing doubt concerning *the same*^b. Wherefore invite *them to receive the sure faith*, and be urgent *with them*, as thou hast been commanded; and follow not their vain desires: and say, I believe in *all* the scriptures which God hath sent down; and I am commanded to establish justice among you: God is our LORD, and your LORD: unto us *will* our works *be imputed*, and unto you *will* your works *be imputed*: *let there be* no wrangling between us and you; for God will assemble us *all at the last day*, and unto him shall we return. *As to* those who dispute concerning God, after obedience hath been paid him *by receiving his religion*, their disputing *shall be* vain in the sight of their LORD; and wrath *shall fall* on them, and they shall suffer a grievous punishment. *It is* God who hath sent down the scripture with truth; and the balance of *true judgment*: and what shall inform thee whether the hour *be* nigh at hand? They who believe not therein, wish it to be hastened *by way of mockery*: but they who believe dread the same, and know it to be the truth. Are not those who dispute concerning the *last* hour in a wide error? God is bounteous unto his servants: he provideth for whom he pleaseth; and he is the strong, the mighty. Whoso chuseth the tillage of the life to come^c, unto him will we give increase in his tillage: and whoso chuseth the tillage of this world, we will give him *the fruit* thereof; but he shall have no part in the life to come. Have *the idolaters* deities which ordain them a religion which God hath not allowed? But *had it not been* for the decree of *respite* their punishment *to the day of separating the infidels from the true believers*, judgment had been already given between them: for the unjust shall surely suffer a painful torment. *On that day* thou shalt see the unjust in great terror, because of their demerits; and *the penalty thereof* shall fall upon them: but they who believe and do good works, *shall dwell* in the delightful meadows of paradise; they shall obtain whatever they shall desire, with their LORD. This is the greatest acquisition, This is what God promiseth unto his servants who believe and do good works. Say, I ask not of you, for this *my preaching*, any reward, except the love of my relations: and whoever shall have deserved well by *one good action*, unto him will we add *the merit of another action* thereto; for God is inclined to forgive, and ready to reward. Do they say, *MOHAMMED* hath blasphemously forged a lye concerning God? If God pleaseth, he will seal up thy heart^d: and God will absolutely abolish vanity, and will establish the

^a They who have inherited the scriptures after them;] viz. The modern Jews and Christians.

^b Are in a doubt concerning the same;] Not understanding the true meaning, nor believing the real doctrines thereof.

^c Whoso chuseth the tillage of the life to come;] Labouring here, to obtain a reward hereafter: for what is sown in this world, will be reaped in the next.

^d If God pleaseth, he will seal up thy heart;] The meaning of these words is somewhat obscure. Some imagine they express a detestation of the forgery charged on the prophet by the infidels; because none could be capable of so wicked an action, but one whose heart was close shut, and knew not his LORD: as if he had said, God forbid that thou shouldst be so void

the truth in his words^a; for he knoweth the innermost parts of *men's* breasts. *It is* he who accepteth repentance from his servants, and forgiveth sins, and knoweth that which ye do. He will incline his ear unto those who believe and work righteousness, and will add unto them *above what they shall ask or deserve*, of his bounty: but the unbelievers shall suffer a severe punishment. If God should bestow abundance upon his servants, they would certainly behave insolently in the earth: but he sendeth down by measure unto every one that which he pleaseth; for he well knoweth *and seeth the condition of* his servants. *It is* he who sendeth down the rain, after *men* have despaired thereof, and spreadeth abroad his mercy; and he is the patron, justly to be praised. Among his signs is the creation of heaven and earth, and of the living creatures with which he hath replenished them both; and he is able to gather them together *before his tribunal*, whenever he pleaseth. Whatever misfortune befalleth *you is sent you by God*, for that which your hands have deserved; and yet he forgiveth many things: ye shall not frustrate *the divine vengeance* in the earth; neither shall ye have any protector or helper, against God. Among his signs *also are* the *ships* running in the sea, like high mountains: if he pleaseth, he causeth the wind to cease, and they lie still on the back of *the water*: (verily herein *are* signs, unto every patient and grateful person:) or he destroyeth them *by shipwreck*, because of that which *their crews* have merited; though he pardoneth many things. And they who dispute against our signs, shall know that *there will be* no way for them to escape *our vengeance*. Whatever things are given you, *they are* the provision of this present life: but the *reward* which is with God is better, and more durable, for those who believe, and put their trust in their LORD; and who avoid hainous and filthy crimes, and when they are angry, forgive; and who hearken unto their LORD, and are constant at prayer, and whose affairs *are directed* by consultation among themselves, and who give *alms* out of what we have bestowed on them; and who, when an injury is done them, avenge themselves^b: (and the retaliation of evil *ought to be* an evil proportionate thereto:) but he who forgiveth, and is reconciled unto *his enemy*, shall receive his reward from God^c; for he loveth not the unjust doers. And whoso shall avenge himself, after he hath been injured; as to these, it is not lawful to punish them *for it*: but it is only lawful to punish those who wrong men, and act insolently in the earth, against justice; these shall suffer a grievous punishment. And whoso beareth *injuries* patiently, and forgiveth; verily this *is* a necessary work.

E e 2

Whom

of grace, or have so little sense of thy duty! Others think the signification to be, that God might strike all the revelations which had been vouchsafed to *Mohammed*, out of his heart at once; and others, that God would strengthen his heart with patience against the insults of the unbelievers¹.

^a God will abolish vanity, and establish the truth:] Wherefore if the doctrine taught in this book be of man, it will certainly fail and come

to nothing; but if it be of God, it can never be overthrown².

^b And who, when an injury is done them, avenge themselves:] Using the means which God has put into their hands for their own defence: This is added to complete the character here given; for valour and courage are not inconsistent with clemency³; the rule being,

Parcere subjectis, & debellare superbes.

^c See chap. 5. p. 38, &c.

¹ *Al BRIDAWI.*

² *Idem.*

³ *Idem.*

Whom God shall cause to err, he shall afterwards have no protector. And thou shalt see the ungodly, who shall say, when they behold the punishment prepared for them, *Is there no way to return back into the world?* And thou shalt see them exposed unto *hell fire*; dejected, because of the ignominy they shall undergo: they shall look at the fire sideways, and by stealth; and the true believers shall say, Verily the losers are they who have lost their own souls, and their families, on the day of resurrection: *shall not the ungodly continue in eternal torment?* They shall have no protectors to defend them against God: and whom God shall cause to err, he shall find no way to the truth. Harken unto your LORD, before the day come, which God will not keep back: ye shall have no place of refuge on that day; neither shall ye be able to deny your sins. But if those to whom thou preacheſt turn aside from thy admonitions, verily we have not sent thee to be a guardian over them: thy duty is preaching only. When we cause man to taste mercy from us, he rejoiceth thereat: but if evil befall them, for that which their hands have formerly committed, verily man becometh ungrateful. Unto God appertaineth the kingdom of heaven and earth: he createth that which he pleaseth; he giveth females unto whom he pleaseth, and he giveth males unto whom he pleaseth; or he giveth them males and females jointly: and he maketh whom he pleaseth to be childless; for he is wise, and powerful. It is not fit for man, that God should speak unto him otherwise than by private revelation, or from behind a vail, or by his sending of a messenger to reveal, by his permission, that which he pleaseth; for he is high and wise. Thus have we revealed unto thee a revelation^a, by our command. Thou didst not understand, before this, what the book of the KORAN was, nor what the faith was: but we have ordained the same for a light; we will thereby direct such of our servants as we please: and thou shalt surely direct them into the right way, the way of God, unto whom belongeth whatever is heaven and in earth. Shall not all things return unto God?

^a Thus have we revealed unto thee a revelation;] have we sent the spirit Gabriel unto thee, with a Or, as the words may be also translated, Thus revelation.

CHAP. XLIII.

Intituled, The Ornaments of Gold^a; revealed at Mecca^b.

In the name of the most merciful GOD.

H. M^c. By the perspicuous book; verily we have ordained the same an Arabic KORAN, that ye may understand: and it is certainly written in the

^a The word chosen for the title of this chapter, occurs p. 398.

^b Some except the verse beginning with these

words, *And ask our apostles whom we have sent before thee, &c.*

^c See the Prel. Disc. §. III. p. 59, &c.

the original book ^a, kept with us, being sublime and full of wisdom. Shall we therefore turn away from you the admonition, and deprive you thereof, because ye are a people who transgress? And how many prophets have we sent among those of old? and no prophet came unto them, but they laughed him to scorn: wherefore we destroyed nations who were more mighty than these in strength; and the example of those who were of old, hath been already set before them. If thou ask them who created the heavens and the earth, they will certainly answer, The mighty, the wise God created them: who hath spread the earth as a bed for you, and hath made you paths therein, that ye may be directed: and who sendeth down rain from heaven by measure, whereby we quicken a dead country; (so shall ye be brought forth from your graves:) and who hath created all the various species of things, and hath given you ships and cattle, whereon ye are carried; that ye may sit firmly on the backs thereof, and may remember the favour of your LORD, when ye sit thereon, and may say, Praise be unto him; who hath subjected these unto our service! for we could not have mastered them by our own power: and unto our LORD shall we surely return. Yet have they attributed unto him some of his servants as his offspring: verily man is openly ungrateful. Hath God taken daughters out of those beings which he hath created; and hath he chosen sons for you? But when one of them hath the news brought of the birth of a child of that sex which they attribute unto the Merciful, as his similitude, his face becometh black, and he is oppressed with sorrow^b. Do they therefore attribute unto God female issue, which are brought up among ornaments, and are contentious without cause? And do they make the angels, who are the servants of the Merciful, females? Were they present at their creation? Their testimony shall be written down, and they shall be examined concerning the same, on the day of judgment. And they say, If the Merciful had pleased, we had not worshipped them. They have no knowledge herein: they only utter a vain lye. Have we given them a book of revelations before this; and do they keep the same in their custody? But they say, Verily we found our fathers practising a religion; and we are guided in their footsteps. Thus we sent no preacher, before thee, unto any city, but the inhabitants thereof who lived in affluence, said, Verily we found our fathers practising a religion: and we tread in their footsteps. And the preacher answered, What, although I bring you a more right religion than that which ye found your fathers to practise? And they replied, Verily we believe not that which ye are sent to preach. Wherefore we took vengeance on them: and behold what hath been the end of those who accused our apostles of imposture. Remember when ABRAHAM said unto his father, and his people, Verily I am clear of the gods which ye worship, except him who hath created me; for he will direct me aright. And he ordained this to be a constant doctrine among his posterity; that they should be turned from idolatry to the worship of the only true God. Verily I have permitted these MECCANS and their fathers to live in prosperity, until the truth should come unto them, and a manifest apostle; but now the truth

^a In the original book;] i. e. The preserved Table; which is the original of all the scriptures in general.

^b See chap. 16. p. 218, &c.

truth is come unto them, they say, This is a piece of forcery; and we believe not therein. And they say, Had this KORAN been sent down unto some great man of *either* of the two cities^a, *we would have received it*. Do they distribute the mercy of thy LORD^b? We distribute their necessary provision among them, in this present life, and we raise some of them *several* degrees above the others, that the one of them may take the other to serve him: and the mercy of thy LORD is more valuable than the *riches* which they gather together. If *it were* not that mankind would have become one sect of *infidels*, verily we had given unto those who believe not in the Merciful, roofs of silver to their houses, and stairs of silver, by which they might ascend *thereto*, and doors of silver to their houses, and couches of silver, for them to lean on; and ornaments of gold: for all this *is* the provision of the present life; but the next life with thy LORD *shall be* for those who fear him. Whoever shall withdraw from the admonition of the Merciful, we will chain a devil unto him; and he shall be his inseparable companion: (and *the devils* shall turn them aside from the way of truth; yet they shall imagine themselves *to be* rightly directed:) until, when he shall appear before us *at the last day*, he shall say unto the devil^c, Would to God that between me and thee *there was* the distance of the east from the west! Oh how wretched a companion art thou! But *wishes* shall not avail you on this day, since ye have been unjust; for ye shall be partakers of the *same* punishment. Canst thou, O prophet, make the deaf to hear, or canst thou direct the blind, and him who is in a manifest error? Whether we take thee away, we will surely take vengeance on them; or whether we cause thee to see *the punishment* with which we have threatened them, *executed*, we will certainly prevail over them. Wherefore hold fast *the doctrine* which hath been revealed unto thee; for thou art in a right way: and it is a memorial unto thee and thy people, and hereafter shall ye be examined *concerning your observance thereof*. And ask our apostles whom we have sent before thee^d, whether we have appointed gods for them to worship, besides the Merciful. We formerly sent MOSES with our signs unto PHARAOH and his princes, and he said, Verily I am the apostle of the LORD of all creatures. And when he came unto them with our signs, behold, they laughed him to scorn; although we shewed them no sign, but it was greater than the other^e: and we inflicted a punishment^f on them, that peradventure they might be converted. And they said unto MOSES, O magician,

^a Had the Koran been sent down unto some great man of either of the two cities;] i. e. To one of the principal inhabitants of Mecca, or of Tayef; such as al Walid Ebn al Mogbeira, or Orwa Ebn Masud the Thakifite¹.

^b The mercy of thy Lord;] By this expression the prophetic office is here particularly intended.

^c See chap. 19. p. 254.

^d Ask our apostles whom we have sent before thee;] That is, Ask those who profess the religi-

ons which they taught, and their learned men².

^e But it was greater than the other;] Literally, Than its sister. The meaning is, that the miracles were all very great and considerable, or, as the French may express it, by a phrase nearly the same, *les uns plus grands que les autres*.

^f A punishment;] viz. The successive plagues which they suffered, previous to their final destruction in the red sea.

¹ Al BEIDAWI.

² Idem. JALLALL. &c.

cian, pray unto thy LORD for us, according to the covenant which he hath made with thee; for we *will* certainly *be* directed. But when we took the plague from off them, behold, they brake their promise. And PHARAOH made proclamation among his people, saying, O my people, is not the kingdom of EGYPT mine, and these rivers ^a which flow beneath me? Do ye not see? Am not I better than this MOSES; who is a contemptible person, and can scarce express himself intelligibly ^b? Have bracelets of gold, therefore, been put upon him ^c; or do the angels attend him in orderly procession? And PHARAOH persuaded his people to light behaviour; and they obeyed him: for they were a wicked people. And when they had provoked us to wrath, we took vengeance on them, and we drowned them all: and we made them a precedent, and an example unto others. And when the son of MARY was proposed for an example; behold, thy people cried out *through excess of joy* thereat ^d; and they said, *Are our gods better, or he?* They have proposed this *instance* unto thee no otherwise than for an occasion of dispute. yea, they are contentious men. JESUS is no other than a servant, whom we favoured *with the gift of prophecy*; and we appointed him for an example ^e unto the children of ISRAEL: (if we pleased, verily we could from your selves produce angels, to succeed *you* in the earth ^f;) and he *shall be* a sign of the *approach of the last hour* ^g; wherefore doubt not thereof. And follow me: *this is* the right way. And let not SATAN cause you to turn aside: for he *is* your open enemy. And when JESUS came with evident *miracles*, he said, Now am I come unto you with wisdom ^h; and to explain unto

^a *These rivers;*] To wit, The Nile and its branches ¹.

^b See chap. 20. p. 257. not. c.

^c *Have bracelets of gold been put upon him?*] Such bracelets were some of the *insignia* of royalty: for when the Egyptians raised a person to the dignity of a prince, they put a collar or chain of gold about his neck ², and bracelets of gold on his wrists ³.

^d *When the son of Mary was proposed for an example, &c.*] This passage is generally supposed to have been revealed on occasion of an objection made by one Ebn al Zabari to those words in the 21st. chapter ⁴, by which all in general, who were worshipped as deities, besides God, are doomed to hell: whereupon the infidels cried out, *We are contented that our gods should be with Jesus; for he also is worshipped as God* ⁵. Some, however, are of opinion it might have been revealed in answer to certain idolaters, who said that the *Christians*, who received the scriptures, worshipped *Jesus*, supposing him to be the son of God; whereas the angels were more worthy of that honour than he ⁶.

^e *An example;*] Or an instance of our power, by his miraculous birth.

^f *We could from yourselves produce angels, &c.*] As easily as we produced *Jesus* without a father ⁷. The intent of the words is to shew how just and reasonable it is to think, that the angels should bear the relation of children to men, rather than to God; they being his creatures, as well as men, and equally in his power.

^g *He shall be a sign of the approach of the last hour;*] For some time before the resurrection *Jesus* is to descend on earth, according to the *Mohammedans*, near *Damascus* ⁸, or, as some say, near a rock in the holy land named *Afik*, with a lance in his hand, wherewith he is to kill *Antichrist*, whom he will encounter at *Ludd*, or *Lydda*, a small town not far from *Joppa* ⁹. They add, that he will arrive at *Jerusalem* at the time of morning prayer, that he shall perform his devotions after the *Mohammedan* institution, and officiate instead of the *Imam*, who shall give place to him; that he will break down the cross, and destroy the churches of the *Christians*, of whom he will also make a general slaughter, excepting only such as shall profess *Islam*, &c. ¹⁰.

^h *Now am I come unto you with wisdom;*] That is, with a book of revelations, and an excellent system of religion.

¹ *Idem.*

² See Genes. xli. 42.

³ *Al BEIDAWI, JALLALO'DDIN.*

⁴ See p. 273.

⁵ *JALLALO'DDIN, Al BEIDAWI.*

⁶ *Idem.*

⁷ *Idem.*

⁸ See the Prel. Disc. §. IV. p. 81.

⁹ See ib. p. 80.

¹⁰ *Al BEIDAWI.*

unto you part of *those things* concerning which ye disagree: wherefore fear God, and obey me. Verily God is my LORD, and your LORD; wherefore worship him: this is the right way. And the confederated sects among them fell to variance^a: but woe unto those who have acted unjustly, because of the punishment of a grievous day. Do *the unbelievers* wait for any other than the hour of judgment; that it may come upon them suddenly, while they foresee it, not? The intimate friends, on that day, *shall be* enemies unto one another; except the pious. O my servants, *there shall* no fear come on you this day, neither shall ye be grieved; who have believed in our signs, and have been Moslems: enter ye into paradise, ye and your wives, with great joy. Dishes of gold shall be carried round unto them, and cups without handles: and therein *shall they enjoy* whatever their souls shall desire, and *whatever* their eyes shall delight in: and ye shall remain therein for ever. This is paradise, which ye have inherited as a reward for that which ye have wrought. Therein shall ye have fruits in abundance, of which ye shall eat. But the wicked shall remain for ever in the torment of hell: it shall not be made lighter unto them; and they *shall* despair therein. We deal not unjustly with them, but they deal unjustly *with their own souls*. And they shall call aloud, saying, O MALEC^b, *intercede* for us that thy LORD would end us by annihilation. He shall answer^c, Verily ye shall remain *here forever*. We brought you the truth heretofore, but the greater part of you abhorred the truth. Have *the infidels* fixed on a method to circumvent our apostle? Verily we will fix on a method to circumvent them. Do they imagine that we hear not their secrets, and their private discourse? Yea; and our messengers who attend them^d write down *the same*. Say, If the Merciful had a son, verily I *would be* the first of those who should worship him. Far be the LORD of heaven and earth, the LORD of the throne, from that which they affirm of him! Wherefore let them *wade in their vanity*, and divert themselves, until they arrive at their day with which they have been threatened. He who is God in heaven, is God on earth also: and he *is* the wise, the knowing. And blessed be he unto whom *appertaineth* the kingdom of heaven and earth, and of whatever is between them; with whom *is* the knowledge of the last hour; and before whom ye shall be assembled. They whom they invoke besides him, have not the privilege to intercede *for others*; except those who bear witness to the truth, and know *the same*^e. If thou ask them who hath created them,

^a *The confederated sects fell to variance;*] This may be understood either of the Jews in the time of Jesus; who opposed his doctrine, or of the Christians since, who have fallen into various opinions concerning him; some making him to be God, others the Son of God, and others, one of the persons of the Trinity, &c.¹

^b O Malec;] This the Mohammedans suppose to be the name of the principal angel who has the charge of hell.

^c *He shall answer;*] Some say that this answer will not be given till a thousand years after.

^d *Our messengers who attend them;*] i. e. The guardian angels.

^e *Except those who bear witness to the truth, &c.]* That is, to the doctrine of God's unity. The exception comprehends Jesus, Ezra, and the angels; who will be admitted as intercessors, tho' they have been worshipped as gods².

¹ *Idem, JALLAL.*

² *Idem.*

them, they will surely answer, GOD. How therefore are they turned away to the worship of others? GOD also beareth the saying of the prophet, O LORD, verily these are people who believe not: and he answereth, Therefore turn aside from them; and say, Peace^a: hereafter shall they know their folly.

^a See chap. 25. p. 301. not. d.

C H A P. XLIV.

Intitled, Smoke^a; revealed at MECCA^b.

In the name of the most merciful GOD.

H. M^c. By the perspicuous book of the KORAN; verily we have sent down the same on a blessed night^d, (for we had engaged so to do,) on the night wherein is distinctly sent down the decree of every determined thing, as a command from us^e. Verily we have ever used to send apostles with revelations, at proper intervals, as a mercy from thy LORD; for it is he who heareth and knoweth: the LORD of heaven and earth, and of whatever is between them; if ye are men of sure knowledge. There is no GOD but he: he giveth life, and he causeth to die; he is your LORD, and the LORD of your fore-fathers. Yet do they amuse themselves with doubt. But observe them on the day whereon the heaven shall produce a visible smoke, which shall cover mankind^f: this will be a tormenting plague. They shall say, O LORD, take this plague from off us: verily we will become true believers. How
F f f should

^a This word occurs within a few lines from the beginning of the chapter.

^b Some except the verse beginning, *We will take the plague off you a little, &c.*

^c See the Prel. Disc. §. III. p. 59, &c.

^d *A blessed night* ;] Generally supposed to be that between the 23^d. and 24th. of *Ramadân*. See ib. p. 64. and chap. 97. and the notes there.

^e *The night whereon is distinctly sent down the decree of every determined thing, &c.*] For annually on this night, as the *Mohammedans* are taught, all the events of the ensuing year, with respect to life, and death, and the other affairs of this world, are disposed and settled¹. Some, however, suppose that these words refer only to that particular night on which the *Korân*, wherein are compleatly contained the divine determinations in respect to religion and morality,

was sent down²: and according to this exposition the passage may be rendred, *The night whereon every determined or adjudged matter was sent down,*

^f *When the heavens shall produce a visible smoke, &c.*] The commentators differ in their expositions of this passage. Some think it spoken of a smoke which seemed to fill the air, during the famine which was inflicted on the *Meccans* in *Mohammed's* time³, and was so thick, that tho' they could hear, yet they could not see one another⁴. But, according to a tradition of *Ali*, the smoke here meant is that which is to be one of the previous signs of the day of judgment⁵, and will fill the whole space from east to west, and last for forty days. This smoke, they say, will intoxicate the infidels, and issue at their nose, ears, and posteriors; but will very little incommodate the true believers⁶.

¹ JALLALO'DDIN, *Al BEIDAWI*.

² *Idem*.
ZAMAKH. *Al BEIDAWI*, YAHYA, JALLAL,
ZAMAKH. *Al BEIDAWI*.

³ See chap. 23. p. 284. not. c.

⁴ See the Prel. Disc. § IV. p. 81.

⁵ *Al*

⁶ *Al*

Should an admonition be of avail to them in this condition; when a manifest apostle came unto them, but they retired from him, saying, This man is instructed by others^a, or is a distracted person? We will take the plague from off you, a little: but ye will certainly return to your infidelity^b. On the day whereon we shall fiercely assault them with great power^c, verily we will take vengeance on them. We made trial of the people of PHARAOH before them, and an honourable messenger came unto them, saying, Send unto me the servants of God^d; verily I am a faithful messenger unto you: and lift not yourselves up against God: for I come unto you with manifest power. And I fly for protection unto my LORD, and your LORD, that ye stone me not^e. If ye do not believe me, at least depart from me^f. And when they accused him of imposture, he called upon his LORD, saying, These are a wicked people. And God said unto him, March forth with my servants by night; for ye will be pursued: and leave the sea divided, that the EGYPTIANS may enter the same; for they are a host doomed to be drowned. How many gardens, and fountains, and fields of corn, and fair dwellings, and advantages which they enjoyed, did they leave behind them? Thus we dispossessed them thereof; and we gave the same for an inheritance unto another people^g. Neither heaven nor earth wept for them^h; neither were they respited any longer. And we delivered the children of ISRAEL from a shameful affliction; from PHARAOH; for he was haughty, and a transgressor: and we chose them, knowinglyⁱ, above all people; and we shewed them several signs^k, wherein was an evident trial. Verily these MECCANS say, Assuredly our final end will be no other than our first natural death; neither shall we be raised again: bring now our forefathers back to life, if ye speak truth. Are they better, or the people of TOBBA^l, and those who were before them? we destroyed them, because they wrought wickedness. We have not created the heavens and the earth,

^a See chap. 16. p. 223.

^b *We will take the plague from off them, a little; yet will ye certainly return to your infidelity.*] If we follow the former exposition, the words are to be understood of the ceasing of the famine, upon the intercession of Mohammed, at the desire of the Koreish, and on their promise of believing on him; notwithstanding which they fell back to their old incredulity: but if we follow the latter exposition, they are to be understood of God's taking away the plague of the smoke, after the expiration of the forty days, at the prayer of the infidels, and on their promise of receiving the true faith; which being done, they will immediately return to their wonted obstinacy.

^c *On the day whereon we shall fiercely assault them with great power:]* Some expound this of the slaughter at Bedr; and others of the day of judgment.

^d *Send unto me the servants of God;]* i. e. Let the Israelites go with me to worship their God.

^e *That ye stone me not;]* Or that ye injure me not, either by word or deed.¹

^f *Depart from me;]* Without opposing me, or offering me any injury, which I have not deserved from you.

^g See chap. 26. p. 204.

^h *Neither heaven nor earth wept for them;]* That is, None pitied their destruction.

ⁱ *Knowingly;]* i. e. Knowing that they were worthy of our choice; or notwithstanding we knew they would, in time to come, fall into idolatry, &c.

^k *Several signs;]* As the dividing of the red sea; the cloud which shaded them; the raining on them manna and quails, &c.²

^l *The people of Tobba;]* viz. The Hamyarites, whose kings had the title of Tobba³. The commentators tell us that the Tobba here meant

¹ AL BRIDAWI.

² Idem.

³ See the Prelim. Disc. §. I. p. 9.

earth, and whatever is between them, by way of sport : we have created them no otherwise than in truth^a; but the greater part of them do not understand. Verily the day of separation^b *shall be* the appointed term of them all; a day, whereon the master and the servant shall be of no advantage to one another, neither shall they be helped; excepting those on whom God shall have mercy: for he *is* the mighty, the merciful. Verily *the fruit of the tree of AL ZAKKUM shall be* the food of the impious^c: as the dregs of oil shall it boil in the bellies of the damned, like the boiling of the hottest water. *And it shall be said to the tormentors, Take him, and drag him into the midst of hell: and pour on his head the torture of boiling water, saying, Taste this; for thou art that mighty and honourable person.* Verily this is the *punishment* of which ye doubted. But the pious *shall be lodged* in a place of security; among gardens and fountains: they shall be clothed in fine silk, and in satten; *and they shall sit facing one another.* Thus *shall it be*: and we will espouse them to fair damsels, having large black eyes. In that place shall they call for all *kinds of fruits*, in full security: they shall not taste death therein, after the first death; and GOD shall deliver from the pains of hell: through the gracious bounty of thy LORD. This will be great felicity. Moreover we have rendred *the KORAN easy for thee, by revealing it* in thine own tongue: to the end that they may be admonished: wherefore do thou wait *the event*; for they wait to see some misfortune befall thee.

meant was very potent, and built Samarcand, or, as others say, demolished it; and that he was a true believer, but his subjects were infidels.¹

This prince seems to have been Abu Carb Asaad, who flourished about seven hundred years before Mohammed, and embraced Judaism, which religion he first introduced into Yaman, (being the true religion at that time, inasmuch as Christianity was not then promulgated,) and was, for

that cause probably, slain by his own people².

^a See chap. 21. p. 266. and chap. 28. p. 374.

^b *The day of separation;* i. e. The day of judgment; when the wicked shall be separated from the righteous, &c.

^c *The impious;* Jallalo'ddin supposes this passage to have been particularly levelled against Abu Jabl.

¹ AL BEIDAWI, JALLALO'DDIN.

² AL JANNABI. V. Pœc. Spec. p. 60.

C H A P. XLV.

Intituled, The Kneeling^a; revealed at MECCA.

In the name of the most merciful GOD.

H. M^b. The revelation of *this book is* from the mighty, the wise GOD. Verily *both* in heaven and earth *are* signs of the divine power unto the true believers: and in the creation of yourselves, and of the beasts which are

F f f 2

scattered

^a The word from which this chapter is denominated, occurs pag. 405. §. III. p. 59, &c.

^b See the Prel. Disc.

scattered over the face of the earth, are signs unto people of sound judgment; and also in the vicissitude of night and day, and the rain which God sendeth down from heaven, whereby he quickeneth the earth after it hath been dead: in the change of the winds also are signs, unto people of understanding. These are the signs of God; we rehearse them unto thee with truth. In what revelation therefore will they believe, after they have rejected God and his signs? Woe unto every lying, and impious person; who heareth the signs of God, which are read unto him, and afterwards proudly persisteth in infidelity, as though he heard them not: (denounce unto him a painful punishment:) and who, when he cometh to the knowledge of any of our signs, receiveth the same with scorn. For these is prepared a shameful punishment: before them lieth hell; and whatever they shall have gained shall not avail them at all, neither shall the idols which they have taken for their patrons, besides God: and they shall suffer a grievous punishment. This is a true direction: and for those who disbelieve the signs of their LORD, is prepared the punishment of a painful torment. It is God who hath subjected the sea unto you, that the ships may sail therein, at his command; and that ye may seek advantage unto yourselves by commerce, of his bounty; and that ye may give thanks: and he obligeth whatever is in heaven and on earth to serve you; the whole being from him. Verily herein are signs, unto people who consider. Speak unto the true believers, that they forgive those who hope not for the days of God^a, that he may reward people according to what they shall have wrought. Whoso doth that which is right, doth it to the advantage of his own soul; and whoso doth evil, doth it against the same: hereafter shall ye return unto your LORD. We gave unto the children of ISRAEL the book of the law, and wisdom, and prophecy; and we fed them with good things, and preferred them above all nations: and we gave them plain ordinances concerning the business of religion; neither did they fall to variance, except after that knowledge had come unto them, through envy amongst themselves: but thy LORD will decide the controversy between them, on the day of resurrection, concerning that wherein they disagree. Afterwards we appointed thee, O MOHAMMED, to promulgate a law concerning the business of religion: wherefore follow the same, and follow not the desires of those who are ignorant^b. Verily they shall not avail thee against God at all: the unjust are the patrons of one another; but God is the patron of the pious. This KORAN delivereth evident precepts unto mankind; and is a direction, and a mercy, unto people who judge aright. Do the workers of iniquity imagine that we will deal with them as with those who believe and do good works;

so

^a Speak unto the true believers, that they forgive those who hope not for the days of God, &c.] By the days of God, in this place, are meant the prosperous successes of his people in battle against the infidels¹. The passage is said to have been revealed on account of Omar, who being reviled by one of the tribe of Gbifâr, was

thinking to revenge himself by force. Some are of opinion that this verse is abrogated by that of war².

^b Follow not the desires of the ignorant:] That is, Of the principal Koreish, who were urgent with Mubammed to return to the religion of his forefathers³.

¹ See p. 205. not. d.

² AL BEIDAWÎ.

³ Idem.

so that their life and their death *shall be equal*? An ill judgment do they make. God hath created the heavens and the earth in truth; that he may recompense every soul according to that which it shall have wrought: and they shall not be treated unjustly. What thinkest thou? He who taketh his own lust for his God, and whom God causeth knowingly to err, and whose ears, and whose heart he hath sealed up, and over whose eyes he hath cast a vail; who shall direct him, after God *shall have forsaken him*? Will ye not therefore be admonished? They say, *There is no other life, except our present life: we die, and we live; and nothing but time destroyeth us.* But they have no knowledge in this matter; they only follow a *vain* opinion. And when our evident signs are rehearsed unto them, their argument *which they offer against the same*, is no other than that they say, *Bring to life our fathers who have been dead; if ye speak truth.* Say, God giveth you life; and afterwards causeth you to die: hereafter will he assemble you together on the day of resurrection; there is no doubt thereof; but the greater part of men do not understand. Unto God *appertaineth* the kingdom of heaven and earth; and the day whereon the hour shall be fixed, on that day shall those who charge *the KORAN* with vanity perish. And thou shalt see every nation ^a kneeling: every nation shall be called unto its book of account; and it *shall be said unto them*, This day shall ye be rewarded according to that which ye have wrought. This our book will speak concerning you with truth: *therein* have we written down whatever ye have done^b. As to those who shall have believed and done good works, their LORD shall lead them into his mercy: this shall be manifest felicity. But as to the infidels, *it shall be said unto them*, Were not my signs rehearsed unto you? but ye proudly rejected *them*, and became a wicked people? And when it was said unto you, Verily the promise of God is true; and as to the hour of judgment, *there is no doubt thereof*: ye answered, We know not what the hour of judgment is: we hold an uncertain opinion only; and we are not well assured of *this matter*. But on that day the evils of that which they have wrought, shall appear unto them; and that which they mocked at, shall encompass them: and it shall be said unto *them*, This day will we forget you, as ye did forget the meeting of this your day: and your abode *shall be hell fire*; and ye shall have none to deliver you. This *shall ye suffer*, because ye turned the signs of God to ridicule; and the life of the world deceived you. On this day, therefore, they shall not be taken forth from thence, neither shall they be asked *any more* to render themselves well-pleasing unto God. Wherefore praise be unto God, the LORD of the heavens, and the LORD of the earth; the LORD of all creatures: and unto him be glory in heaven and earth; for he is the mighty, the wise God!

^a Every nation;] The original word *Ommat* properly signifies a people who profess one and the same law or religion.

^b See the Prelim. Disc. §. IV. p. 89.

C H A P. XLVI.

Intituled, AL AHKAF^a; revealed at MECCA.

In the name of the most merciful GOD.

XXVI. * **H**.M^b. The revelation of *this* book is from the mighty, the wise GOD. We have not created the heavens, and the earth, and whatever is between them, otherwise than in truth^c; and for a determined period^d: but the unbelievers turn away from the warning which is given them. Say, What think ye? Shew me what *part* of the earth *the* idols which ye invoke, besides GOD, have created? Or had they any share in *the* creation of the heavens? Bring me a book of *scripture revealed* before this, or some footstep of *ancient* knowledge, to countenance your idolatrous practices; if ye are men of veracity. Who is in a wider error than he who invoceth, besides GOD, that which cannot return him an answer, to the day of resurrection; and *idols* which regard not their calling on them: and which, when men shall be gathered together to judgment, will become their enemies, and will ungratefully deny their worship? When our evident signs are rehearsed unto them, the unbelievers say of the truth^e, when it cometh unto them, This is a manifest piece of forcery. Will they say, MOHAMMED hath forged it? Answer, If I have forged it, verily ye shall not obtain for me any favour from GOD: he well knoweth the *injurious* language which ye utter concerning it: he is a sufficient witness between me and you; and he is gracious and merciful. Say, I am not singular among the apostles^f; neither do I know what will be done with me or with you hereafter: I follow no other than what is revealed unto me; neither am I any more than a public-warner. Say, What is your opinion? If *this* book be from GOD, and ye believe not therein; and a witness of the children of ISRAEL bear witness to its consonancy with the law^g, and believeth therein; and ye proudly

^a *Al Abkâf* is the plural of *Hekf*, and signifies sands which lie in a crooked or winding manner; whence it became the name of a territory in the province of *Hadramaut*, where the *Adises* dwelt. It is mentioned about the middle of the chapter.

^b See the Prelim. Disc. §. III. p. 59, &c.

^c See chap. 21. p. 266. and ch. 38. p. 374, &c.

^d For a determined period;] Being to last but a certain space of time, and not for ever.

^e *The truth*;] i. e. Any part of the revelations of the *Koran*.

^f *I am not singular among the apostles*;] That

is, I do not teach a doctrine different from what the former apostles and prophets have taught: nor am I able to do what they could not; particularly to shew the signs which every one shall think fit to demand¹.

^g *If a witness of the children of Israel bear witness of its consonancy to the law, &c.*] This witness is generally supposed to have been the Jew *Abd'allah Ebn Salâm*, who declared that *Mohammed* was the prophet foretold by *Moses*. Some, however, suppose the witness here meant to have been *Moses* himself².

¹ *Al REIDAWL.*

² *Idem, JALLALO'DDIN.*

proudly reject *the same*: are ye not unjust doers? Verily God directeth not unjust people. But those who believe not, say of the true believers, If *the doctrine of the KORAN* had been good, they had not embraced the same before us^a. And when they are not guided thereby, they say, This is an antiquated lye. Whereas the book of MOSES was revealed before *the KORAN*, to be a guide and a mercy: and this is a book confirming *the same*, delivered in the Arabic tongue; to denounce threats unto those who act unjustly, and to bear good tidings unto the righteous doers. As to those who say, Our LORD is God; and who behave uprightly: on them shall no fear come, neither shall they be grieved. These shall be the inhabitants of paradise, they shall remain therein for ever: in recompense for that which they have wrought. We have commanded man to shew kindness to his parents: his mother beareth him in her womb with pain, and bringeth him forth with pain: and the space of his being carried in her womb, and of his weaning, is thirty months^b; until, when he attaineth his age of strength, and attaineth *the age of forty years*, he saith^c, O LORD, excite me, by thy inspiration, that I may be grateful for thy favours, wherewith thou hast favoured me and my parents; and that I may work righteousness, which may please thee: and be gracious unto me in my issue; for I am turned unto thee, and am a Moslem. These are they from whom we accept the good work which they have wrought, and whose evil works we pass by; and they shall be among the inhabitants of paradise: this is a true promise, which they are promised in *this world*. He who saith unto his parents, Fie on you! Do ye promise me that I shall be taken forth from the grave, and restored to life; when many generations have passed away before me, and none of them have returned back^d? And his parents implore God's assistance, and say to their son, Alas for thee! Believe: for the promise of God is true. But he answereth, This is no other than silly fables of the ancients. These are they whom the sentence passed on the nations which have been before them, of genii and of men, justly flieth: they shall surely perish^e. For every one is prepared a certain degree of happiness or misery, according to that which they shall have wrought; that

^a If the doctrine of the Koran had been good, they had not embraced the same before us.] These words were spoken, as some think, by the Jews, when Abd'allah professed Islam; or, according to others, by the Koreish, because the first followers of Mohammed were for the most part poor and mean people; or else by the tribes of Amer, Ghatfan and Asad, on the conversion of those of Jobeinab, Moxeinab, Aslam and Gbifar¹.

^b Thirty months:] At the least. For if the full time of suckling an infant be two years², or twenty four months, there remain but six months for the space of his being carried in the womb; which is the least that can be allowed³.

^c He saith, &c.] These words, it is said, were

revealed on account of Abu Becr, who professed Islam in the fortieth year of his age, two years after Mohammed's mission; and was the only person, either of the Mobajerin or the Ansars, whose father and mother were also converted: his son Abd'alrahman, and his grandson Abu Atik, likewise embracing the same faith⁴.

^d He who saith to his parents, Fie on you, &c.] The words seem to be general: but it is said they were revealed particularly on occasion of Abd'alrahman, the son of Abu Becr; who used these expressions to his father and mother, before he professed Islam⁵.

^e They shall surely perish:] Unless they redeem their fault by repentance, and embracing the true faith; as did Abd'alrahman.

¹ *Iidem*.

² See chap. 2. p. 27.

³ AL BEIDAWI.

⁴ *Idem*, JALLAL. &c.

⁵ AL BEIDAWI.

that God may recompense them for their works: and they shall not be treated unjustly. On a certain day, the unbelievers shall be exposed before the fire of hell; and it shall be said unto them, Ye received your good things in your life-time, while ye were in the world; and ye enjoyed yourselves therein: wherefore this day ye shall be rewarded with the punishment of ignominy; for that ye behaved insolently in the earth, without justice, and for that ye transgressed. Remember the brother of Ad^a, when he preached unto his people in AL AHKAF, (and there were preachers before him, and after him,) saying, Worship none but God: verily I fear for you the punishment of a great day. They answered, Art thou come unto us that thou mayest turn us aside from the worship of our gods? Bring on us now the punishment with which thou threatenest us, if thou art a man of veracity. He said, Verily the knowledge of the time when your punishment will be inflicted, is with God; and I only declare unto you that which I am sent to preach; but I see ye are an ignorant people. And when they saw the preparation made for their punishment, namely, a cloud traversing the sky, and tending towards their valleys, they said, This is a traversing cloud, which bringeth us rain. HUD answered, Nay; it is what ye demanded to be hastened: a wind, wherein is a severe vengeance: it will destroy every thing^b, at the command of its LORD. And in the morning nothing was to be seen, besides their empty dwellings. Thus do we reward wicked people. We had established them in the like flourishing condition wherein we have established you, O men of MECCA; and we had given them ears, and eyes, and hearts: yet neither their ears, nor their eyes, nor their hearts profited them at all, when they rejected the signs of God; but the vengeance which they mocked at, fell upon them. We heretofore destroyed the cities which were round about you^c; and we variously proposed our signs unto them, that they might repent. Did those protect them, whom they took for gods, besides God, and imagined to be honoured with his familiarity? Nay; they withdrew from them: yet this was their false opinion which seduced them, and the blasphemy which they had devised. Remember when we caused certain of the genii^d to turn aside unto thee, that they might hear the KORAN: and when they were present at the reading of the same, they said to one another, Give ear: and when it was ended, they returned back unto their people, preaching what they had heard. They said, Our people, verily we have heard

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^a The brother of Ad;] i. e. The prophet Hud.

^b It will destroy every thing, &c.] Which came to pass accordingly: for this pestilential and violent wind killed all who believed not in the doctrine of Hud, without distinction of sex, age, or degree; and intirely destroyed their possessions. See the Prelim. Disc. § 1. p. 6, and the notes to ch. 7. p. 124.

^c The cities which were round about you;] As

the settlements of the Thamudites, Midianites, and the cities of Sodom and Gomorrah, &c.

^d Certain of the genii;] These genii, according to different opinions, were of Nisbin, or of Yaman, or of Ninive; and in number nine, or seven. They heard Mohammed reading the Koran by night, or after the morning prayer, in the valley of al Nakblab, during the time of his retreat to al Tayef, and believed on him^e.

^e Idem, JALLALO'DDIN.

a book *read unto us*, which hath been revealed since Moses^a, confirming the *scripture which was delivered* before it; and directing unto the truth, and the right way. Our people, obey God's preacher: and believe in him; that he may forgive you your sins, and may deliver you from a painful punishment. And whoever obeyeth not God's preacher, shall by no means frustrate God's *vengeance* on earth: neither shall he have any protectors besides him. These *will be* in a manifest error. Do they not know that God, who hath created the heavens and the earth, and was not fatigued with the creation thereof, *is* able to raise the dead to life? Yea verily: for he *is* almighty. On a certain day the unbelievers shall be exposed unto *hell fire*; and it shall be said unto them, Is not this really *come-to pass*? They shall answer, Yea, by our LORD. God shall reply, Taste, therefore, the punishment of *hell*, for that ye have been unbelievers. Do thou, O prophet, bear the insults of thy people with patience, as our apostles, who were endued with constancy, bare the injuries of their people: and require not their punishment to be hastened unto them. On the day whereon they shall see the punishment wherewith they have been threatened, it shall seem as though they had tarried in the world but an hour of a day. This is a fair warning. Shall any perish except the people who transgress?

^a A book which hath been revealed since Moses;] before their conversion to *Mohammedism*, to have Hence the commentators suppose those *genii*, been of the Jewish religion.

C H A P. XLVII.

Intituled, MOHAMMED^a; revealed at MEDINA^b.

In the name of the most merciful GOD.

GOD will render of none effect the works of those who believe not, and who turn away men from the way of God: but as to those who believe, and work righteousness, and believe in the revelation which hath been sent down unto MOHAMMED, (for it is the truth from their LORD,) he will expiate their evil deeds from them, and will dispose their heart aright. This *will be do*, because those who believe not follow vanity, and because those who believe follow the truth from their LORD. Thus God propoundeth unto men their examples. When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them; and bind them in bonds: and either give them a free dismissal afterwards, or exact a ransom;

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^a Some intitle this chapter *War*; which is therein commanded to be vigorously carried on against the enemies of the Mohammedan faith.

^b Some suppose the whole to have been revealed at *Messa*.

fom ; until the war shall have laid down its arms*. This *shall ye do*: Verily if God pleased, he could take vengeance on them, *without your assistance* ; but *he commandeth you to fight his battles*, that he may prove the one of you by the other. And *as to those who fight*^b in defence of God's true religion, God will not suffer their works to perish : he will guide them, and will dispose their heart aright ; and he will lead them into paradise, of which he hath told them. O true believers, if ye assist God, *by fighting for his religion*, he will assist you *against your enemies* ; and will set your feet fast : but *as for the infidels*, let them perish ; and their works shall God render vain. This *shall befall them*, because they have rejected with abhorrence that which God hath revealed : wherefore their works shall become of no avail. Do they not travel through the earth, and see what hath been the end of those who *were* before them ? God utterly destroyed them : and the like *catastrophe* awaiteth the unbelievers. This *shall come to pass*, for that God is the patron of the true believers, and for that the infidels have no protector. Verily God will introduce those who believe, and do good works, into gardens beneath which rivers flow : but the unbelievers indulge themselves in pleasures, and eat as beasts eat ; and their abode *shall be hell fire*. How many cities were more mighty in strength than thy city which hath expelled thee ; *yet have we destroyed them, and there was none to help them* ? Shall he, therefore, who followeth the plain declaration of his LORD, *be as he whose evil works have been dressed up for him by the devil* ; and who follow their own lusts ? The description of paradise, which is promised unto the pious : therein *are rivers of incorruptible water* ; and rivers of milk, the taste whereof changeth not ; and rivers of wine, pleasant unto those who drink ; and rivers of clarified honey : and therein shall they have *plenty of all kinds of fruits* ; and pardon from their LORD. *Shall the man for whom these things are prepared, be as he who must dwell for ever in hell fire* ; and will have the boiling water given them to drink, which shall burst their bowels ? Of the *unbelievers there are some who give ear unto thee, until, when they go out from thee, they say, by way of derision, unto those to whom knowledge hath been given*^c. What hath he said now ? These *are they whose hearts God hath sealed up, and who follow their own lusts* : but

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* *When ye encounter the unbelievers, strike off their heads, &c.*] This law the Hanifites judge to be abrogated, or to relate particularly to the war of *Badr* ; for the severity here commanded, which was necessary in the beginning of *Mohammedism*¹, they think too rigorous to be put in practice in its flourishing state. But the *Persians*, and some others, hold the command to be still in full force : for, according to them, all the men of full age, who are taken in battle, are to be slain, unless they embrace the *Mohammedan* faith ; and those who fall into the hands of the *Moslems* after the battle, are not to be slain,

but may either be set at liberty gratis, or on payment of a certain ransom, or may be exchanged for *Mohammedan* prisoners, or condemned to slavery, - at the pleasure of the *Imân* or prince².

^b *Who fight, &c.*] Some copies, instead of *kâsilu*, read *kûtilu* ; according to which latter reading it should be rendered, *who are slain*, or *suffer martyrdom, &c.*

^c *Those to whom knowledge hath been given ;*] i. e. The more learned of *Mohammed's* companions ; such as *Ebn Masûd*, and *Ebn Abbâs*³.

¹ See chap. 8. p. 141, and 147.
medanor. p. 32.

³ JALLAL.

² AL BEIDAWI. V. RELAND. *Dissert. de Jure militari Moham-*

as to those who are directed, God will grant them a more ample direction, and he will instruct them what to avoid^a. Do the infidels wait for any other than the last hour, that it may come upon them suddenly? Some signs thereof are already come^b: and when it shall actually overtake them, how can they then receive admonition? Know, therefore, that there is no god but God: and ask pardon for thy sin^c, and for the true believers both men and women. God knoweth your busy employment in the world, and the place of your abode hereafter. The true believers say, Hath not a SURA been revealed commanding war against the infidels? But when a SURA without any ambiguity is revealed, and war is mentioned therein, thou mayest see those in whose hearts is an infirmity^d, look towards thee with the look of one whom death overshadoweth. But obedience would be more eligible for them, and to speak that which is convenient. And when the command is firmly established, if they give credit unto God, it will be better for them. Were ye ready therefore, if ye had been put in authority^e, to commit outrages in the earth, and to violate your ties of blood? These are they whom God hath cursed, and hath rendred deaf, and whose eyes he hath blinded. Do they not therefore attentively meditate on the KORAN? Are there locks upon their hearts? Verily they who turn their backs, after the true direction is made manifest unto them; SATAN shall prepare their wickedness for them, and God shall bear with them for a time. This shall befall them, because they say privately unto those who detest what God hath revealed, We will obey you in part of the matter^f. But God knoweth their secrets. How therefore will it be with them, when the angels shall cause them to die, and shall strike their faces, and their backs^g? This shall they suffer, because they follow that which provoketh God to wrath, and are averse to what is well pleasing unto him: and he will render their works vain. Do they in whose hearts is an infirmity, imagine that God will not bring their malice to light? If we pleased, we could surely shew them unto thee, and thou shouldest know them by their marks; but thou shalt certainly know them by their perverse pronounciation of their words. God knoweth your actions: and we will try you, until we know those among you who fight valiantly.

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^a And he will instruct them what to avoid:] Or, as the words may also be translated, and he will reward them for their piety.

^b Some signs thereof are already come:] As the mission of Mohammed, the splitting of the moon, and the smoke¹ mentioned in the 44th chapter.

^c Ask pardon for thy sin:] Tho' Mohammed here and elsewhere² acknowledges himself to be a sinner, yet several Mohammedan doctors pretend he was wholly free from sin, and suppose he is here commanded to ask forgiveness, not that he wanted it, but that he might set an example to his followers: wherefore he used to say of himself, if the tradition be true, I ask

pardon of God a hundred times a day³.

^d An infirmity:] As hypocrisy, cowardice, or instability in their religion.

^e If ye had been put in authority:] Or, as the words may also be translated, If ye had turned back, and apostatized from your faith.

^f We will obey you in part of the matter:] i. e. In part of what ye desire of us; by staying at home and not going forth with Mohammed to war, and by private combination against him⁴.

^g When the angels shall cause them to die, &c.] These words are supposed to allude to the examination of the sepulchre.

¹ Idem, AL BEIDAWI. ² See chap. 48. in the beginning. ³ JALLALO'DDIN. ⁴ AL BEIDAWI.

ly, and who persevere with constancy; and we will try the reports of your behaviour. Verily those who believe not, and turn away *men* from the way of God, and make opposition against the apostle^a, after the *divine* direction hath been manifested unto them, shall not hurt God at all; but he shall make their works to perish. O true believers, obey God; and obey the apostle: and render not your works of no effect. Verily those who believe not, and who turn away *men* from the way of God, and then die, being unbelievers, God will by no means forgive. Faint not therefore, neither invite *your enemies* to peace, while ye are the superior: for God is with you, and will not defraud you of *the merit* of your works. Verily this present life is only a play and a vain amusement: but if ye believe, and fear God, he will give you your rewards. He doth not require of you your *whole* substance: if he should require the whole of you, and earnestly press you, ye would become niggardly, and it would raise your hatred *against his apostle*. Behold, ye are those who are invited to expend *part of your substance* for the support of God's true religion; and *there are* some of you who are niggardly. But whoever shall be niggardly, shall be niggardly towards his own soul: for God wanteth nothing, but ye are needy: and if ye turn back, he will substitute *another* people in your stead, who shall not be like unto you^b.

^a *Who make opposition against the apostle:]* These were the tribes of *Koreidba* and *al Nadir*; or those who distributed provision to the army of the *Koreish* at *Bedr*¹.

^b *He will substitute another people in your stead, who shall not be like unto you:]* i. e. In backwardness and aversion to the propagation of the faith. The people here designed to be put in

the place of these lukewarm Moslems, are generally supposed to be the *Persians*; there being a tradition that *Mohammed*, being asked what people they were, at a time when *Salman* was sitting by him, clapped his hand on his thigh, and said, *This man and his nation*. Others, however, are of opinion the *Anfars*, or the angels are intended in this place².

¹ *Al BEIDAWI. See chap. 8. p. 143. not. h.*

² *Idem.*

C H A P. XLVIII.

Intituled, The Victory; revealed at MEDINA:

In the name of the most merciful GOD.

VERILY we have granted thee a manifest victory^a: that God may forgive thee

^a *We have granted thee a manifest victory.]* This victory, from which the chapter takes its title, according to the most received interpretation, was the taking of the city of *Mecca*. The passage is said to have been revealed on *Mohammed's* return from the expedition of *al Hodeibiya*, and contains a promise or prediction of this signal success, which happened not till two years after; the preterit tense being therein used, according to the prophetic style, for the future¹.

There are some, notwithstanding, who suppose the advantage here intended was the pacification of *al Hodeibiya*, which is here called a *victory*, because the *Meccans* sued for peace, and made a truce there with *Mohammed*, their breaking of which occasioned the taking of *Mecca*. Others think the conquest of *Khaibar*, or the victory over the *Greeks* at *Mûta*, &c. to be meant in this place.

¹ *Al ZAMAKH. Al BEIDAWI, &c.*

thee* thy preceding and thy subsequent sin^b, and may compleat his favour on thee, and direct thee in the right way; and that God may assist thee with a glorious assistance. It is he who sendeth down secure tranquillity into the hearts of the true believers, that they may encrease in faith, beyond their *former* faith: (the hosts of heaven and earth are God's; and God is knowing and wise:) that he may lead the true believers of both sexes into gardens beneath which rivers flow, to dwell therein for ever; and may expiate their evil deeds from them: (this will be great felicity with God:) and that he may punish the hypocritical men, and the hypocritical women, and the idolaters, and the idolatresses, who conceive an ill opinion of God. They shall experience a turn of evil fortune; and God shall be angry with them, and shall curse them, and hath prepared hell for them; an ill journey shall it be *thither*! Unto God *belong* the hosts of heaven and earth; and God is mighty and wise. Verily we have sent thee *to be* a witness, and a bearer of good tidings, and a denouncer of threats; that ye may believe in God, and his apostle; and may assist him, and revere him, and praise him morning and evening. Verily they who swear fealty^c unto thee, swear fealty unto God: the hand of God is over their hands^d. Whoever shall violate *his oath*, will violate *the same* to the hurt only of his own soul: but whoever shall perform that which he hath covenanted with God, he will surely give him a great reward. The ARABS of the desert who were left behind^e will say unto thee, Our substance and our families employed us, *so that we went not forth with thee to war*; wherefore ask pardon for us. They speak that with their tongues, which is not in their hearts. Answer, Who shall be able to obtain for you, any thing from God *to the contrary*, if he is pleased to afflict you, or is pleased to be gracious unto you? Yea verily, God is well acquainted with that which ye do. Truly ye imagined that the apostle and the true believers would never return to their families; and this was prepared in your hearts: but ye imagined an evil imagination; and ye are

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^a *That God may forgive thee*;] That is to say, That God may give thee an opportunity of deserving forgiveness by eradicating of idolatry, and exalting his true religion, and the delivering of the weak from the hands of the ungodly, &c.

^b *Thy preceding and thy subsequent sins*;] i. e. Whatever thou hast done worthy reprehensions or, thy sins committed as well in the time of ignorance, as since. Some expound the words more particularly, and say the *preceding* or *former* fault, was his lying with his handmaid Mary¹, contrary to his oath; and the *latter*, his marrying of Zeinab², the wife of Zeid his adopted son³.

^c *Swear fealty*;] The original word signifies publicly to acknowledge or inaugurate a prince,

by swearing fidelity and obedience to him.

^d *The hand of God is over their hands*;] That is, He beholdeth from above, and is witness to the solemnity of your giving your faith to his apostle; and will reward you for it⁴. The expression alludes to the manner of their plighting their faith on these occasions.

^e *The Arabs of the desert who were left behind*;] These were the tribes of *Aslam*, *Josainab*, *Mozainab*, and *Ghifâr*, who being summoned to attend Mohammed in the expedition of *al Hodeibiya*, staid behind, and excused themselves by saying their families must suffer in their absence, and would be robbed of the little they had, (for these tribes were of the poorer Arabs;) whereas in reality they wanted firmness in the faith, and courage to face the *Koreish*⁵.

¹ See chap. 66. and the notes thereon.

² See chap. 33: and the notes thereon.

³ *Al ZAMAKH.*

⁴ *JALLAL.* ⁵ *Idem, Al BRIDAWI.*

a corrupt people. Whoso believeth not in God and his apostle, verily we have prepared burning fire for the unbelievers. Unto God *belongeth* the kingdom of heaven and earth: he forgiveth whom he pleaseth, and he punisheth whom he pleaseth; and God is inclined to forgive, and merciful. Those who were left behind will say, when ye go forth to take the spoil^a, Suffer us to follow you. They seek to change the word of God^b. Say, Ye shall by no means follow us: thus hath God said heretofore. They will reply, Nay; ye envy us *a share of the booty*. But they are men of small understanding. Say unto the ARABS of the desert who were left behind, Ye shall be called forth against a mighty *and* a warlike nation^c: ye shall fight against them, or they shall profess ISLAM. If ye obey, God will give you a glorious reward: but if ye turn back, as ye turned back heretofore, he will chastise you with a grievous chastisement. It shall be no crime in the blind, neither shall it be a crime in the lame, neither shall it be a crime in the sick, *if they go not forth to war*: and whoso shall obey God and his apostle, he shall lead him into gardens beneath which rivers flow; but whoso shall turn back, he will chastise him with a grievous chastisement. Now God was well pleased with the true believers, when they swore fidelity unto thee under the tree^d; and he knew that which *was* in their hearts: wherefore he sent down on them tranquillity of mind^e, and rewarded them with a speedy victory^f, and many spoils which they took: for God is mighty and wise. God promised you many spoils which ye should take; but he gave you these

^a *When ye go forth to take the spoil*;] Viz. In the expedition of Kbaibar. The prophet returned from al Hodeibiya in Dhu'l-hajja, in the 6th year of the Hejra, and staid at Medina the remainder of that month and the beginning of Mobarram, and then set forward against the Jews of Kbaibar, with those only who had attended him to al Hodeibiya; and having made himself master of the place, and all the castles and strong holds in that territory¹, took spoils to a great value, which he divided among them who were present at that expedition, and none else².

^b *The word of God*;] Which was his promise to those who attended the prophet to al Hodeibiya, that he would make them amends for their misfing of the plunder of Mecca at that time, by giving them that of Kbaibar in lieu thereof. Some think the word here intended to be that passage in the 9th chapter³, *Ye shall not go forth with me for the future*, &c. which yet was plainly revealed long after the taking of Kbaibar, on occasion of the expedition of Tabuc⁴.

^c *A mighty and warlike nation*;] These were

Banu Hameisa, who inhabited al Yamama, and were the followers of Moseilama, Mobammed's competitor; or any other of those tribes which apostatized from Mobammedism⁵; or, as others rather suppose, the Persians, or the Greeks⁶.

^d *When they swore fidelity unto thee under the tree*.] Mobammed, when at al Hodeibiya, sent Jawwâs Ebn Omeiya the Khozaiti, to acquaint the Meccans that he was come with a peaceable intention, to visit the temple; but they, on some jealousy conceived, refusing to admit him, the prophet sent Othman Ebn Affân, whom they imprisoned, and a report ran that he was slain: whereupon Mobammed called his men about him, and they took an oath to be faithful to him, even to death; during which ceremony he sat under a tree, supposed by some to have been an Egyptian thorn, and by others a kind of lote-tree⁷.

^e *Tranquillity of mind*;] The original word is Sakinat, of which notice has been taken elsewhere⁸.

^f *A speedy victory*;] Namely, the success at Kbaibar; or, as some rather imagine, the taking of Mecca, &c.

¹ V. ABULF. Vis. Mob. p. 87, &c.

² Idem.

³ In not. ad cap. 2. p. 29.

⁴ JALLALO'DDIN.

⁵ AL BEIDAWI.

⁶ Pag. 160.

⁷ AL BEIDAWI.

⁸ Idem, AL BEIDAWI. V. ABULF. vit. Mob. p. 86.

these by way of earnest: and he restrained the hands of men from you^a: that the same may be a sign unto the true believers; and that he may guide you into the right way. And *he also promiseth you other spoils*, which ye have not yet been able to take: but now hath God encompassed them for you; and God is almighty. If the unbelieving *MECCANS* had fought against you, verily they had turned *their backs*; and they would not have found a patron or protector: according to the ordinance of God, which hath been put in execution heretofore against opposers of the prophets; for thou shalt not find any change in the ordinance of God. It was he who restrained their hands from you, and your hands from them, in the valley of *MECCA*; after that he had given you the victory over them^b: and God saw that which ye did. These are they who believed not, and hindered you from visiting the holy temple, and also hindered the offering, being detained, that it should not arrive at the place where it ought to be sacrificed^c. Had it not been that ye might have trampled on divers true believers, both men and women, whom ye knew not, being promiscuously assembled with the infidels, and that a crime might therefore have lighted on you on their account, without your knowledge, he had not restrained your hands from them: but this was done, that God might lead whom he pleaseth into his mercy. If they had been distinguished from one another, we had surely chastised such of them as believed not, with a severe chastisement. When the unbelievers had put in their hearts an affected preciseness, the preciseness of ignorance, and God sent down his tranquillity on his apostle and on the true believers^d; and firmly fixed in them the word of piety,

^a And he restrained the hands of men from you;] i: c. The hands of those of *Khaibar*, or of their successors of the tribes of *Asad* and *Ghatfân*; or of the inhabitants of *Mecca*, by the pacification of *al Hodeibiya* ¹.

^b He restrained their hands from you, and your hands from them, &c.] *Fallaléddin* says, that four-score of the infidels came privately to *Mohammed's* camp at *al Hodeibiya*, with an intent to surprize some of his men, but were taken and brought before the prophet; who pardoned them and ordered them to be set at liberty: and this generous action was the occasion of the truce struck up by the *Koreish* with *Mohammed*; for thereupon they sent *Sobail Ebn Amru* and some others, (and not *Arwa Ebn Masud*, as is said, by mistake, in another place ²; for his errand was an actual defiance,) to treat of peace.

Al Beidawi explains the passage by another story: telling us that *Acrema Ebn Abi Jabl* marching from *Mecca* at the head of five hundred men to *al Hodeibiya*, *Mohammed* sent against him *Khaled Ebn al Walid*, with a detachment, who drove the infidels back to the innermost part of *Mecca*, (as the word here translated valley properly sig-

nifies,) and then left them, out of respect to the place.

^c And hindered the offering, being detained, that it should not arrive at the place where it ought to be sacrificed.] *Mohammed's* intent, in the expedition of *al Hodeibiya*, being only to visit the temple of *Mecca* in a peaceable manner, and to offer a sacrifice in the valley of *Mina*, according to the established rites, he carried beasts with him for that purpose; but was not permitted by the *Koreish* either to enter the temple, or to go to *Mina*.

^d When the unbelievers had put in their hearts an affected preciseness, &c.] This passage was occasioned by the stiffness of *Sobail* and his companions, in wording the treaty concluded with *Mohammed*: for when the prophet ordered *Ali* to begin with the form, *In the name of the most merciful God*, they objected to it, and insisted that he should begin with this, *In thy name, O God*; which *Mohammed* submitted to, and proceeded to dictate, *These are the conditions on which Mohammed the apostle of God has made peace with those of Mecca*: to this *Sobail* again objected, saying, *If we had acknowledged thee to be the* *apostle*

¹ *Al Beidawi*.

² *Prelim. Disc. § 2. p. 53-*

piety^a, and they were the most worthy of the same, and the most deserving thereof: for God knoweth all things. Now hath God in truth verified unto his apostle the vision^b, wherein he said; Ye shall surely enter the holy temple of Mecca, if God please, in full security; having your heads shaved; and your hair cut^c: ye shall not fear: for God knoweth that which ye know not; and he hath appointed you, besides this, a speedy victory^d. It is he who hath sent his apostle with the direction, and the religion of truth; that he may exalt the same above every religion: and God is a sufficient witness thereof. MOHAMMED is the apostle of God: and those who are with him are fierce against the unbelievers, but compassionate towards one another. Thou mayest see them bowing down, prostrate, seeking a recompense from God, and his good will. Their signs are in their faces, being marks of frequent prostration. This is their description in the pentateuch, and their description in the gospel: they are as seed which putteth forth its stalk, and strengtheneth it, and swelleth in the ear, and riseth upon its stem; giving delight unto the sower. Such are the Moslems described to be: that the infidels may swell with indignation at them. God hath promised unto such of them as believe, and do good works, pardon and a great reward.

apostle of God we had not given thee any opposition; whereupon Mohammed ordered Ali to write, as Sobail desired, *These are the conditions which Mohammed the son of Abdallah, &c.* But the Moslems were so disgusted thereat, that they were on the point of breaking off the treaty, and had fallen on the Meccans, had not God appeased and calmed their minds; as it follows in the text¹.

The terms of this pacification were, that there should be a truce for ten years; that any person might enter into league either with Mohammed, or with the Koreish, as he should think fit; and that Mohammed should have the liberty to visit the temple of Mecca the next year, for three days².

^a *The word of piety;*] i. e. The Mohammedan profession of faith; or the Bismillah, and the words Mohammed the apostle of God, which were rejected by the infidels.

^b *The vision;*] Or dream which Mohammed had at Medina, before he set out for al Hodeibiya; wherein he dreamed that he and his

companions entered Mecca in security, with their heads shaven, and their hair cut. This dream, being imparted by the prophet to his followers, occasioned a great deal of joy among them; and they supposed it would be fulfilled that same year: but when they saw the truce concluded, which frustrated their expectation for that time, they were deeply concerned; whereupon this passage was revealed for their consolation, confirming the vision, which was not to be fulfilled till the year after, when Mohammed performed the visitation distinguished by the addition of al Kadâ, or completion, because he then completed the visitation of the former year, when the Koreish not permitting him to enter Mecca, he was obliged to kill his victims, and to shave himself at al Hodeibiya³.

^c *Having your heads shaved, and your hair cut;*] i. e. Some being shaved, and others having only their hair cut.

^d *A speedy victory;*] Viz. The taking of Kbaibar.

¹ Al BEIDAWI. V. ABULF. vit. Mob. p. 87. V. ABULF. vit. Mob. p. 84, 87.

² *Iidem.*

³ Al BEIDAWI, JALLALO'DDIN.

C H A P. XLIX.

Intituled, The inner Apartments; revealed at MEDINA.

In the name of the most merciful GOD.

O True believers, anticipate not *any matter* in the sight of GOD and his apostle ^a: and fear GOD; for GOD *both* heareth *and* knoweth. O true believers, raise not your voices above the voice of the prophet ^b; neither speak loud unto him in discourse, as ye speak loud unto one another, lest your works become vain, and ye perceive *it* not. Verily they who lower their voices in the presence of the apostle of GOD, *are* those whose hearts GOD hath disposed unto piety: they shall obtain pardon, and a great reward. *As to* those who call unto thee from without the inner apartments ^c; the greater part of them do not understand *the respect due to thee*. If they wait with patience, until thou come forth unto them, it will certainly be better for them: but GOD *is* inclined to forgive, *and* merciful. O true believers, if a wicked man come unto you with a tale, inquire strictly *into the truth thereof*; lest ye hurt people through ignorance, and afterwards repent of what ye have done ^d: and know that the apostle of GOD *is* among you: if he should obey you in many things, ye would certainly be guilty of a crime, *in leading him into a mistake*. But GOD hath made the faith amiable unto you, and hath prepared the same in your hearts; and hath rendred infidelity, and iniquity, and disobedience hateful unto you. These are they who walk in the right way; through mercy from GOD, and grace: H h h and

^a *Anticipate not any matter, &c.]* That is, Do not presume to give your own decision in any case, before ye have received the judgment of GOD and his apostle.

^b *Raise not your voices above the voice of the prophet;]* This verse is said to have been occasioned by a dispute between Abu Becr and Omar, concerning the appointing of a governor of a certain place; in which they raised their voices so high, in the presence of the apostle, that it was thought proper to forbid such indecencies for the future ¹.

^c *Those who call unto thee from without the inner apartments, &c.]* These, they say, were Oeyna Ebn Husein, and al Akrâ Ebn Hâbes; who wanting to speak with Mobammed, when he was sleeping at noon in his women's apartment, had the rudeness to call out several times, Mobammed,

come forth to us ².

^d *If a wicked man come unto you with a tale, &c.]* This passage was occasioned, it is said, by the following accident. Al Walid Ebn Okba being sent by Mobammed to collect the alms from the tribe of al Mostalek, when he saw them come out to meet him in great numbers, grew apprehensive they designed him some mischief, because of past enmity between him and them in the time of ignorance, and immediately turned back, and told the prophet they refused to pay their alms, and attempted to kill him: upon which Mobammed was thinking to reduce them by force: but on sending Khaled Ebn al Walid to them, he found his former messenger had wronged them, and that they continued in their obedience ³.

¹ JALLAL.

² Al BEIRAWI.

³ Idem, JALLAL.

and God is knowing, and wise. If two parties of the believers contend with one another, do ye *endeavour to compose the matter between them*: and if the one of them offer an insult unto the other, fight against that party which offered the insult, until they return unto the judgment of God; and if they do return, make peace between them with equity: and act with justice; for God loveth those who act justly^a. Verily the true believers are brethren: wherefore reconcile your brethren; and fear God, that ye may obtain mercy. O true believers, let not men laugh *other men to scorn*; who peradventure may be better than themselves: neither let women laugh *other women to scorn*; who may possibly be better than themselves. Neither defame one another; nor call one another by *opprobrious appellations*. An ill name *it is to be charged with wickedness*, after *having embraced the faith*: and whoso repenteth not, they will be the unjust doers^b. O true believers, carefully avoid *entertaining a suspicion of another*: for some suspicions are a crime. Inquire not too curiously *into other mens failings*: neither let the one of you speak ill of another in his absence. Would any of you desire to eat the flesh of his dead brother? Surely ye would abhor it. And fear God: for God is easy to be reconciled, and merciful. O men, verily we have created you of a male and a female; and we have distributed you into nations, and tribes, that ye might know one another. Verily the most honourable of you, in the sight of God, is the most pious of you: and God is wise and knowing. The ARABS of the desert^c say, We believe. Answer, Ye do by no means believe; but say, We have embraced ISLAM^d: for the faith hath not yet entred into your hearts. If ye obey God and his apostle, he will not defraud you of any part of *the merit* of your works: for God is inclined to forgive, and merciful. Verily the true believers are those only who believe in God and his apostle, and afterwards doubt not; and who employ their substance and their persons in the defence of God's true religion: these are they who speak sincerely. Say, Will ye

^a *If two parties of the believers contend, &c.*] This verse is supposed to have been occasioned by a fray, which happened between the tribes of *al Aws* and *al Khazraj*. Some relate, that the prophet one day riding on an ass, as he passed near *Abdallah Ebn Obba*, the ass chanced to stale, at which *Ebn Obba* stopped his nose; and *Ebn Rawâba* said to him, By God, the piss of his ass smells sweeter than thy musk: whereupon a quarrel ensued between their followers, and they came to blows, tho' they struck one another only with their hands and slippers, or with palm-branches¹.

^b *Neither let women laugh other women to scorn, &c.*] It is said that this verse was revealed on account of *Safiya Bint Hozai*, one of the prophet's wives; who came to her husband and complained that the women said to her, O thou

Jewess, the daughter of a Jew and of a Jewess: to which he answered, *Canst thou not say, Aaron is my father, and Moses is my uncle, and Mohammed is my husband*²?

^c *The Arabs of the desert, &c.*] These were certain of the tribe of *Asjad*, who came to *Medina* in a year of scarcity, and having professed *Mahammedism*, told the prophet that they had brought all their goods and their families, and would not oppose him, as some other tribes had done: and thus they said to obtain a part of the alms, and to upbraid him with their having embraced his religion and party³.

^d *Answer, Ye do by no means believe: but say, We have embraced Islam.*] That is, Ye are not sincere believers, but outward professors only of the true religion.

¹ *Idem.*

² *Al BEIDAWI. See Prid. Life of Mahom. p. 111, &c.*

³ *Idem.*

ye inform God concerning your religion *? But God knoweth whatever *is* in heaven and in earth: for God *is* omniscient. They upbraid thee that they have embraced ISLAM. Answer, Upbraid me not with your having embraced ISLAM: rather God upbraideth you, that he hath directed you to the faith^b; if ye speak sincerely. Verily God knoweth the secrets of heaven and earth: and God beholdeth that which ye do.

^a Will ye inform God concerning your religion?]
i. e. Will ye pretend to deceive him, by saying
ye are true believers?

you to the faith;] The obligation being not on
God's side, but on yours, for that he has fa-
voured you so far as to guide you into the true
faith, if ye are sincere believers;

^b God upbraideth you, that he hath directed

C H A P. L.

Intituled, K ; revealed at MECCA.

In the name of the most merciful God.

K^a. By the glorious KORAN: verily they wonder that a preacher from among themselves is come unto them; and the unbelievers say, This is a wonderful thing: after we shall be dead, and become dust, *shall we return to life?* This is a return remote from thought. Now we know what the earth consumeth of them; and with us is a book which keepeth an account thereof. But they charge falsehood on the truth, after it hath come unto them: wherefore they are plunged in a confused business^b. Do they not look up to the heaven above them, and consider how we have raised it and adorned it; and that there are no flaws therein? We have also spread forth the earth, and thrown thereon mountains firmly rooted^c: and we cause every beautiful kind of vegetables to spring up therein; for a subject of meditation, and an admonition unto every man who turneth unto us. And we send down rain as a blessing from heaven, whereby we cause gardens to spring forth, and the grain of harvest, and tall palm-trees having branches laden with dates hanging one above another, as a provision for mankind; and we thereby quicken a dead country: so shall be the coming forth of the dead from their graves. The people of NOAH, and those who dwelt at AL RASS^d, and THAMUD, and AD, and PHARAOH accused the prophets of imposture before the MECCANS; and also the brethren of LOT, and the inha-

H h h 2

bitants

^a Some imagine that this letter is designed to express the mountain *Kâf*, which several eastern writers fancy encompasses the whole world¹. Others say it stands for *Kada al amr*, i. e. The matter is decreed, viz. the chastisement of the infidels. See the Prelim. Disc. §. III. p. 59, &c.

^b They are plunged in a confused business;] Not

knowing what certainly to affirm of the *Korân*: calling it sometimes a piece of poetry, at other times a piece of forcery, and at other times a piece of divination, &c.

^c See chap. 16. p. 215, and chap. 31. p. 335.

^d See chap. 25. p. 299.

¹ V. D'HERBEL. *Bibl. Orient. Art. Caf.*

² AL BEIDAWI. JALLAL.

bitants of the wood near MEDIAN, and the people of TOBBA^a: all *these* accused the apostles of imposture; wherefore *the judgments* which I threatened were justly inflicted on them. Is our power exhausted by the first creation? Yea; they are in a perplexity, because of a new creation *which is foretold them, namely, the raising of the dead*. We created man, and we know what his soul whispereth within him; and we are nearer unto him than *his* jugular vein. When the two angels deputed to take account of a man's behaviour, take an account thereof; one sitting on the right hand, and the other on the left: he uttereth not a word, but *there is* with him a watcher, ready to note it^b. And the agony of death shall come in truth: this, O man, is what thou soughtest to avoid. And the trumpet shall sound: this *will be* the day which hath been threatened. And every soul shall come; and therewith *shall be* a driver and a witness^c. And the former *shall say* unto the unbeliever, Thou wast negligent heretofore of this day: but we have removed thy vail from off thee; and thy sight is become piercing this day. And his companion shall say, This is what is ready with me to be attested. And God shall say, Cast into hell every unbeliever, and perverse person, and every one who forbad good, and every transgressor, and doubter of the faith, who set up another god with the true God; and cast him into a grievous torment. His companion^d shall say, O LORD, I did not seduce him; but he was in a wide error^e. God shall say, Wrangle not in my presence: since I threatened you before hand with the torments which ye now see prepared for you. The sentence is not changed with me: neither do I treat my servants unjustly. On that day we will say unto hell, Art thou full? and it shall answer, *Is there yet any addition?*^f And paradise shall be brought near unto the pious; and it shall be said unto them, This is what ye have been promised; unto every one who

^a See chap. 44. p. 407.

^b *When the two angels deputed to take account of a man's behaviour, &c.*] The intent of the passage is to exalt the omniscience of God; who wants not the information of the guardian angels, tho' he has thought fit, in his wisdom, to give them that employment: for if they are so exact as to write down every word which falls from a man's mouth, how can we hope to escape the observation of him who sees our inmost thoughts?

The Mohammedans have a tradition that the angel who notes a man's good actions, has the command over him who notes his evil actions; and that when a man does a good action, the angel of the right hand writes it down ten times, and when he commits an ill action, the same angel says to the angel of the left hand, *Forbear sitting it down for seven hours; peradventure he may pray, or may ask pardon*¹.

^c *A driver and a witness;* i. e. Two angels, one acting as a serjeant, to bring every person

before the tribunal; and the other prepared as a witness, to testify either for or against him. Some say the former will be the guardian angel who took down his evil actions, and the other the angel who took down his good actions².

^d *His companion;* viz. The devil which shall be chained to him.

^e *I did not seduce him, &c.*] This will be the answer of the devil, whom the wicked person will accuse as his seducer: for the devil has no power over a man, to cause him to do evil; any otherwise than by suggesting what is agreeable to his corrupt inclinations³.

^f *Is there yet any addition?* i. e. Are there yet any more condemned to this place; or is my space to be enlarged and rendered more capacious to receive them?

The commentators suppose hell will be quite filled at the day of judgment; according to that repeated expression in the Koran, *Verily I will fill hell with you, &c.*

¹ *Idem.*

² *Idem.*

³ See chap. 14. p. 207. &c.

who turned himself *unto God*, and kept *his commandments*; who feared the Merciful in secret, and came *unto him* with a converted heart: enter the same in peace: this is the day of eternity. Therein shall they have whatever they shall desire; and *there will be* a superabundant addition of *bliss* with us^a. How many generations have we destroyed before the *MECCANS*, which were more mighty than they in strength? Pass, therefore, through the regions of the earth, and see whether *there be* any refuge from our *vengeance*? Verily herein is an admonition unto him who hath a heart to *understand*, or giveth ear, and is present *with an attentive mind*. We created the heavens and the earth, and whatever is between them, in six days; and no weariness affected us^b. Wherefore patiently suffer what they say^c; and celebrate the praise of thy LORD before sun-rise, and before sun-set, and praise him *in some part* of the night: and *perform* the additional parts of worship^d. And hearken unto the day whereon the cryer shall call *men to judgment* from a near place^e: the day whereon they shall hear the voice of the trumpet in truth: this *will be* the day of *mens* coming forth from their graves: we give life, and we cause to die; and unto us *shall be* the return of all creatures: the day whereon the earth shall suddenly cleave in sunder over them. This *will be* an assembly easy for us to *assemble*. We well know what the *unbelievers* say; and thou art not sent to compel them forcibly to the faith. Wherefore warn, by the KORAN, him who feareth my threatening.

^a See the Prelim. Disc. §. IV. p. 100.

^b And no weariness affected us:] This was revealed in answer to the *Jews*, who said that God rested from his work of creation on the seventh day, and reposed himself on his throne, as one fatigued¹.

^c Wherefore patiently suffer what they say:] Viz. Either what the idolaters say, in denying the resurrection; or the *Jews*, in speaking indecently of God.

^d The additional parts of worship:] These are the two inclinations used after the evening prayer, which are not necessary, or of precept, but

voluntary, and of supererogation; and may therefore be added, or omitted, indifferently.

^e When the cryer shall call men to judgment from a near place:] That is, from a place whence every creature may equally hear the call. This place, it is supposed, will be the mountain of the temple of Jerusalem, which some fancy to be nigher heaven than any other part of the earth; whence *Israfil* will sound the trumpet, and *Gabriel* will make the following proclamation, O ye rotten bones, and torn flesh, and dispersed hairs, God commandeth you to be gathered together to judgment².

¹ Al BEIDAWI, JALLAL.

² *Idem*.

C H A P. LI.

Intituled, The Dispersing; revealed at MECCA.

In the name of the most merciful GOD.

BY the winds dispersing and scattering the dust^a; and by the clouds bearing

^a By the winds dispersing the dust:] Or. By the women who bring forth or scatter children, &c.

ing a load of rain^a; by the ships running swiftly in the sea^b; and by the angels who distribute things necessary for the support of all creatures^c: verily that wherewith ye are threatened is certainly true; and the last judgment will surely come. By the heaven furnished with paths^d; ye widely differ in what ye say^e. He will be turned aside from the faith, who shall be turned aside by the divine decree. Cursed be the liars; who wade in deep waters of ignorance, neglecting their salvation. They ask, When will the day of judgment come? On that day shall they be burned in hell fire; and it shall be said unto them, Taste your punishment; this is what ye demanded to be hastened. But the pious shall dwell among gardens and fountains, receiving that which their LORD shall give them; because they were righteous doers before this day. They slept but a small part of the night^f; and early in the morning they asked pardon of GOD: and a due portion of their wealth was given unto him who asked, and unto him who was forbidden by shame to ask. There are signs of the divine power and goodness in the earth, unto men of sound understanding; and also in your own selves: will ye not therefore consider? Your sustenance is in the heaven; and also that which ye are promised^g. Wherefore by the LORD of heaven and earth I swear that this is certainly the truth; according to what yourselves speak^h. Hath not the story of ABRAHAM'S honoured guestsⁱ come to thy knowledge? When they went in unto him, and said, Peace: he answered, Peace; saying within himself, These are unknown people. And he went privately unto his family, and brought a fatted calf. And he set it before them, and when he saw they touched it not, he said, Do ye not eat? And he began to entertain a fear of them. They said, Fear not^k: and they declared unto him the promise of a wise youth. And his wife drew near with exclamation, and she smote her face^l, and said, I am an old woman, and barren. The angels answered, XXVII. Thus saith thy LORD: verily he is the wise, the knowing.* And ABRAHAM said

^a By the clouds bearing a load of rain;] Or, By the women bearing a burthen in their womb, or the winds bearing the clouds, &c.

^b By the ships running swiftly in the sea;] Or, By the winds passing swiftly in the air, or the stars moving swiftly in their courses, &c.

^c By the angels who distribute things, &c.] Or, By the winds which distribute the rain, &c.

^d By the heavens furnished with paths;] i. e. The paths or orbs of the stars; or the streaks which appear in the sky like paths, being thin and extended clouds.

^e Ye widely differ in what ye say;] Concerning Mohammed, or the Koran, or the resurrection and day of judgment; speaking variously and inconsistently of them.

^f They slept but a small part of the night;] Spending the greater part in prayer, and religious meditation.

^g Your sustenance is in the heaven; and also that which ye are promised;] i. e. Your food cometh from above, whence proceedeth the change of seasons and rain: and your future reward is also there, that is to say, in paradise, which is situate above the seven heavens.

^h According to what yourselves speak;] That is, Without any doubt or reserved meaning, as ye affirm a truth unto one another.

ⁱ See chap. 11. p. 182, and chap. 15. p. 212.

^k They said, Fear not.] Some add, That to remove Abraham's fear, Gabriel, who was one of these strangers, touched the calf with his wing, and it immediately rose up and walked to its dam; upon which Abraham knew them to be the messengers of GOD^l.

^l And she smote her face;] This, some pretend, she did for shame; because she felt her courtes coming upon her.

said *unto them*, What is your errand, therefore, O messengers of God? They answered, Verily we are sent unto a wicked people: that we may send down upon them stones of *baked clay*, marked from thy LORD, for the destruction of transgressors. And we brought forth the true believers who were in the city: but we found not therein more than *one family* of Moslems. And we *overthrew the same*, and left a sign therein unto those who dread the severe chastisement of God. In MOSES also *was a sign*: when we sent him unto PHARAOH with manifest power. But he turned back, with his princes, saying, *This man is a forcerer, or a madman*. Wherefore we took him and his forces, and cast them into the sea: and he was one worthy of reprehension. And in the tribe of AD also *was a sign*: when we sent against them a destroying wind^a; it touched not ought, whereon it came, but it rendred the same as a thing rotten and reduced to dust. In THAMUD likewise *was a sign*: when it was said unto them, Enjoy yourselves for a time^b. But they insolently transgressed the command of their LORD: wherefore a terrible noise from heaven assailed them, while they looked on^c; and they were not able to stand on their feet, neither did they save themselves from destruction. And the people of NOAH did we destroy before these: for they were a people who enormously transgressed. We have built the heaven with might; and we have given it a large extent: and we have stretched forth the earth beneath; and how evenly have we spread the same! And of every thing have we created two kinds^d, that peradventure ye may consider. Fly, therefore, unto God; verily I am a public warner unto you, from him. And set not up another god with the true God: verily I am a public warner unto you, from him. In like manner there came no apostle unto their predecessors, but they said, *This man is a magician, or a madman*. Have they bequeathed this behaviour successively the one to the other? Yea; they are a people who enormously transgress. Wherefore withdraw from them; and thou shalt not be blameworthy in so doing. Yet continue to admonish: for admonition profiteth the true believers. I have not created genii and men for any other end than that they should serve me. I require not any sustenance from them; neither will I that they feed me. Verily God is he who provideth for all creatures; possessed of mighty power. Unto those who shall injure our apostle shall be given a portion like unto the portion of those who behaved like them in times past; and they shall not wish the same to be hastened. Woe, therefore, to the unbelievers, because of their day with which they are threatened!

^a See chap. 7. p. 123, &c.

^b For a time;] i. e. For three days. See chap. 11. p. 182.

^c While they looked on;] For this calamity happened in the day time.

^d Two kinds;] As for example: male, and female; the heaven, and the earth; the sun, and the moon; light, and darkness; plains, and mountains; winter, and summer; sweet, and bitter, &c.¹

¹ JALLALO'DDIN.

CHAP. LII.

Intituled, The Mountain; revealed at MECCA.

In the name of the most merciful GOD.

BY the mountain of *SINAI*; and by the book written in an expanded scroll^a; and by the visited house^b; and by the elevated roof of *heaven*; and by the swelling ocean: verily the punishment of thy LORD will surely descend; *there shall be none to with-hold it*. On that day the heaven shall be shaken, and shall reel; and the mountains shall walk and pass away. And on that day woe be unto those who accused God's apostles of imposture; who amused themselves in wading in vain disputes! On that day shall they be driven and thrust into the fire of hell; *and it shall be said unto them, This is the fire which ye denied as a fiction. Is this a magic illusion? Or do ye not see? Enter the same to be scorched: whether ye bear your torments patiently, or impatiently, it will be equal unto you: ye shall surely receive the reward of that which ye have wrought. But the pious shall dwell amidst gardens and pleasures; delighting themselves in what their LORD shall have given them: and their LORD shall deliver them from the pains of hell. And it shall be said unto them, Eat and drink with easy digestion; because of that which ye have wrought: leaning on couches disposed in order: and we will espouse them unto virgins having large black eyes. And unto those who believe, and whose off-spring follow them in the faith, we will join their off-spring in paradise: and we will not diminish unto them ought of the merit of their works. (Every man is given in pledge for that which he shall have wrought.) And we will give them fruits in abundance, and flesh of the kinds which they shall desire. They shall present unto one another therein a cup of wine, wherein there shall be no vain discourse, nor any incitement unto wickedness. And youths appointed to attend them, shall go round them: beautiful as pearls hidden in their shell. And they shall approach unto one another, and shall ask mutual questions. And they shall say, Verily we were heretofore amidst our family, in great dread with regard*

^a By the book, &c.] The book here intended, according to different opinions, is either the book or register wherein every man's actions are recorded; or the preserved table, containing God's decrees; or the book of the law, which was written by God, Moses hearing the creaking of the pen; or else the *Korân* ¹.

^b The visited house:] i. e. The *Caaba*, so much visited by pilgrims; or, as some rather think,

the original model of that house in heaven, called *al Dorâb*, which is visited and compassed by the angels, as the other is by men ².

^c Every man is given in pledge for that which he shall have wrought:] i. e. Every man is pledged unto God for his behaviour: and if he does well, he redeems his pledge; but if evil, he forfeits it.

¹ *Al ZAMAKH. Al BEIDAWI.*

² See the *Prelim. Disc.* §. IV.

gard to our state after death : but God hath been gracious unto us, and hath delivered us from the pain of burning fire : for we called on him heretofore ; and he is the beneficent, the merciful. Wherefore do thou, *O prophet*, admonish *thy people*. Thou art not, by the grace of thy LORD, a soothsayer, or a madman. Do they say, *He is a poet* : we wait, concerning him, some adverse turn of fortune ? Say, Wait ye *my ruin* : verily I wait, with you, *the time of your destruction*. Do their mature understandings bid them say this ; or are they people who perversely transgress ? Do they say, He hath forged *the KORAN* ? Verily they believe not. Let them produce a discourse like unto it, if they speak truth. Were they created by nothing ; or were they the creators of *themselves* ? Did they create the heavens and the earth ? Verily they are not firmly persuaded that *GOD hath created them*^a. Are the stores of thy LORD in their hands ? Are they the supreme dispensers of *all things* ? Have they a ladder, whereby they may ascend to heaven, and hear *the discourses of the angels* ? Let one, therefore, who hath heard them, produce an evident proof thereof. Hath God daughters, and have ye sons^b ? Dost thou ask them a reward for *thy preaching* ? but they are laden with debts. Are the secrets of futurity with them ; and do they transcribe *the same from the table of God's decrees* ? Do they seek to lay a plot against thee ? But the unbelievers are *they who shall be circumvented*^c. Have they *any god*, besides God ? Far be God exalted above the *idols* which they associate with him ! If they should see a fragment of the heaven falling down upon them, they would say, *It is only a thick cloud*^d. Wherefore leave them, until they arrive at their day wherein they shall swoon for fear^e : a day, in which their subtle contrivances shall not avail them at all, neither shall they be protected. And those who act unjustly shall surely suffer another punishment besides this^f : but the greater part of them do not understand. And wait thou patiently the judgment of thy LORD concerning them ; for thou art in our eye : and celebrate the praise of thy LORD, when thou risest up ; and praise him in the night-season, and when the stars begin to disappear.

^a *They are not firmly persuaded that God hath created them :*] For tho' they confess this with their tongues, yet they deny it by their averseness to render him his due worship.

^b See chap. 16. p. 218, &c.

^c See chap. 8. p. 142, &c.

^d *If they should see a fragment of the heaven falling down on them, &c.*] This was one of the judgments which the idolatrous Meccans defied Mohammed to bring down upon them ; and yet, says the text, if they should see a part of the

heaven falling on them, they would not believe it till they were crushed to death by it¹.

^e *The day wherein they shall swoon for fear :*] i. e. At the first sound of the trumpet².

^f *Another punishment besides this :*] That is, Besides the punishment to which they shall be doomed at the day of judgment, they shall be previously chastised by calamities in this life, as the slaughter at Bedr, and the seven years famine, and also after their death, by the examination of the sepulchre³.

¹ Al BEIDAWI.

² See the Prelim. Disc. §. IV. p. 82.

³ Al BEIDAWI.

C H A P. LIII.

Intituled, The Star; revealed at MECCA.

In the Name of the most merciful GOD.

BY the star ^a, when it setteth ^b; your companion MOHAMMED erreth not, nor is he led astray: neither doth he speak of *his own* will. It is no other than a revelation, which hath been revealed *unto him*. One mighty in power, indued with understanding, taught it him ^c: and he appeared ^d in the highest part of the horizon. Afterwards he approached *the prophet*, and drew near *unto him*; until he was at the distance of two bows length ^e from him, or yet nearer: and he revealed unto his servant that which he revealed. The heart of MOHAMMED did not falsely represent that which he saw ^f. Will ye therefore dispute with him concerning that which he saw? He also saw him another time, by the lote-tree beyond which there is no passing ^g: near it is the garden of *eternal* abode. When the lote-tree covered that which it covered ^h, his eye-sight turned not aside, neither did it wander: and he really beheld *some* of the greatest signs of his LORD ⁱ. What think ye of ALLAT, and AL UZZA, and MANAH, that other third *goddes* ^j? Have ye male children, and GOD female?

^a *By the star;*] Some suppose the stars in general, and others the *Pleiades* in particular, to be meant in this place.

^b *When it setteth;*] Or, according to a contrary signification of the verb here used, *when it riseth*.

^c *One mighty in power, &c.*] Namely, the angel Gabriel.

^d *He appeared;*] In his natural form, in which GOD created him, and in the eastern part of the sky. It is said that this angel appeared in his proper shape to none of the prophets, except Mohammed; and to him only twice: once when he received the first revelation of the *Korân*, and a second time when he took his night-journey to heaven; as it follows in the text.

^e *Afterwards he approached;*] In a human shape.

^f *Two bows length;*] Or, as the word also signifies, *two cubits length*.

^g *The heart of Mohammed did not falsely represent that which he saw;*] But he saw it in reality.

^h *The lote-tree beyond which there is no passing;*] This tree, say the commentators, stands in the

seventh heaven, on the right hand of the throne of GOD; and is the utmost bounds beyond which the angels themselves must not pass; or, as some rather imagine, beyond which no creature's knowledge can extend.

ⁱ *When the lote-tree covered that which it covered.*] The words seem to signify, that what was under this tree exceeded all description and number. Some suppose the whole host of angels worshipping beneath it ¹ are intended; and others, the birds which sit on its branches ².

^j *And he beheld some of the greatest signs of his LORD;*] Seeing the wonders both of the sensible and the intellectual world ³.

^k *What think ye of Allât, and al Uzza, and Manâh;*] Those were three idols of the ancient Arabs, of which we have spoken in the Preliminary Discourse ⁴.

As to the blasphemy which some pretend Mohammed once uttered, thro' inadvertence, as he was reading this passage, see chap. 22. p. 279. not c.

¹ *Idem.*² JALLALO'DDIN.³ AL BEIDAWI.⁴ §. 1. pag. 17, &c.

male^a? This, therefore, is an unjust partition. They are no other than empty names, which ye and your fathers have named *goddeses*. God hath not revealed concerning them any thing to authorize *their worship*. They follow no other than a vain opinion, and what *their* souls desire: yet hath the *true* direction come unto them from their LORD. Shall man have whatever he wisheth for^b? The life to come, and the present life are Gods: and how many angels soever *there be* in the heavens, their intercession shall be of no avail, until after God shall have granted permission unto whom he shall please and shall accept. Verily they who believe not in the life to come give unto the angels a female appellation. But they have no knowledge herein: they follow no other than a bare opinion; and a bare opinion attaineth not any thing of truth. Wherefore withdraw from him who turneth away from our admonition, and seeketh only the present life. This is their highest pitch of knowledge. Verily thy LORD well knoweth him who erreth^c from his way; and he well knoweth him who is *rightly* directed. Unto God *belongeth* whatever is in heaven and earth: that he may reward those who do evil, according to that which they shall have wrought; and may reward those who do well, with the most excellent reward. As to those who avoid great crimes, and hainous sins, and are guilty only of lighter faults; verily thy LORD *will be* extensive in mercy towards them. He well knew you when he produced you out of the earth, and when ye were embryo's in your mothers wombs: wherefore justify not your selves: he best knoweth *the man* who feareth him. What thinkest thou of him who turneth aside from following the truth, and giveth little, and covetously stoppeth his hand^c? Is the knowledge of futurity with him, so that he seeth *the same*^d? Hath he not been informed of that which is contained in the books of MOSES, and of ABRAHAM who faithfully performed *his engagements*? To wit: that a burthened soul shall not bear the burthen of another; and that nothing shall be imputed to a man for righteousness, except his own labour; and that his labour shall surely be made manifest hereafter, and that he shall be rewarded for the same with a most abundant reward; and that unto thy LORD *will be* the end of all things; and that he causeth

Iii 2

to

^a See chap. 16. p. 218, &c.

^b *Shall man have whatever he wisheth for?*

i. e. Shall he dictate to God, and name whom he pleases for his intercessors, or for his prophet; or shall he chuse a religion according to his own fancy, and prescribe the terms on which he may claim the reward of this life and the next?

^c *What thinkest thou of him, &c.*] This passage, it is said, was revealed on account of *al Walid Ebn al Mogbeira*, who following the prophet one day, was reviled by an idolater for leaving the religion of the *Koraisb*, and giving occasion of scandal; to which he answered, that what he

did was out of apprehension of the divine vengeance: whereupon the man offered, for a certain sum, to take the guilt of his apostacy on himself; and the bargain being made, *al Walid* returned to his idolatry, and paid the man part of what had been agreed on, but afterwards, on farther consideration, he thought it too much, and kept back the remainder².

^d *Is the knowledge of futurity with him?*] That is, Is he assured that the person with whom he made the abovementioned agreement, will be allowed to suffer in his stead hereafter³?

¹ *Al BEIDAWI, JALLALO'DDIN.*

² *Al BEIDAWI.*

³ *Idem.*

to laugh, and causeth to weep; and that he putteth to death, and giveth life; and that he createth the two sexes, the male and the female, of seed when it is emitted; and that unto him *appertaineth* another production, *namely, the raising of the dead again to life hereafter*; and that he enricheth, and causeth to acquire possessions; and that he is the LORD of the dog-star^a; and that he destroyed the ancient *tribe of AD, and THAMUD, and left not any of them alive*; and also the people of NOAH, before *them*; for they were most unjust and wicked: and he overthrew the *cities which were turned upside down*^b; and that which covered *them*, covered them. Which, therefore, of thy LORD's benefits, *O man*, wilt thou call in question? This *our apostle* is a preacher like the preachers who preceded *him*. The *approaching day of judgment* draweth near: there is none who can reveal *the exact time of the same*, besides GOD. Do ye, therefore, wonder at this new revelation; and do ye laugh, and not weep, spending your time in idle diversions? But rather worship GOD, and serve *him*.

^a *He is the LORD of the dog-star*;] *Sirlas*, or the greater dog-star, was worshipped by some of the old *Arabs*¹.

^b *The cities which were turned upside down*;) *Viz. Sodom*, and the other cities involved in her ruin. See chap. 11. p. 184.

¹ See the *Prelim. Disc.* §. 1. p. 17. and *Hyp. not. in Ulug Beig, Tab. Stell. fix.* p. 53.

C H A P. LIV.

Intituled, The Moon; revealed at MECCA.

In the name of the most merciful GOD.

THE hour of judgment approacheth; and the moon hath been split in sunder^a: but if *the unbelievers* see a sign, they turn aside, saying, *This is a powerful charm*^b. And they accuse thee, *O MOHAMMED*, of imposture, and follow their own lusts: but every thing will be immutably fixed.

^a *The moon hath been split in sunder.*] This passage is expounded two different ways. Some imagine the words refer to a famous miracle supposed to have been performed by *Mahammed*: for it is said that, on the infidels demanding a sign of him, the moon appeared cloven in two¹, one part vanishing, and the other remaining; and *Ebn Masud* affirmed that he saw mount *Harâ* interpose between the two sections. Others think the preter tense is here used, in the prophetic stile, for the future, and that the pas-

sage should be rendred, *The moon shall be split in sunder*: for this, they say, is to happen at the resurrection. The former opinion is supported by reading, according to some copies, *maâd inshakka 'lkamaro*, i. e. *since the moon hath already been split in sunder*; the splitting of the moon being reckoned by some to be one of the previous signs of the last day².

^b *A powerful charm*;) Or, as the participle here used may also signify, *a continued series of magic*, or, *a transient magic illusion*.

¹ See a long and fabulous account of this pretended miracle in GAGNIER, *Vie de Mah.* ch. 19.

² *Al ZAMAKH. Al BEIDAWI.*

fixed^a. And now hath a message^b come unto them, wherein is a deterrent from obstinate infidelity; the same being consummate wisdom: but warners profit them not; wherefore do thou withdraw from them. The day whereon the summoner shall summon mankind to an ungrateful business^c; they shall come forth from their graves with down-cast looks: numerous as locusts scattered far abroad; hastening with terror unto the summoner. The unbelievers shall say, This is a day of distress. The people of NOAH accused that prophet of imposture, before thy people rejected thee: they accused our servant of imposture, saying, He is a madman; and he was rejected with reproach. He called, therefore, upon his LORD, saying, Verily I am overpowered; wherefore avenge me^d. So we opened the gates of heaven, with water pouring down, and we caused the earth to break forth into springs; so that the water of heaven and earth met, according to the decree which had been established. And we bare him on a vessel composed of planks and nails; which moved forward under our eyes^e: as a recompense unto him who had been ungratefully rejected. And we left the said vessel for a sign: but is any one warned thereby? And how severe was my vengeance, and my threatening! Now have we made the KORAN easy for admonition: but is any one admonished thereby? Ad charged their prophet with imposture: but how severe was my vengeance, and my threatening! Verily we sent against them a roaring^f wind, on a day of continued ill-luck^g: it carried men away, as though they had been roots of palm trees forcibly torn up^h. And how severe was my vengeance, and my threatening! Now have we made the KORAN easy for admonition: but is any one admonished thereby? THAMUD charged the admonitions of their prophet with falsehood, and said, Shall we follow a single man among us? verily we should then be guilty of error, and preposterous madness: is the office of admonition committed unto him preferably to the rest of us? Nay; he is a liar, and an insolent fellow. But GOD said to SALEH, To-morrow shall they know who is the liar, and the insolent person: for we will surely send the

^a Every thing will be immutably fixed;] Or will reach a final period of ruin or success in this world, and of misery or happiness in the next, which will be conclusive and unchangeable thenceforward for ever¹.

^b A message:] i. e. The Koran, containing stories of former nations which have been chastised for their incredulity, and threats of a more dreadful punishment hereafter.

^c The day whereon the summoner shall summon mankind to an ungrateful business:] That is, When the angel Israfil shall call men to judgment.

^d I am overpowered; wherefore avenge me.] This petition was not preferred by Noah till after he had suffered repeated violence from his people:

for it is related, that one of them having fallen upon him and almost strangled him, when he came to himself he said, O LORD forgive them, for they know not what they do².

^e Under our eyes:] i. e. Under our special regard and keeping.

^f A roaring,] Or, a cold wind.

^g On a day of continued ill luck:] Viz. On a Wednesday. See chap. 41. p. 390. not. d.

^h It carried men away, as they had been roots of palm-trees, &c.] It is related that they sought shelter in the clefts of rocks, and in pits, holding fast by one another; but that the wind impetuously tore them away, and threw them down dead³.

¹ AL BEIDAWI.

² Idem.

³ Idem.

the she-camel for a trial of them^a; and do thou observe them, and bear *their insults* with patience: and prophesy unto them that the water *shall be* divided between them^b, and each portion *shall be* sat down to alternately. And they called their companion^c: and he took a sword^d, and slew her. But how *severe* was my vengeance, and my threatening! For we sent against them one cry of the angel GABRIEL, and they became like the dry sticks used by him who buildeth a fold for cattle^e. And now have we made the KORAN easy for admonition: but *is* any one admonished *thereby*? The people of LOT charged *his* preaching with falshood: but we sent against them a wind driving a shower of stones, *which destroyed them all* except the family of LOT; whom we delivered early in the morning, through favour from us. Thus do we reward those who are thankful. And LOT had warned them of our severity *in chastising*; but they doubted of that warning. And they demanded his guests of him, *that they might abuse them*: but we put out their eyes^f, saying, Taste my vengeance, and my threatening. And early in the morning a lasting punishment^g surprized them. Taste, therefore, my vengeance, and my threatening. Now have we made the KORAN easy for admonition: but *is* any one admonished *thereby*? The warning of MOSES also came unto the people of PHARAOH; but they charged every one of our signs with imposture: wherefore we chastised them with a mighty and irresistible chastisement. Are your unbelievers, O MECCANS, better than these? Is immunity from punishment *promised* unto you in the scriptures? Do they say, We are a body of men able to prevail against our enemies? The multitude shall surely be put to flight, and shall turn *their back*^h. But the hour of judgment *is* their threatened time of punishmentⁱ: and that hour *shall be* more grievous and more bitter *than their afflictions in this life*. Verily the wicked wander in error, and *shall be* tormented hereafter in burning

^a See chap. 7. p. 124. &c.

^b *The water shall be divided between them*;] That is, between the Thamudites and the camel. See chap. 26. p. 306. not. b.

^c *Their companion*;] Namely Kodâr Ebn Salef; who was not an Arab, but a stranger dwelling among the Thamudites. See chap. 7. p. 125. not. a.

^d *He took a sword*;] Or, as the word also imports, *He became resolute and daring*.

^e *Like the dry sticks used by him who buildeth a fold for cattle*;] The words may signify either the dry boughs with which, in the east, they make folds or inclosures, to fence their cattle from wind and cold; or the stubble and other stuff with which they litter them in those folds during the winter season.

^f *We put out their eyes*;] So that their sockets became filled up even with the other parts of

their faces. This, it is said, was done by one stroke of the wing of the angel Gabriel. See chap. 11. p. 183.

^g *A lasting punishment*;] Under which they shall continue till they receive their full punishment in hell.

^h *The multitude shall surely be put to flight*;] This prophecy was fulfilled by the overthrow of the Koreish at Bedr. It is related, from a tradition of Omar, that when this passage was revealed, Mohammed professed himself to be ignorant of its true meaning; but on the day of the battle of Bedr, he repeated these words as he was putting on his coat of mail¹.

ⁱ *The hour of judgment is their threatened time of punishment*;] i. e. The time when they shall receive their full punishment; what they suffer in this world being only the fore-runner or earnest of what they shall feel in the next.

ing flames. On that day they shall be dragged into the fire on their faces; and it shall be said unto them, Taste ye the touch of hell. All things have we created bound by a fixed decree: and our command is no more than a single word^a, like the twinkling of an eye. We have formerly destroyed nations like unto you; but is any of you warned by their example? Every thing which they do is recorded in the books kept by the guardian angels: and every action, both small and great, is written down in the preserved table. Moreover the pious shall dwell among gardens and rivers, in the assembly of truth, in the presence of a most potent king.

^a Our command is no more than a single word;] single act, exerted in a moment. Some suppose Viz. Kan, i. e. Be. The passage may also be it refers to the business of the day of judgment¹. rendered, The execution of our purpose is but a

¹ Idem.

CHAP. LV.

Intituled, The Merciful; revealed at MECCA².

In the name of the most merciful God.

THE Merciful hath taught his servant the KORAN. He created man: he hath taught him distinct speech. The sun and the moon run their courses according to a certain rule: and the vegetables which creep on the ground, and the trees submit to his disposition. He also raised the heaven; and he appointed the balance^b, that ye should not transgress in respect to the balance: wherefore observe a just weight; and diminish not the balance. And the earth hath he prepared for living creatures: therein are various fruits, and palm-trees bearing sheaths of flowers; and grain having chaff, and leaves. Which, therefore, of your LORD's benefits will ye ungratefully deny^c? He created man of dried clay like an earthen vessel: but he created the genii of fire clear from smoke. Which, therefore, of your LORD's benefits will ye ungratefully deny? He is the LORD of the east, and the LORD of the west^d. Which, therefore, of your LORD's benefits

^a Most of the commentators doubt whether this chapter was revealed at Mecca or at Medina; or partly at the one place, and partly at the other.

^b The balance;] Or justice and equity in mutual dealings.

^c Which therefore of your LORD's benefits will ye ungratefully deny? The words are directed to the two species of rational creatures, men and genii; the verb and the pronoun being in the dual number.

This verse is intercalated, or repeated by way of burden, throughout the whole chapter no less than thirty one times, which was done, as Marracci guesses, in imitation of David¹.

^d The east and the west;] The original words are both in the dual number, and signify the different points of the horizon at which the sun rises and sets at the summer and winter solstice. See chap. 37. p. 366. not. c.

¹ See Psalm. cxxxvi.

benefits will ye ungratefully deny? He hath let loose the two seas^a, that they meet each another: between them is placed a bar which they cannot pass. Which, therefore, of your LORD's benefits will ye ungratefully deny? From them are taken forth unions and lesser pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? His also are the ships, carrying their sails aloft in the sea, like mountains. Which, therefore, of your LORD's benefits will ye ungratefully deny? Every creature which liveth on the earth is subject to decay: but the glorious and honourable countenance of thy LORD shall remain for ever. Which, therefore, of your LORD's benefits will ye ungratefully deny? Unto him do all creatures which are in heaven and earth make petition: every day is he employed in some new work^b. Which, therefore, of your LORD's benefits will ye ungratefully deny? We will surely attend to judge you, O men and genii, at the last day. Which, therefore, of your LORD's benefits will ye ungratefully deny? O ye collective body of genii and men, if ye be able to pass out of the confines of heaven and earth^c, pass forth: ye shall not pass forth but by absolute power. Which, therefore, of your LORD's benefits will ye ungratefully deny? A flame of fire without smoke, and a smoke without flame^d shall be sent down upon you; and ye shall not be able to defend yourselves therefrom. Which, therefore, of your LORD's benefits will ye ungratefully deny? And when the heaven shall be rent in sunder, and shall become red as a rose, and shall melt like ointment^e: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) On that day neither man nor genius shall be asked concerning his sin^f. Which, therefore, of your LORD's benefits will ye ungratefully deny? The wicked shall be known by their marks^g; and they shall be taken by the forelocks, and the feet, and shall be cast into hell. Which, therefore, of your LORD's benefits will ye ungratefully deny? This is hell, which the wicked deny as a falsehood: they shall pass to and fro between the same and hot boiling water^h. Which, therefore, of your LORD's benefits will ye ungratefully deny? But for him who dreads the tribunal of his LORD, are prepared two gardens:

^a The two seas:] Of salt water and fresh¹; or the Persian and Mediterranean seas².

^b Every day is he employed in some new work:] In executing those things which he hath decreed from eternity; by giving life and death, raising one and abasing another, hearing prayers and granting petitions, &c.³

^c If ye be able to pass out of the confines of heaven and earth:] To fly from the power, and to avoid the decree of God.

^d A smoke without flame:] Or, as the word also signifies, molten brass, which shall be poured on the heads of the damned.

^e And shall melt like ointment:] Or, shall appear like red leather; according to a different signification of the original word.

^f Neither man nor genius shall be asked concerning his sin:] For their crimes will be known by their different marks; as it follows in the text. This, says *al Beidawi*, is to be understood of the time when they shall be raised to life, and shall be led towards the tribunal: for when they come to trial, they will then undergo an examination, as is declared in several places of the *Korân*.

^g See the Prelim. Disc. §. IV. p. 84, &c.

^h They shall pass to and fro between the same and hot boiling water:] For the only respite they shall have from the flames of hell, will be when they are suffered to go to drink this scalding liquor. See chap. 37. p. 368.

¹ See chap. 25. p. 300.

² *Al Beidawi*.

³ *Idem*, *JALLAL*.

dens^a: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Planted with shady trees. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* two fountains flowing. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall there be* of every fruit two kinds^b. Which, therefore, of your LORD's benefits will ye ungratefully deny? They shall repose on couches, the linings whereof *shall be* of thick silk interwoven with gold: and the fruit of the two gardens *shall be* near at hand to gather^c. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein *shall receive them* *beauteous damsels*, refraining their eyes from beholding any *besides their spouses*: whom no man shall have deflowered before them, neither any genius: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) *Having complexions* like rubies and pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? *Shall* the reward of good works *be* any other than good? Which, therefore, of your LORD's benefits will ye ungratefully deny? And besides these *there shall be* two other gardens^d: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Of a dark green^e. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* two fountains pouring forth plenty of water. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* fruits, and palm-trees, and pomegranats. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein *shall be* agreeable and *beauteous damsels*: Which, therefore, of your LORD's benefits will ye ungratefully deny? Having fine black eyes; and kept in pavilions *from public view*: Which, therefore, of your LORD's benefits will ye ungratefully deny? Whom no man shall have deflowered, before *their destined spouses*, nor any genius. Which, therefore, of your LORD's benefits will ye ungratefully deny? *Therein shall they delight themselves*, lying on green cushions and beautiful carpets. Which, therefore, of your LORD's benefits will ye ungratefully deny? Blessed be the name of thy LORD, possessed of glory and honour!

^a *Two gardens*;] i. e. One distinct paradise for men, and another for genii: or, as some imagine, two gardens for each person; one as a reward due to his works, and the other as a free and superabundant gift, &c.

^b *Two sorts of fruits*;] Some being known, and like the fruits of the earth; and others of new and unknown species: or, fruits both green and ripe.

^c *Near at hand to gather*;] So that a man may reach them as he sits or lies down.

^d *Two other gardens*;] For the inferior classes of the inhabitants of paradise.

^e *Of a dark green*;] From hence, says *Al Beidawi*, it may be inferred, that these gardens will chiefly produce herbs, or the inferior sorts of vegetables; whereas the former will be planted chiefly with fruit-trees. The following part of this description also falls short of that of the other gardens, prepared for the superior classes.

CHAP. LVI.

Intituled, The Inevitable; revealed at MECCÆ.

In the name of the most merciful GOD.

WHEN the inevitable * *day of judgment* shall suddenly come, no soul shall charge the prediction of its coming with falshood: it will abase some, and exalt others. When the earth shall be shaken with a violent shock; and the mountains shall be dashed in pieces, and shall become as dust scattered abroad; and ye shall be separated into three distinct classes: the companions of the right hand; (how happy shall the companions of the right hand be!) and the companions of the left hand^b; (how miserable shall the companions of the left hand be!) and those who have preceded others in the faith, shall precede them to paradise^c. These are they who shall approach near unto God: they shall dwell in gardens of delight: (There shall be many of the former religions; and few of the last^d.) Reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon*. Youths which shall continue in their bloom for ever, shall go round about to attend them, with goblets, and beakers, and a cup of flowing wine: their heads shall not ach by drinking the same, neither shall their reason be disturbed: and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels having large black eyes; resembling pearls hidden in their shells: as a reward for that which they shall have wrought. They shall not hear therein any vain discourse,

OR

* *The Inevitable*;] The original word, the force whereof cannot well be expressed by a single one in *English*, signifies a calamitous accident which falls surely, and with sudden violence; and is therefore made use of here to design the day of judgment.

^b *The companions of the right hand, and of the left hand*;] That is, the blessed, and the damned; who may be thus distinguished here, because the books wherein their actions are registered, will be delivered into the right hands of the former, and into the left hands of the latter: tho' the words translated *right hand*, and *left hand*, do also signify *happiness*, and *misery*.

^c *And those who have preceded others in the faith, shall precede them to paradise*;] Either the

first converts to *Mohammedism*, or the prophets, who were the respective leaders of their people, or any persons who have been eminent examples of piety and virtue, may be here intended. The original words literally rendered are, *The leaders, the leaders*: which repetition, as some suppose, was designed to express the dignity of these persons, and the certainty of their future glory and happiness².

^d *There shall be many of the former religions, and few of the last*;] i. e. There shall be more leaders, who have preceded others in faith and good works, among the followers of the several prophets from Adam down to Mohammed, than of the followers of Mohammed himself³.

^e See chap. 25. p. 212. not. e.

¹ AL BEIDAWI, JALLALO'DDIN.

² *Iidem.*

³ *Iidem.*

or any charge of sin; but only the salutation, Peace! Peace! And the companions of the right hand (how *happy shall the companions of the right hand be!*) *shall have their abode* among lote trees free from thorns, and trees of mauz, loaded regularly *with their produce* from top to bottom; under an extended shade, near a flowing water^a, and amidst fruits in abundance, which shall not fail, nor shall be forbidden to be gathered: and *they shall repose themselves* on lofty beds^c. Verily we have created the *damsels of paradise* by a peculiar creation^d: and we have made them virgins^e, beloved by their husbands, of equal age *with them*; for *the delight of the companions of the right hand*. *There shall be many of the former religions, and many of the latter*^f. And the companions of the left hand (how *miserable shall the companions of the left hand be!*) *shall dwell* amidst burning winds^g, and scalding water, under the shade of a black smoke, neither cool nor agreeable. For they enjoyed the pleasures of life before this, *while on earth*; and obstinately persisted in a hainous wickedness: and they said, After we shall have died, and become dust and bones, *shall we surely be raised to life? Shall our forefathers also be raised with us?* Say, Verily both the first and the last shall surely be gathered together to judgment, at the prefixed time of a known day. Then ye, O men, who have erred, and denied *the resurrection* as a falsehood, shall surely eat of *the fruit of the tree of AL ZAKKUM*, and shall fill *your bellies* therewith: and ye shall drink thereon boiling water; and ye shall drink as a thirsty camel drink.

K k k 2

^a *Trees of mauz*;] The original word *Talb* is the name, not only of the mauz¹, but also of a very tall and thorny tree, which bears abundance of flowers of an agreeable smell², and seems to be the *Acacia*.

^b *Near a flowing water*;] Which shall be conveyed in channels to such places, and in such manner as every one shall desire.³ *Al Beidawi* observes that the condition of the few who have preceded others in faith and good works, is represented by whatever may render a city life agreeable; and that the condition of the companions of the right hand, or, the generality of the blessed, is represented by those things which make the principal pleasure of a country life; and that this is done to shew the difference of the two conditions.

^c *Lofty beds*;] The word translated *beds*, signifies also, by way of metaphor, *wives or concubines*; and if the latter sense be preferred, the passage may be rendred thus, *And they shall enjoy damsels raised on lofty couches, whom we have created, &c.*

^d *We have created the damsels of paradise by a peculiar creation*;] Having created them pur-

posely of finer materials than the females of this world, and subject to none of those inconveniences which are natural to the sex⁴. Some understand this passage of the beatified women; who, tho' they die old and ugly, shall yet be restored to their youth and beauty in paradise⁵.

^e *Virgins*;] For how often soever their husbands shall go in unto them, they shall always find them virgins.

^f *There shall be many of the former religions, and many of the latter*;] Father *Marracci* thinks this to be a manifest contradiction to what is said above, *There shall be many of the former and few of the latter*: but *Al Beidawi* obviates such an objection, by observing that the preceding passage speaks of the *leaders* only, and those who have preceded others in faith and good works, and the passage before us speaks of the righteous of inferior merit and degree; so that tho' there be many of both sorts, yet there may be few of one sort, comparatively speaking, in respect to the other.

^g *Burning winds*;] Which shall penetrate into the passages of their bodies.

¹ See p. 371. ² V. J. LEON. *Descript. Africae*, lib. 9. ³ See *ib.* p. 103.

⁴ Prelim. Disc. §. IV. p. 96, &c.

⁵ *Al Beidawi*.

⁶ See the

drinketh. This *shall be* their entertainment on the day of judgment. We have created you: will ye not therefore believe *that we can raise you from the dead?* What think ye? The seed which ye emit, do ye create the same, or are we the creators thereof? We have decreed death unto you all: and we shall not be prevented. We are able to substitute others like unto you in your stead, and to produce you again in the condition or form which ye know not. Ye know the original production by creation; will ye not therefore consider *that we are able to reproduce you by resuscitation?* What think ye? The grain which ye sow, do ye cause the same to spring forth, or do we cause it to spring forth? If we pleased, verily we could render the same dry and fruitless, *so that ye would not cease to wonder^a, saying,* Verily we have contracted debts^b for seed and labour; but we are not permitted^c to reap the fruit thereof. What think ye? The water which ye drink, do ye send down the same from the clouds, or are we the senders thereof? If we pleased, we could render the same brackish: Will ye not therefore give thanks? What think ye? The fire which ye strike, do ye produce the tree whence ye obtain the same^d, or are we the producers thereof? We have ordained the same for an admonition^e, and an advantage unto those who travel through the deserts. Wherefore praise the name of thy LORD, the great God. Moreover I swear^f by the setting of the stars; (and it is surely a great oath, if ye knew it;) that this is the excellent KORAN, the original whereof is written in the preserved book: none shall touch the same, except those who are clean^g. It is a revelation from the LORD of all creatures. Will ye, therefore, despise this new revelation? And do ye make *this return* for your food which ye receive from God, that ye deny yourselves to be obliged to him for the same^h? When the soul of a dying person cometh up to his throat, and ye at the same time are looking on; (and we are nigher unto him than ye, but ye see not his true condition:) would ye not, if ye are not.

^a To wonder;] Or to repent of your time and labour bestowed to little purpose, &c.

^b We have contracted debts, &c.] Or, We are undone.

^c We are not permitted, &c.] Or, We are unfortunate wretches, who are denied the necessities of life.

^d See chap. 36. p. 365. not. f.

^e An admonition;] To put men in mind of the resurrection¹; which the production of fire in some sort resembles: or, of the fire of hell².

^f I swear;] The particle *la* is generally supposed to be intensive in this place; but if it be taken for a negative, the words must be translated, *I will not or do not swear*, because what is here asserted is too manifest to need the confirmation of an oath³.

^g None shall touch the same, except those who are clean;]. Or, Let none touch the same, &c. Purity both of body and mind being requisite in him who would use this book with the respect he ought, and hopes to edify by it: for which reason these words are usually written on the cover⁴.

^h That ye deny yourselves to be obliged to him for the same;] By ascribing the rains, which fertilize your lands, to the influence of the stars⁵.

Some copies instead of *rizkacom*, i. e. your food, read *shocracom*, i. e. your gratitude; and then this passage may be rendered thus, *And do ye make this return of gratitude*, for God's revealing the Koran, *that ye reject the same as a fiction?*

¹ See chap. 36. p. 365.
Diff. §. III. p. 69.

² AL BRIDAWI.
³ See ib. §. I. p. 31, 32.

⁴ Idem.

⁵ See the Prelim.

not to be rewarded for your actions hereafter, cause the same to return into the body, if ye speak truth^a? And whether he be of those who shall approach near unto God^b, his reward shall be rest, and mercy, and a garden of delights; or whether he be of the companions of the right hand, he shall be saluted with the salutation, Peace be unto thee! by the companions of the right hand his brethren: or whether he be of those who have rejected the true faith, and gone astray, his entertainment shall consist of boiling water, and the burning of hell fire. Verily this is a certain truth. Wherefore praise the name of thy LORD, the great God.

^a *When the soul of a dying person cometh up to his throat, &c.*] The meaning of this obscure passage is, If ye shall not be obliged to give an account of your actions at the last day, as by your denying the resurrection ye seem to believe, cause the soul of the dying person to return in-

to his body; for ye may as easily do that, as avoid the general judgment¹.

^b *Of those who shall approach near unto God;*] That is, of the leaders, or first professors of the faith.

¹ JALLAL AL BEIDAWI.

C H A P. LVII.

Intituled, Iron^a; revealed at MECCA, or at MEDINA^b.

In the name of the most merciful God.

Whatever is in heaven and earth singeth praise unto God; and he is mighty and wise. His is the kingdom of heaven and earth; he giveth life, and he putteth to death; and he is almighty. He is the first, and the last; the manifest, and the hidden: and he knoweth all things. It is he who created the heavens and the earth in six days; and then ascended his throne. He knoweth that which entreteth into the earth, and that which issueth out of the same; and that which descendeth from heaven, and that which ascendeth thereto: and he is with you, wheresoever ye be: for God seeth that which ye do. His is the kingdom of heaven and earth; and unto God shall all things return. He causeth the night to succeed the day, and he causeth the day to succeed the night; and he knoweth the innermost part of men's breasts. Believe in God and his apostle, and lay out in alms a part of the wealth whereof God hath made you inheritors: for unto such of you as believe, and bestow alms, shall be given a great reward. And what aileth you, that ye believe not in God, when the apostle inviteth you to believe in your LORD; and he hath received your covenant^c concerning this matter, if ye believe any proposition?

^a The word occurs toward the end of the chapter.

^b It is uncertain which of the two places was the scene of revelation of this chapter.

^c *He hath received your covenant;*] That is, Ye are obliged to believe in him by the strongest arguments and motives.

tion? It is he who hath sent down unto his servant evident signs, that he may lead you out of darkness into light; for God is compassionate and merciful unto you. And what aileth you, that ye contribute not of *your substance* for the defence of God's true religion? Since unto God *appertaineth* the inheritance of heaven and earth. Those among you who shall have contributed and fought in defence of the faith, before the taking of *MECCA*, shall not be held equal with those who shall contribute and fight for the same afterwards^a. These shall be superior in degree unto those who shall contribute and fight for the propagation of the faith after the abovementioned success: but unto all hath God promised a most excellent reward; and God well knoweth that which ye do. Who is he that will lend unto God an acceptable loan? for he will double the same unto him, and he shall receive moreover an honourable reward. On a certain day, thou shalt see the true believers of both sexes; their light shall run before them, and on their right hands^b; and it shall be said unto them, Good tidings unto you this day: gardens through which rivers flow; ye shall remain therein for ever. This will be great felicity. On that day the hypocritical men and the hypocritical women shall say unto those who believe, Stay for us, that we may borrow some of your light. It shall be answered, Return back into the world, and seek light. And a high wall shall be set betwixt them, wherein shall be a gate, within which shall be mercy; and without it, overagainst the same, the torment of hell. The hypocrites shall call out unto the true believers, saying, Were we not with you? They shall answer, Yea; but ye seduced your own souls by your hypocrisy: and ye waited our ruin; and ye doubted concerning the faith; and your wishes deceived you, until the decree of God came, and ye died: and the deceiver deceived you concerning God. This day, therefore, a ransom shall not be accepted of you, nor of those who have been unbelievers. Your abode shall be hell fire: this is what ye have deserved; and an unhappy journey shall it be thither! Is not the time yet come unto those who believe, that their hearts should humbly submit to the admonition of God, and to that truth which hath been revealed; and that they be not as those unto whom the scripture was given heretofore, and to whom the time of forbearance was prolonged, but their hearts were hardened, and many of them were wicked doers? Know that God quickeneth the earth, after it hath been dead. Now have we distinctly declared our signs unto you, that ye may understand. Verily as to the almsgivers, both men and women, and those who lend unto God an acceptable loan, he will double the same unto them; and they shall moreover receive an honourable reward. And they who believe in God and his apostles, these are the men of veracity, and the witnesses in the presence of their Lord: they shall have their reward, and their light. But as to those who believe not, and accuse our signs of falsehood

^a Those who shall have contributed and fought in defence of the faith before the taking of Mecca, shall not be held equal with those who shall contribute after.] Because afterwards there was not so great necessity for either, the Mohammedan religion being firmly established by that great success.

^b Their light shall run before them, and on

their right hand;] One light leading them the right way to paradise, and the other proceeding from the book wherein their actions are recorded, which they will hold in their right hand.

^c Stay for us;] For the righteous will hasten to paradise swift as lightning.

hood, they *shall* be the companions of hell. Know that this present life is only a toy and a vain amusement: and *worldly* pomp, and the affectation of glory among you, and the multiplying of riches and children, *are* as the plants nourished by the rain, the springing up whereof delighteth the husbandmen; afterwards they wither, so that thou seest the same turned yellow, and at length they become dry stubble. And in the life to come *will* be a severe punishment for those who covet *worldly grandeur*; and pardon from God, and favour for those who renounce it: for this present life is no other than a deceitful provision. Hasten with emulation to obtain pardon from your LORD, and paradise, the extent whereof equalleth the extent of heaven and earth, prepared for those who believe in God and his apostles. This is the bounty of God: he will give the same unto whom he pleaseth; and God is endued with great bounty. No accident happeneth in the earth, nor in your persons, but *the same was entred* in the book of our decrees, before we created it: verily this is easy with God: and this is written lest ye immoderately grieve for the good which escapeth you, or rejoice for that which happeneth unto you; for God loveth no proud or vain-glorious person, or those who are covetous, and command men covetousness. And whoso turneth aside from giving alms; verily God is self-sufficient, worthy to be praised. We formerly sent our apostles with evident *miracles and arguments*; and we sent down with them the scriptures, and the balance^a, that men might observe justice: and we sent them down iron^b, wherein is mighty strength for war^c, and various advantages unto mankind: that God may know who assisteth him and his apostles in secret^d; for God is strong and mighty. We formerly sent NOAH and ABRAHAM, and we established in their posterity the gift of prophecy, and the scripture: and of them *some were* directed, but many of them *were* evil doers. Afterwards we caused our apostles to succeed in their footsteps; and we caused JESUS the son of MARY to succeed them, and we gave him the gospel: and we put in the hearts of those who followed him, compassion and mercy: but *as to* the monastic state, they instituted the same (we did not prescribe it to them) only out of a desire to please God; yet they observed not the same as it ought truly to have been observed. And we gave unto such of them as believed, their reward: but many of them *were* wicked doers. O ye who believe in the former prophets^e, fear God, and believe in his apostle MAHOMMED: he will give you two portions of his mercy^f, and he will ordain you a light wherein ye

^a And the balance;] i. e. A rule of justice. Some think that a balance was actually brought down from heaven by the angel Gabriel to Noah, the use of which he was ordered to introduce among his people.

^b And we sent them down iron;] That is, We taught them how to dig the same from mines. Al Zamakhshari adds, that Adam is said to have brought down with him from paradise five things made of iron, viz. an anvil, a pair of tongs, two hammers, a greater and a lesser, and a needle.

^c Wherein is mighty strength for war;] War-like instruments and weapons being generally made of iron.

^d In secret;] That is, sincerely and heartily.

^e O ye who believe, &c.] These words are directed to the Jews and Christians, or rather to the latter only.

^f Two portions of his mercy;] One as a recompence for their believing in Mahammad, and the other as a recompence for their believing in

ye may walk, and he will forgive you; for God is ready to forgive and merciful: that those who have received the scriptures may know that they have not power over any of the favours of God^a, and that good is in the hand of God; he bestoweth the same on whom he pleaseth, for God is endued with great beneficence.

in the prophets who preceded him; for they will not lose the reward of their former religion, though it be now abrogated by the promulgation of *Islam*^a.

^a *That they have not power over any of the favours of God; i. e. That they cannot expect to receive any of the favours abovementi-*

oned, because they believe not in his apostle, and those favours are annexed to faith in him; or, That they have not power to dispose of God's favours, particularly of the greatest of them, the gift of prophecy, so as to appropriate the same to whom they please^a.

¹ *Al BEIDAWI.*

² *Idem.*

C H A P. LVIII.

Intituled, She who disputed; revealed at MEDINA^a.

In the name of the most merciful GOD.

XXVIII.* **N**OW hath God heard the speech of her who disputed with thee concerning her husband, and made her complaint unto God^a; and God hath heard your mutual discourse: for God *both* heareth and seeth. *As to* those among you who divorce their wives, by declaring that they will thereafter regard them as their mothers; *let them know that they are not their mothers. They only are their mothers who brought them forth^c*; and they certainly utter an unjustifiable saying, and a falsehood: but God is gracious and ready to forgive. Those who divorce their wives by declaring that they will for the future

^a Some are of opinion that the first ten verses of this chapter, ending with these words, *and fear God, before whom ye shall be assembled*, were revealed at *Mecca*, and the rest at *Medina*¹.

^b *Her who disputed with thee concerning her husband, &c.] This was Kbowla bint Thâlabâ, the wife of Aws Ebn al Sâmâ, who being divorced by her husband by a form in use among the Arabs in the time of ignorance, viz. by saying to her, Thou art to me as the back of my mother², came to ask Mohammedi's opinion whether they were necessarily obliged to a separation; and he told her that it was not lawful for her to cohabit with her husband any more: to which she replying, that her husband had not put her away, the prophet repeated his former*

decision, adding that such form of speaking was by general consent understood to imply a perpetual separation. Upon this the woman being greatly concerned because of the smallness of her children, went home, and uttered her complaint to God in prayer: and thereupon this passage was revealed³, allowing a man to take his wife again, notwithstanding his having pronounced the abovementioned form of divorce, on doing certain acts of charity, or mortification, by way of penance.

^c *They only are their mothers who brought them forth;]* And therefore no woman ought to be placed in the same degree of prohibition, except those whom God has joined with them, as nursing-mothers, and the wives of the prophet⁴.

¹ *Idem.*

² See chap. 33. p. 341.

³ *Al BEIDAWI, JALLAL. &c.*

⁴ *Al BEIDAWI. See chap. 4. p. 63. and ch. 33. p. 350.*

future regard them as their mothers, and afterwards would repair ^a what they have said, *shall be obliged* to free a captive ^b, before they touch one another. This is what ye are warned to perform: and God is well apprized of that which ye do. And whoso findeth not a captive to redeem, *shall observe* a fast of two consecutive months, before they touch one another. And whoso shall not be able to fast *that time*, *shall* feed threescore poor men. This is ordained you, that ye may believe in God and his apostle. These are the statutes of God: and for the unbelievers is prepared a grievous torment. Verily they who oppose God and his apostle, shall be brought low, as the unbelievers who preceded them were brought low. And now have we sent down manifest signs: and an ignominious punishment awaiteth the unbelievers. On a certain day God shall raise them all to life, and shall declare unto them that which they have wrought. God hath taken an exact account thereof; but they have forgotten the same: and God is witness over all things. Dost thou not perceive that God knoweth whatever is in heaven and in earth? There is no private discourse among three persons, but he is the fourth of them; nor among five, but he is the sixth of them; neither among a smaller number than this, nor a larger, but he is with them, wheresoever they be: and he will declare unto them that which they have done, on the day of resurrection; for God knoweth all things. Hast thou not observed those who have been forbidden to use clandestine discourse, but afterwards return to what they have been forbidden, and discourse privily among themselves of wickedness, and enmity, and disobedience towards the apostle? And when they come unto thee, they salute thee with that form of salutation wherewith God doth not salute thee: and they say among themselves, by way of derision, Would not God punish us for what we say, if this man were a prophet? Hell shall be their sufficient punishment: they shall go down into the same to be burned; and an unhappy journey shall it be! O true believers, when ye discourse privily together, discourse not of wickedness, and enmity, and disobedience towards the apostle; but discourse of justice, and piety: and fear God, before whom ye shall be assembled. Verily the clandestine discourse of the infidels proceedeth from SATAN, that he may grieve the true believers: but there shall be none to hurt them in the least, unless by the permission of God; wherefore in God let the faithful trust. O true believers, when it is said unto you, Make

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^a *Would repair, &c.*] This seems to be here the true meaning of the original word, which properly signifies to return, and is variously expounded by the Mohammedan doctors.

^b *A captive;*] Which captive, according to the most received decision, ought to be a true believer; as is ordered for the expiation of manslaughter ¹.

^c *Those who have been forbidden to use clandestine discourse, &c.*] That is, The Jews and hypo-

critical Moslems, who caballed privately together against Mohammed, and made signs to one another when they saw the true believers: and this they continued to do, notwithstanding they were forbidden.

^d *They salute thee with that form of salutation wherewith God doth not salute thee.*] It seems they used, instead of *Al salâm aleica*, i. e. Peace be upon thee, to say, *Al sâm aleica*, i. e. Mischief on thee, &c. ².

¹ See chap. 4. p. 72.

² *Al BRIDAWI, JALLAL.*

room in the assembly; make room^a: God will grant you ample room *in paradise*. And when it is said *unto you*, Rise up; rise up: God will raise those of you who believe, and those to whom knowledge is given, to *superior degrees of honour*: and God is fully apprized of that which ye do. O true believers, when ye go to speak with the apostle, give alms previously to your discoursing *with him*^b: this *will be* better for you, and more pure. But if ye find not *what to give*, verily God *will be* gracious and merciful *unto you*. Do ye fear to give alms previously to your discoursing *with the prophet*, lest ye should impoverish yourselves? Therefore if ye do it not, and God is gracious unto you, *by dispensing with the said precept for the future*, be constant at prayer, and pay the legal alms; and obey God and his apostle *in all other matters*: for God well knoweth that which ye do. Hast thou not observed those who have taken for their friends a people against whom God is incensed^c? They *are* neither of you, nor of them^d: and they swear to a lye^e knowingly. God hath prepared for them a grievous punishment; for it is evil which they do. They have taken their oaths for a cloak, and they have turned *men* aside from the way of God: wherefore a shameful punishment awaiteth them; neither their wealth nor their children shall avail them at all against God. These *shall be* the inhabitants of *hell fire*; they shall abide therein for ever. On a *certain day* God shall raise them all: then will they swear unto him, as they swear *now* unto you, imagining that it will be of service to them. Are they not liars? SATAN hath prevailed against them, and hath caused them to forget the remembrance of God. These *are* the party of the devil; and *shall* not the party of the devil *be* doomed to perdition? Verily they who oppose God and his apostle, *shall be* placed among the most vile. God hath written; Verily I will prevail, and my apostles: for God is strong and mighty. Thou shalt not find people who believe in God and the last day, to love him who opposeth God and his apostle; although they be their fathers, or their sons, or their brethren, or their nearest relations. In the hearts of these hath God written faith; and he hath strengthened them with his spirit: and he will lead them into gardens, beneath which rivers flow, to remain therein for ever. God is well pleased in them; and they are well pleased in him. These are the party of God: and shall not the party of God prosper?

CHAP.

^a *When it is said unto you, Make room in the assembly; make room.*] In this passage the Moslems are commanded to give place, in the public assemblies, to the prophet and the more honourable of his companions; and not to press and crowd upon him, as they used to do, out of a desire of being near him, and hearing his discourse.

^b *When ye go to speak with the apostle, give alms, &c.*] To shew your sincerity, and to honour the apostle. It is doubted whether this be a counsel or a precept; but however it conti-

nued but a very little while in force, being agreed on all hands to be abrogated by the following passage, *Do ye fear to give alms, &c.*¹

^c *A people against whom God is incensed;*] i. e. The Jews.

^d *They are neither of you, nor of them;*] Being hypocrites, and wavering between the two parties.

^e *They swear to a lye;*] i. e. They have solemnly professed *Islām*, which they believe not in their hearts.

C H A P. LIX.

Intituled, The Emigration^a; revealed at MEDINA.

In the name of the most merciful GOD.

WHatever is in heaven and earth celebrateth the praise of God: and he is the mighty, the wise. *It was* he who caused those who believed not, of the people who receive the scripture, to depart from their habitations at the first emigration^b. Ye did not think that they would go forth; and they thought that their fortresses would protect them against God. But *the chastisement* of God came upon them, from whence they did not expect; and he cast terror into their hearts. They pulled down their houses with their own hands; and the hands of the true believers. Wherefore take ex-
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^a The original word signifies the quitting or removing from one's native country, or settlement, to dwell elsewhere, whether it be by choice or compulsion.

^b *It was* God who caused the unbelievers, of those who receive the scriptures, to depart from their habitations at the first emigration. [The people here intended were the Jews of the tribe of *al Nadir*, who dwelt in *Medina*, and when *Mohammed* fled thither from *Mecca*, promised him to stand neuter between him and his opponents, and made a treaty with him to that purpose. When he had gained the battle of *Bedr*, they confessed that he was the prophet described in the law: but upon his receiving that disgrace at *Obo*, they changed their note; and *Caab Ebn al Ashraf* with 40 horse went and made a league with *Abu Soffan*, which they confirmed by oath. Upon this, *Mohammed* got *Caab* dispatched, and, in the 4th year of the *Hejra*, set forward against *al Nadir*, and besieged them in their fortress, which stood about 3 miles from *Medina*, for 6 days, at the end of which they capitulated, and were allowed to depart, on condition that they should entirely quit that place: and accordingly some of them went into *Syria*, and others to *Khaibar* and *Hira*.]

This was the first emigration^c mentioned in the passage before us. The other happened se-

veral years after, in the reign of *Omar*, when that *Khalif* banished those who had settled at *Khuibar*, and obliged them to depart out of *Arabia*.

Dr. Prideaux, speaking of *Mohammed's* obliging those of *al Nadir* to quit their settlements, says that a party of his men pursued those who fled into *Syria*, and having overtaken them, put them all to the sword, excepting only one man that escaped. *With such cruelty*, continues he, *did these barbarians first set up to fight for that imposture they had been deluded into*. But a learned gentleman has already observed that this is all grounded on a mistake, which the doctor was led into by an imperfection in the printed edition of *Eusebius*; where, after mentioning the expulsion of the *Nadirites*, are inserted some incoherent words relating to another action, which happened the month before, and wherein 70 *Moslems*, instead of putting others to the sword, were surprized and put to the sword themselves, together with their leader *al Mondar Ebn Omar*, *Caab Ebn Zeid* alone escaping.

^c *They pulled down their houses with their own hands;* [Doing what damage they could, that the *Moslems* might make the less advantage of what they were obliged to leave behind them.]

¹ *Al BEIDAWI, JALAL &c. V. ABUL. vit. Moh. cap. 34. Life of Mah. p. 82.*

² *V. GAGNIER. not. in Abulf. vit. Moh. p. 72.*

³ *Idem Interprete*

³ *PRIDE*

ample *from them*, O ye who have eyes. And if God had not doomed them to banishment, he had surely punished them in this world^a; and in the world to come they shall suffer the torment of *hell fire*. This, because they opposed God and his apostle: and who so opposeth God, verily God *will be* severe in punishing *him*. What palm-trees ye cut down, or left standing on their roots, *were so cut down or left* by the will of God; and that he might disgrace the wicked doers. And *as to the spoils of these people* which God hath granted *wholly* to his apostle^b, ye did not push forward any horses or camels against the same^c; but God giveth unto his apostles dominion over whom he pleaseth: for God *is* almighty. *The spoils* of the inhabitants of the towns which God hath granted to his apostle, *are due* unto God and to the apostle, and him who is of kin *to the apostle*, and the orphans, and the poor, and the traveller; that they may not be *for ever divided* in a circle among such of you as are rich. What the apostle shall give you, that accept; and what he shall forbid you, *that* abstain from: and fear God; for God *is* severe in chastising. *A part also belangeth* to the poor MOHAJERIN^d, who have been dispossessed of their houses and their substance, seeking favour from God, and *his* good will, and assisting God and his apostle. These are the men of veracity. And they who quietly possessed the town of *MEDINA*, and *professed* the faith *without molestation*, before them^e, love him who hath fled unto them, and find in their breasts no want of that which is given the MOHAJERIN^f, but prefer *them* before themselves, although there be indigence among them. And who so is preserved from the covetousness of his own soul, those shall surely prosper. And they who have come after them^g say, O LORD, forgive us and our brethren who have preceded us in the faith, and put not into our hearts ill-will against those who have believed: O LORD, verily thou *art* compassionate and merciful. Hast thou not observ-

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^a *He had surely punished them in this world;]* By delivering them up to slaughter and captivity, as he did those of *Koreidba*.

^b *As to the spoils which God hath granted wholly to his apostle, &c.]* It is remarkable that in this expedition the spoils were not divided according to the law given for that purpose in the *Koran*¹, but were granted to the apostle, and declared to be entirely in his disposition: And the reason was, because the place was taken without the assistance of horse; which became a rule for the future².

^c *Ye did not push forward any horses or camels against the same;]* For the settlement of those of *Al Nadir* being so near *Medina*, the *Moslems* went all on foot thither, except only the prophet himself³.

^d *To the poor Mohajerin;]* Wherefore *Mohammed* distributed those spoils among the *Mo-*

hajerin, or those who had fled from *Mecca*, only; and gave no part thereof to the *Ansars*, or those of *Medina*, except only to three of them, who were in necessitous circumstances⁴.

^e *They who quietly possessed Medina, and professed the faith without molestation, before them;]* That is, the *Ansars*; who enjoyed their houses, and the free exercise of their religion before the *Hajra*, while the converts of *Mecca* were persecuted and harassed by the idolaters.

^f *And find in their breasts no want of that which is given the Mohajerin;]* i. e. And bear them no grudge or envy on that account.

^g *They who have come after them;]* The persons here meant seem to be those who fled from *Mecca* after *Mohammed* began to gain strength, and his religion had made a considerable progress.

¹ Chap. 8: p. 244.
² *F. ABULF. vit. Mob. p. 91;*
F. ABULF. ubi sup. p. 72.

³ *F. ABULF. vit. Mob. p. 91;*

⁴ *Al BEIDAWI.*

⁵ *Idem.*

ed them who play the hypocrites? They say unto their brethren who believe not, of those who have received the scriptures^a, Verily if ye be expelled *your habitations*, we will surely go forth with you; and we will not pay obedience, in your respect, unto any one for ever: and if ye be attacked, we will certainly assist you. But God is witness that they *are* liars. Verily if they be expelled, they will not go forth with them; and if they be attacked, they will not assist them^b; and if they do assist them, they will surely turn their backs: and they shall not be protected. Verily ye *are* stronger *than they*, by reason of the terror *cast* into their breasts from God. This, because they *are* not people of prudence. They will not fight against you in a body, except in fenced towns, or from behind walls. Their strength in war among themselves is great^c: thou thinkest them *to be* united; but their hearts are divided. This, because they *are* people who do not understand. Like those who lately preceded them^d, they have tasted the evil consequence of their deed; and a painful torment *is prepared* for them *hereafter*. Thus have the hypocrites deceived the Jews: like the devil, when he saith unto a man, Be thou an infidel; and when he is become an infidel, he saith, Verily I *am* clear of thee; for I fear God, the LORD of all Creatures. Wherefore the end of them both shall be that they *shall dwell* in *hell* fire, abiding therein for ever: and this *shall be* the recompense of the unjust. O true believers, fear God; and let a soul look what it sendeth before for the morrow^e: and fear God, for God *is* well acquainted with that which ye do. And be not as those who have forgotten God, and whom he hath caused to forget their own souls: these are the wicked doers. The inhabitants of *hell* fire, and the inhabitants of paradise shall not be held equal. The inhabitants of paradise are they who shall enjoy felicity. If we had sent down this KORAN on a mountain, thou wouldest certainly have seen the same humble itself, and cleave in sunder for fear of God. These similitudes do we propose unto men, that they may consider. He *is* God, besides whom there is no God; who knoweth that which is future, and that which is present: he *is* the most Merciful; he *is* God, besides whom there is no God: the King, the Holy, the Giver of peace, the Faithful, the Guardian, the Powerful, the Strong, the most High. Far be God exalted above *the idols* which they associate *with him*! He *is* God, the

^a *Their brethren who believe not, of those who have received the scriptures:*] That is, the Jews of the tribe of *al Nadir*.

^b *If they be expelled, they will not go forth with them; and if they be attacked, they will not assist them:*] And it happened accordingly: for *Ebn Obba* and his confederates wrote to the *Nadirites* to this purpose, but never performed their promise¹.

^c *Their strength in war among themselves is great:*] i. e. It is not their weakness or cowardice which makes them decline a field bat-

tle with you, since they shew strength and valour enough in their wars with one another; but both fail them when they enter into the lists with God and his apostle.

^d *Like those who lately preceded them:*] Vix. The idolaters who were slain at *Bedr*; or the Jews of *Kainokā*, who were plundered and sent into exile before those of *al Nadir*.

^e *For the morrow:*] That is, For the next life, which may be called *the morrow*, as this present life may be called *to day*.

the Creator, the Maker, the Former. He hath most excellent names^a. Whatever is in heaven and earth praiseth him: and he is the Mighty, the Wise.

^a See chap. 7. p. 136. not. c.

C H A P. LX.

Intituled, She who is tried^a; revealed at MEDINA.

In the name of the most merciful GOD.

O True believers, take not my enemy and your enemy for *your* friends^b, shewing kindness toward them; since they believe not in the truth which hath come unto you, having expelled the apostle and yourselves from *your native city*, because ye believe in GOD, your LORD. If ye go forth to fight in defence of my religion, and out of a desire to please me, and privately shew friendship unto them^c; verily I well know that which ye conceal, and that which ye discover: and whoever of you doth this, hath already erred from the strait path. If they get the better of you, they will be enemies unto you, and they will stretch forth their hands and their tongues against you with evil: and they earnestly desire that ye should become unbelievers. Neither your kindred nor your children will avail you at all on the day of resurrection, which will separate you from one another: and GOD seeth that which ye do. Ye have an excellent pattern in ABRAHAM, and those who were with him, when they said unto their people, Verily we are clear of you, and of the idols which ye worship, besides GOD: we have renounced

^a The chapter bears this title, because it directs the women who desert and come over from the infidels to the *Moslems*, to be examined, and tried whether they be sincere in their profession of the faith.

^b *Take not my enemy and your enemy for your friends, &c.*] This passage was revealed on account of *Hateb Ebn Abi Baltaa*, who understanding that *Mohammed* had a design to surprize *Mecca*, wrote a letter to the *Koreish*, giving them notice of the intended expedition, and advised them to be on their guard: which letter he sent by *Sarab*, a maid-servant belonging to the family of *Hâshim*. The messenger had not been gone long, before *Gabriel* discovered the affair to the prophet, who immediately sent after him, and having intercepted the letter,

asked *Hateb* how he came to be guilty of such an action? to which he replied, that it was not out of infidelity, or a desire to return to idolatry, but merely to induce the *Koreish* to treat his family, which was still at *Mecca*, with some kindness; adding, that he was well assured his intelligence would be of no service at all to the *Maccans*, because he was satisfied GOD would take vengeance on them. Whereupon *Mohammed* received his excuse, and pardoned him: but it was thought proper to forbid any such practices for the future.^c

^c *And privately shew friendship unto them;]* The verb here used has also a contrary signification, according to which the words may be rendered, *and yet openly shew friendship unto them*, *showing that they were not sincere*, &c.

^a *Idem. V. ABUL. vit. Moh. p. 103.*

nounced you; and enmity and hatred is begun between us and you for ever, until ye believe in God alone: except ABRAHAM'S saying unto his father, Verily I will beg pardon for thee^a; but I cannot obtain ought of God in thy behalf. O LORD, in thee do we trust, and unto thee are we turned; and before thee shall we be assembled *hereafter*. O LORD, suffer us not to be put to trial by the unbelievers^b: and forgive us, O LORD; for thou art mighty and wise. Verily ye have in them an excellent example, unto him who hopeth in God and the last day: and whoso turneth back; verily God is self sufficient, and praise worthy. Peradventure God will establish friendship between yourselves and such of them as ye now hold for enemies^c: for God is powerful; and God is inclined to forgive, and merciful. As to those who have not born arms against you on account of religion, nor turned you out of your dwellings, God forbideth you not to deal kindly with them, and to behave justly towards them^d; for God loveth those who act justly. But as to those who have born arms against you on account of religion, and have dispossessed you of your habitations, and have assisted in dispossessing you, God forbideth you to enter into friendship with them: and whosoever of you entereth into friendship with them, those are unjust doers. O true believers, when believing women come unto you as refugees, try them: God well knoweth their faith. And if ye know them to be true believers, send them not back to the infidels: they are not lawful for the unbelievers to have in marriage; neither are the unbelievers lawful for them. But give their unbelieving husbands what they shall have expended for their dowers^e. Nor shall it be any

^a Except Abraham's saying unto his father, Verily I will ask pardon for thee;] For in this Abraham's example is not to be followed. See chap. 9. p. 164.

^b Suffer us not to be put to trial by the unbelievers;] i. e. Suffer them not to prevail against us, lest they thence conclude themselves to be in the right, and endeavour to make us deny our faith by the terror of persecution¹.

^c Peradventure God will establish friendship between you, &c.] And this happened accordingly on the taking of Mecca; when Abu Sofhan and others of the Koreish, who had till then been inveterate enemies to the Moslems, embraced the same faith, and became their friends and brethren. Some suppose the marriage of Mohammed with Omm Habiba, the daughter of Abu Sofhan, which was celebrated the year before, to be here intended².

^d As to those who have not born arms against you, &c.] This passage, it is said, was revealed on account of Koteila bint Abd'al Uzza, who having, while she was an idolatress, brought some presents to her daughter, Asma bint Abi

Beccr, the latter not only refused to accept them, but even denied her admittance³.

^e But give their unbelieving husbands what they shall have expended for their dowers.] For according to the terms of the pacification of al Hodeibiya⁴, each side was to return whatever came into their power belonging to the other; wherefore when the Moslems were, by this passage, forbidden to restore the married women who should come over to them, they were at the same time commanded to make some sort of satisfaction, by returning their dowry.

It is related, that after the aforesaid pacification, while Mohammed was yet at al Hodeibiya, Sobeia bint al Harith, of the tribe of Aslam, having embraced Mohammedism, her husband, Mofasser the Makhzumite, came and demanded her back; upon which this passage was revealed: and Mohammed, pursuant thereto, administered to her the oath thereafter directed, and returned her husband her dower; and then Omar married her⁵.

¹ AL BEIDAWI.

² V. GAGNIER not. in *Abulf. vit. Moh.* p. 91.

³ AL BEIDAWI.

⁴ See chap. 418. p. 45, &c.

⁵ AL BEIDAWI.

any crime in you if ye marry them, provided ye give them their dowries^a. And retain not the patronage of the unbelieving women: but demand back that which ye have expended for the dowry of such of your wives as go over to the unbelievers; and let them demand back that which they have expended for the dowry of those who come over to you. This is the judgment of God, which he establisheth among you: and God is knowing and wise. If any of your wives^b escape from you to the unbelievers, and ye have your turn by the coming over of any of the unbelievers wives to you^c; give unto those believers whose wives shall have gone away, out of the dowries of the latter, so much as they shall have expended for the dowers of the former: and fear God, in whom ye believe. O prophet, when believing women come unto thee, and plight their faith unto thee^d, that they will not associate any thing with God, nor steal, nor commit fornication, nor kill their children^e, nor come with a calumny which they have forged between their hands and their feet^f, nor be disobedient to thee in that which shall be reasonable: then do thou plight thy faith unto them, and ask pardon for them of God; for God is inclined to forgive, and merciful. O true believers, enter not into friendship with a people against whom God is incensed^g: they despair of the life to come^h, as the infidels despair of the resurrection of those who dwell in the graves.

^a Provided ye give them their dowries;] For what is returned to their former husbands is not to be considered as their dower.

^b Any of your wives;] Literally, any thing of your wives; which some interpret, any part of their dowry.

^c And ye have your turn, &c.] Or, as the original verb may also be translated, and ye take spoils: in which case the meaning will be, that those Moslems, whose wives shall have gone over to the infidels, shall have a satisfaction for their dower out of the next booty. This law, they say, was given, because the idolaters, after the preceding verse had been revealed, refused to comply therewith, or to make any return of the dower of those women who went over to them from the Moslemsⁱ; so that the latter were obliged to indemnify themselves as they could.

^d See the Prelim. Disc. § II. p. 47. Some

are of opinion that this passage was not revealed till the day of the taking of Mecca; when, after having received the solemn submission of the men, he proceeded to receive that of the women^a.

^e See chap. 81.

^f Nor come with a calumny, &c.] Jallalo'ddin understands these words of their laying their spurious children to their husbands.

^g A people against whom God is incensed;] i. e. The infidels in general; or the Jews in particular³.

^h They despair of the life to come;] By reason of their infidelity; or because they well know they cannot expect to be made partakers of the happiness of the next life, by reason of their rejecting of the prophet foretold in the law, and whose mission is confirmed by miracles⁴.

¹ Idem.

² Idem.

³ See chap. I. p. 1.

⁴ Al BEIDAWI.

C H A P. LXI.

Intituled, Battle Array ; revealed at MECCA^a.

In the name of the most merciful God.

WHatever *is* in heaven and in earth celebrateth the praise of God ; for he *is* mighty and wise. O true believers, why do ye say that which ye do not^b ? *It is* most odious in the sight of God, that ye say that which ye do not. Verily God loveth those who fight for his religion in battle array, as though they *were* a well compacted building. Remember when Moses said unto his people, O my people, why do ye injure me^c ; since ye know that I am the apostle of God *sent* unto you ? And when they had deviated from the truth, God made their hearts to deviate from the right way ; for God directeth not wicked people. And when Jesus the Son of MARY said, O children of ISRAEL, verily I am the apostle of God *sent* unto you, confirming the law which *was* delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be AHMED^d. And when he produced unto them evident miracles, they said, This *is* manifest sorcery. But who *is* more unjust than he who forgeth a lye against God, when he *is* invited unto ISLAM ? And God directeth not the unjust people. They seek to extinguish God's light with their mouths : but God will perfect his light, though the infidels be averse *thereto*. *It is* he who hath sent his apostle with the direction, and the religion of truth, that he may exalt the same above every religion, although the idolaters be averse *thereto*. O true believers, shall I shew you a merchandize which will deliver you from a painful torment *hereafter* ? Believe in God and his apostle ; and defend God's true religion with your substance, and in your own persons. This *will be* better for you, M in m if

^a Or, as some rather judge, at Medina : which opinion is confirmed by the explication in the next note.

^b *Why do ye say that which ye do not ?*] The commentators generally suppose these words to be directed to the *Myslems*, who, notwithstanding they had solemnly engaged to spend their lives and fortunes in defence of their faith, yet shamefully turned their backs at the battel of Uhud¹. They may, however, be applied to hypocrites of all sorts, whose actions contradict their words.

^c *Why do ye injure me ?*] *Viz.* By your disobedience or by maliciously aspersing me ?

obedience or by maliciously aspersing me ?

^d *Whose name shall be Ahmed ;*] For *Mohammed* also bore the name of *Ahmed* ; both names being derived from the same root, and nearly of the same signification. The *Persian* paraphrast, to support what *is* here alledged, quotes the following words of CHRIST, *I go to my Father, and the Paraclete shall come*² : the *Mohammedan* doctors unanimously teaching, that by the *Paraclete* (or, as they chuse to read it, the *Periclyte*, or *Illustrious*), their prophet *is* intended, and no other³.

¹ See chap. 3. p. 50. &c.

² See chap. 13. p. 931.

³ See John xvi. 7. &c.

^a See the Prelim. Disc. §. IV. p. 74.

if ye knew it. He will forgive you your sins, and will introduce you into gardens through which rivers flow, and agreeable habitations in gardens of perpetual abode. This *will be* great felicity. And ye *shall obtain* other things which ye desire, *namely*, assistance from God, and a speedy victory. And do thou bear good tidings to the true believers. O true believers, be ye the assistants of God; as Jesus the son of MARY said to the apostles, Who *will be* my assistants with respect to God^a? The apostles answered, *We will be* the assistants of God. So a part of the children of ISRAEL believed, and a part believed not^b: but we strengthened those who believed, above their enemy; wherefore they became victorious *over them*.

^a See chap. 3. p. 42.

^b And a part believed not;] Either by reject- ing him, or by affirming him to be God, and the son of God^c.

^c JALLAL'UDIN.

CHAP. LXII.

Intituled, The Assembly; revealed at MEDINA.

In the name of the most merciful God.

WHatever is in heaven and earth praiseth God; the King, the Holy, the Mighty, the Wise. It is he who hath raised up amidst the illiterate ARABIANS an apostle from among themselves^a, to rehearse his signs unto them, and to purify them, and to teach them the scriptures and wisdom; whereas before they were certainly in a manifest error: and others of them have not yet attained unto them, *by embracing the faith; though they also shall be converted in God's good time; for he is mighty and wise.* This is the free grace of God: he bestoweth the same on whom he pleaseth: and God is indued with great beneficence. The likeness of those who were charged with the observance of the law, and then observed it not, is as the likeness of an ass laden with books^b. How wretched is the likeness of the people who charge the signs of God with falsehood! and God directeth not the unjust people. Say, O ye who follow the Jewish religion, if ye say that ye are the friends of God above other men, wish for death^c, if ye speak truth. But they will never wish for it, because of that which their hands have sent before them^d: and God well knoweth the unjust. Say, Verily death, from which ye fly, will surely meet you: then shall ye be brought before him who knoweth as well what

^a See the Prelim. Disc. §. II, p. 42.

^b As the likeness of an ass laden with books;] Because they understand not the prophecies contained in the law, which bear witness to Mohammed, no more than the ass does the books he carries.

^c Wish for death;] i. e. Make it your request to God, that he would translate you from this troublesome world to a state of never-fading bliss.

^d See chap. 2. p. 12.

what is concealed as what is discovered; and he will declare unto you that which ye have done. O true believers, when ye are called to prayer on the day of the assembly^a, hasten to the commemoration of God, and leave merchandizing. This *will be* better for you, if ye knew it. And when prayer is ended, then disperse yourselves through the land *as ye list*, and seek *gain* of the liberality of God^b: and remember God frequently, that ye may prosper. But when they see any merchandizing, or sport, they flock thereto, and leave thee standing up *in thy pulpit*^c. Say, The *reward* which is with God is better than any sport or merchandize: and God is the best provider.

^a *The day of the assembly*] That is *Friday*, which being more peculiarly set apart by *Mohammed* for the public worship of God, is therefore called *Yawm al jomâ*, i. e. *the day of the assembly*, or *congregation*; whereas it was before called *al Arûba*. The first time this day was particularly observed, as some say, was on the prophet's arrival at *Medina*, into which city he made his first entry on a *Friday*: but others tell us that *Casb Ebn Lowa*, one of *Mohammed's* ancestors, gave the day its present name, because on that day the people used to be assembled before him¹. One reason given for the observation of *Friday*, preferably to any other day of the week, is because on that day God finished the creation².

^b *And seek gain of the liberality of God*] By returning to your commerce and worldly occu-

pations, if ye think fit: for the *Mohammedans* do not hold themselves obliged to observe the day of their public assembly with the same strictness as the *Christians* and *Jews* do their respective *Sabbath*; or particularly to abstain from work, after they have performed their devotions. Some, however, from a tradition of their prophet, are of opinion that works of charity, and religious exercises, which may draw down the blessing of God, are recommended in this passage.

^c *When they see any merchandizing, or sport, &c.*] It is related that one *Friday*, while *Mohammed* was preaching, a caravan of merchants happened to arrive with their drums beating, according to custom; which the congregation hearing, they all ran out of the *Mosque* to see them, except twelve only³.

¹ *Al BEIDAWI.*² *V. GOL. in Alfrag. p. 15.*³ *Al BEIDAWI, JALLAL.*

C H A P. LXIII.

Intituled, The Hypocrites; revealed at MEDINA.

In the name of the most merciful God.

WHEN the hypocrites come unto thee, they say, We bear witness that thou art indeed the apostle of God. And God knoweth that thou art indeed his apostle: but God beareth witness that the hypocrites are certainly liars. They have taken their oaths for a protection, and they turn others aside from the way of God: it is surely evil which they do. This is testified of them, because they believed, and afterwards became unbelievers: wherefore a seal is set on their hearts, and they shall not understand. When thou be-

M m m 2

holdest

holdest them; their persons please thee: and if they speak, thou hearest their discourse with delight. They resemble pieces of timber set up against a wall^b. They imagine every shout to be against them^c. They are enemies; wherefore beware of them. God curse them: how are they turned aside from the truth! And when it is said unto them, Come, that the apostle of God may ask pardon for you; they turn away their heads, and thou seest them retire big with disdain. It shall be equal unto them, whether thou ask pardon for them, or do not ask pardon for them; God will by no means forgive them: for God directeth not the prevaricating people. These are the men who say to the inhabitants of MEDINA, Do not bestow any thing on the refugees who are with the apostle of God, that they may be obliged to separate from him: Whereas unto God belong the stores of heaven and earth: but the hypocrites do not understand. They say, Verily, if we return to MEDINA, the worthier shall expel thence the meaner^d. Whereas superior worth belongeth unto God, and his apostle, and the true believers: but the hypocrites know it not. O true believers, let not your riches or your children divert you from the remembrance of God: for whosoever doth this, they will surely be losers. And give alms out of that which we have bestowed on you; before death come unto one of you, and he say, O LORD, wilt thou not grant me respite for a short term; that I may give alms, and become one of the righteous? For God will by no means grant further respite to a soul, when its determined time is come: and God is fully apprized of that which ye do.

^a When thou beholdest them, their persons please thee, &c.] The commentators tell us, that Abdallah Ebn Obba, a chief hypocrite, was a tall man of a very graceful presence, and of a ready and eloquent tongue; and used to frequent the prophet's assembly, attended by several like himself: and that these men were greatly admired by Mohammed, who was taken with their handsome appearance, and listened to their discourse with pleasure¹.

^b They resemble pieces of timber set up against a wall:] Being tall and big, but void of knowledge and consideration².

^c They imagine every shout to be against them:] Living under continual apprehensions; because they are conscious of their hypocrisy towards God, and their insincerity towards the Moslems.

^d They say, Verily, if we return to Medina, the worthier shall expel thence the meaner:] These, as well as the preceding, were the words of Ebn Obba to one of Medina, who in a certain expedition quarrelling with an Arab of the desert about water, received a blow on the head with a stick, and made his complaint thereof to him³.

¹ Al BEIDAWI.

² Idem.

³ Idem.

C H A P. LXIV.

Intituled, Mutual Deceit; revealed at MECCA¹.

In the name of the most merciful GOD.

WHateyer is in heaven and earth celebrateth the praises of GOD: his is the

^a The commentators are not agreed whether this chapter was revealed at Mecca, or at Medina; or partly at the one place, and partly at the other.

the kingdom, and unto him *is* the praise *due*; for he *is* almighty. *It is* he who hath created you; and *one* of you *is* predestined to be an unbeliever, and another of you *is* predestined to be a believer: and God beholdeth that which ye do. He hath created the heavens and the earth with truth; and he hath fashioned you, and given you beautiful forms: and unto him must ye all go. He knoweth whatever *is* in heaven and earth: and he knoweth that which ye conceal, and that which ye discover; for God knoweth the innermost part of mens breasts. Have ye not been acquainted with the story of those who disbelieved heretofore, and tasted the evil consequence of their behaviour? And for them *is* prepared, in the life to come, a tormenting punishment. *This shall they suffer*, because their apostles came unto them with evident proofs of their mission, and they said, Shall men direct us? Wherefore they believed not, and turned their backs. But God standeth in need of no person: for God *is* self-sufficient, and worthy to be praised. The unbelievers imagine that they shall not be raised again. Say, Yea, by my Lord, ye shall surely be raised again: then shall ye be told that which ye have wrought; and this *is* easy with God. Wherefore believe in God and his apostle, and the light which we have sent down: for God *is* well acquainted with that which ye do. On a certain day he shall assemble you, at the day of the general assembly: that *will be* the day of mutual deceit^a. And whoso shall believe in God, and shall do that which is right, from him will he expiate his evil deeds, and he will lead him into gardens beneath which rivers flow, to remain therein for ever. *This will be* great felicity. But they who shall not believe, and shall accuse our signs of falsehood, those *shall be* the inhabitants of hell fire, wherein they shall remain *for ever*; and a wretched journey *shall it be* thither! No misfortune happeneth but by the permission of God; and whoso believeth in God, he will direct his heart: and God knoweth all things. Wherefore obey God, and obey the apostle: but if ye turn back, verily the duty incumbent on our apostle *is* only public preaching. God! there is no God but he: wherefore in God let the faithful put their trust. O true believers, verily of your wives and your children ye have an enemy^b: wherefore beware of them. But if ye pass over *their offences*, and pardon, and forgive *them*^c; God *is* likewise inclined to forgive, and merciful. Your wealth and your children *are* only a temptation; but with God *is* a great reward. Wherefore fear God, as much as ye are able; and hear, and obey; and give alms, for the good of your souls; for whoso *is* preserved from the covetousness of his own soul, they shall prosper. If ye lend unto God an acceptable loan, he will double the same unto

^a The day of mutual deceit;] When the blessed will deceive the damned; by taking the places which they would have had in paradise, had they been true believers; and contrariwise¹.

^b Of your wives and your children ye have an enemy;] For these are apt to distract a man from his duty, especially in time of distress²; a

married man caring for the things that are of this world, while the unmarried careth for the things that belong to the Lord³.

^c If ye pass over their offences, &c.] Considering that the hindrance they may occasion you proceeds from their affection, and their ill bearing your absence in time of war, &c.

¹ Idem, JALLAL. YAHYA.

² Idem.

³ See 1 Corinth. vii. 25, &c.

unto you, and will forgive you: for God is grateful and long-suffering, knowing both what is hidden, and what is divulged; the Mighty, the Wise.

CHAP. LXV.

Intituled, Divorce; revealed at MEDINA.

In the name of the most merciful GOD.

O Prophet, when ye divorce women, put them away at their appointed term^a; and compute the term *exactly*: and fear God, your LORD. Oblige them not to go out of their apartments, neither let them go out, *until the term be expired*, unless they be guilty of manifest uncleanness. These are the statutes of God: and whoever transgresseth the statutes of God, assuredly injureth his own soul. Thou knowest not whether God will bring something new to pass, *which may reconcile them*, after this. And when they shall have fulfilled their term, either retain them with kindness, or part from them honourably: and take witnesses from among you, men of integrity; and give your testimony as in the presence of God. This admonition is given unto him who believeth in God and the last day: and whoso feareth God, unto him will he grant a *happy issue out of all his afflictions*, and he will bestow on him an ample provision from whence he expecteth it not: and whoso trusteth in God, he will be his sufficient support; for God will surely attain his purpose. Now hath God appointed unto every thing a determined period. *As to* such of your wives as shall despair having their courses, *by reason of their age*; if ye be in doubt *thereof*, let their term be three months: and *let the same be the term of* those who have not yet had their courses. But *as to* those who are pregnant, their term *shall be*, until they be delivered of their burthen^b. And whoso feareth God, unto him will he make his command easy. This is the command of God, which he hath sent down unto you. And whoso feareth God, he will expiate his evil deeds from him, and will increase his reward: Suffer the women whom ye divorce to dwell in *some part of the houses* wherein ye dwell; according to the room and conveniencies of the *habitations* which ye possess: and make them not uneasy, that ye may reduce them to straits. And if they be with child, expend on them *what shall be needful*, until they be delivered of their burthen. And if they suckle

^a *At their appointed term*: That is, When they shall have had their courses thrice, after the time of their divorce, if they prove not to be with child; or, if they prove with child, when they shall have been delivered¹. *Al Beidawi* supposes husbands are hereby commanded to di-

vorce their wives while they are clean: and says that the passage was revealed on account of *Edn Omar*, who divorced his wife when she had her courses upon her, and was therefore obliged to take her again.

^b See chap. 2. p. 26.

¹ See chap. 2. p. 26.

suckle *their children* for you, give them their hire ^a; and consult among yourselves, according to what shall be just and reasonable. And if ye be put to a difficulty *herein*, and another woman shall suckle *the child* for him, let him who hath plenty expend *proportionably, in the maintenance of the mother and the nurse*, out of his plenty: and let him whose income is scanty, expend *in proportion* out of that which God hath given him. God obligeth no man to more than he hath given him *ability to perform*: God will cause ease to succeed hardship. How many cities have turned aside from the command of their Lord and his apostles? Wherefore we brought them to a severe account; and we chastised them with a grievous chastisement: and they tasted the evil consequence of their business; and the end of their business was perdition. God hath prepared for them a severe punishment: wherefore fear God, O ye who are indued with understanding. True believers, now hath God sent down unto you an admonition, an apostle who may rehearse unto you the perspicuous signs of God; that he may bring forth those who believe and do good works, from darkness into light. And whoso believeth in God, and doth that which is right, him will he lead into gardens beneath which rivers flow, to remain therein for ever: now hath God made an excellent provision for him. *It is God* who hath created seven heavens, and as many *different stories* of the earth: the *divine* command descendeth between them ^b; that ye may know that God is omnipotent, and that God comprehendeth all things by *his* knowledge.

^a *Their hire*;] Which ought at least to be sufficient to maintain and cloath them during the time of suckling. See chap. 2. p. 27.

^b *The divine command descendeth between them*;] Penetrating and pervading them all, with absolute efficacy.

CHAP. LXVI.

Intituled, Prohibition; revealed at MEDINA.

In the name of the most merciful God.

O Prophet, why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives ^a; since God *is* inclined to forgive

^a *Why holdest thou that to be prohibited which God hath allowed thee, &c.*] There are some who suppose this passage to have been occasioned by *Mohammed's* protesting never to eat honey any more, because, having once eaten some in the apartment of *Hafsa*, or of *Zeinab*, three other of his wives, namely, *Ayesha*, *Sawda*,

and *Sâfâ*, all told him they smelt he had been eating of the juice which distills from certain shrubs in those parts, and resembles honey in taste and consistence, but is of a very strong flavour, and which the prophet had a great aversion to ¹. But the more received opinion is, that the chapter was revealed on the following occasion.

¹ *Al-ZAMAKH. Al-BRIDAWI.*

give and merciful? God hath allowed you the dissolution of your oaths¹; and God is your master; and he is knowing and wise. When the prophet intrusted as a secret unto one of his wives a certain accident; and when she disclosed the same, and God made it known unto him; he acquainted her with part of what she had done, and forbore to upbraid her with the other part thereof. And when he had acquainted her therewith, she said, Who hath

occasion. *Mohammed* having lain with a slave of his named *Mary*, of *Coptic* extract, (who had been sent him as a present by *al Mokawkas*, governour of *Egypt*;) on the day which was due to *Ayesha*, but to *Hafsa*, and, as some say, on *Hafsa*'s own bed, while she was absent; and this coming to *Hafsa*'s knowledge, she took it extremely ill, and reproached her husband so sharply; that, to pacify her, he promised, with an oath, never to touch the maid again²; and to free him from the obligation of this promise, was the design of the chapter.

I cannot here avoid observing, as a learned writer³ has done before me, that *Dr. Prideaux* has strangely misrepresented this passage. For having given the story of the prophet's amour with his maid *Mary*, a little embellished, he proceeds to tell us, that in this chapter *Mohammed* brings in God allowing him, and all his *Moslems*, to lie with their maids when they will, notwithstanding their wives: (whereas the words relate to the prophet only, who wanted not any new permission for that purpose, because it was a privilege already granted him⁴, though to none else;) and then, to shew what ground he had for his assertion, adds, that the first words of the chapter are, *O prophet, why dost thou forbid what God hath allowed thee, that thou mayest please thy wives? God hath granted unto you to lie with your maid servants*⁵. Which last words are not to be found here, or elsewhere in the *Koran*, and contain an allowance of what is expressly forbidden therein⁶; though the doctor has thence taken occasion to make some reflections which might as well have been spared. I shall say nothing to aggravate the matter; but leave the reader to imagine what this reverend divine would have said of a *Mohammedan*, if he had caught him tripping in the like manner.

Having digressed so far, I will venture to add a word, or two, in order to account for one circumstance which *Dr. Prideaux* relates concern-

ing *Mohammed's* concubine *Mary*; viz. that after her master's death, no account was had of her or the son which she had born him, but both were sent away into *Egypt*, and no mention made of either ever after among them; and then he supposes (for he seldom is at a loss for a supposition) that *Ayesha*, out of the hatred which she bore her, procured of her father, who succeeded the *impeller* in the government, to have her thus disposed of⁷. But it being certain, by the general consent of all the eastern writers, that *Mary* continued in *Arabia* till her death, which happened at *Medina*, about five years after that of her master, and was buried in the usual burying-place there, called *al Baki*, and that her son died before his father, it has been asked, whence the doctor had this⁸? I answer, That I guess he had it partly from *Abu'lfaragius*, according to the printed edition of whose work, the *Mary* we are speaking of, is said to have been sent with her sister *Shirina* (not with her son) to *Alexandria* by *al Mokawkas*⁹; though I make no doubt but we ought in that passage to read *min*, from, instead of *ila*, to; (notwithstanding the manuscript copies of this author used by *Dr. Petock*, the editor, and also a very fair one in my own possession, agree in the latter reading;) and that the sentence ought to run thus, *quæ* (viz. *Mariam*) *und cum sorore Shirina ab Alexandria miserat al Mokawkas*.

² *God hath allowed you the dissolution of your oaths*;] By having appointed an expiation for that purpose¹⁰: or, as the words may be translated, *God hath allowed you to use an exception in your oaths*, that is, to add the words, *if it please God*; in which case a man is excused from guilt if he perform not his oath¹¹. The passage, though directed to all the *Moslems* in general, seems to be particularly designed for quieting the prophet's conscience in regard to the oath abovementioned: but *Al Beidawi* approves not this opinion, because such an oath was to be looked upon as an inconsiderate one, and required no expiation.

¹ *Iidem*, JALLAL YAHYA.

² GAGNIER, *not. ad Abul. vit. Mab.* p. 150.

³ See chap. 33.

p. 348, 349.

⁴ PRID. *Life of Mab.* p. 113.

⁵ See chap. 17. p. 230. chap. 4. p. 64. and chap.

24. p. 287. &c.

⁶ PRID. *Life of Mab.* p. 114.

⁷ GAGNIER, *ubi supra*.

⁸ ABU'LFARAG.

Hist. Dynast. p. 165.

⁹ See chap. 5. p. 94.

¹⁰ AL BEIDAWI.

hath discovered this unto thee? He answered, The knowing, the sagacious God hath discovered it unto me^a. If ye both be turned unto God (for your hearts have swerved) *it is well*: but if ye join against him, verily God is his patron; and GABRIEL, and the good man among the faithful, and the angels also *are his assistants*^b. If he divorce you, his LORD can easily give him in exchange other wives better than you, *women resigned unto God*, true believers, devout, penitent, obedient, given to fasting, *both such as have been known by other men, and virgins*. O true believers, save your souls, and *those of your families*, from the fire whose fuel is men and stones, over which are *set* angels fierce and terrible^c; who disobey not God in what he hath commanded them, but perform what they are commanded. O unbelievers, excuse not yourselves this day; ye shall surely be rewarded for what ye have done^d. O true believers, turn unto God with a sincere repentance: peradventure your LORD will do away from you your evil deeds, and will admit you into gardens, through which rivers flow; on the day *whereon* God will not put to shame the prophet, or those who believe with him: their light shall run before them, and on their right hands^e, and they shall say, LORD, make our light perfect, and forgive us; for thou art almighty. O prophet, attack the infidels *with arms*, and the hypocrites *with arguments*; and treat them with severity: their abode shall be hell, and an ill journey *shall it be thither*. God propoundeth as a similitude unto the unbelievers, the wife of NOAH, and the wife of LOT: they were under two of our righteous servants, and they deceived them both^f;

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where-

^a *When the prophet intrusted as a secret unto one of his wives a certain accident, &c.*] When Mohammed found that Hafsa knew of his having injured her, or Ayesha, by lying with his concubine Mary on the day due to one of them, he desired her to keep the affair secret, promising, at the same time, that he would not meddle with Mary any more; and foretold her, as a piece of news which might sooth her vanity, that Abu Beer and Omar should succeed him in the government of his people. Hafsa, however, could not conceal this from Ayesha, with whom she lived in strict friendship, but acquainted her with the whole matter: whereupon the prophet, perceiving, probably by Ayesha's behaviour, that his secret had been discovered, upbraided Hafsa with her betraying him, telling her that God had revealed it to him; and not only divorced her, but separated him from all his other wives for a whole month, which time he spent in the apartment of Mary. In a short time, notwithstanding, he took Hafsa again, by the direction, as he gave out, of the angel Gabriel: who

commended her for her frequent fasting and other exercises of devotion, assuring him likewise that she should be one of his wives in paradise¹.

^b *If ye both, &c.*] This sentence is directed to Hafsa and Ayesha; the pronouns and verbs of the second person being in the dual number.

^c See chap. 74. and the Prelim. Disc. §. IV. p. 92.

^d *O unbelievers, &c.*] These words will be spoken to the infidels at the last day.

^e See chap. 57. p. 438.

^f *The wife of Noah, and the wife of Lot, &c.*] Who were both unbelieving women, but deceived their respective husbands by their hypocrisy. Noah's wife, named Wâila, endeavoured to persuade the people her husband was distracted; and Lot's wife, whose name was Wâbela (though some writers give this name to the other, and that of Wâila to the latter,) was in confederacy with the men of Sodom, and used to give them notice when any strangers came to lodge with him; by a sign of smoke by day, and of fire by night².

¹ Idem, AL ZAMAKH, &c.

² JALLAL, AL ZAMAKH.

wherefore *their husbands* were of no advantage unto them at all, in the sight of God *: and it shall be said unto them, *at the last day*, Enter ye into bell fire, with those who enter therein. God also propoundeth as a similitude unto those who believe, the wife of PHARAOH^b; when she said, LORD, build me an house with thee in paradise; and deliver me from PHARAOH and his doings, and deliver me from the unjust people: and MARY the daughter of IMRAN; who preserved her chastity, and into whose womb we breathed of our spirit^c, and who believed in the words of her LORD and his scriptures, and was a devout and obedient person^d.

* *Wherefore their husbands were of no advantage unto them, in the sight of God:*] For they both met with a disastrous end in this world¹, and will be doomed to eternal misery in the next. In like manner, as *Mohammed* would insinuate, the infidels of his time had no reason to expect any mitigation of their punishment, on account of their relation to himself and the rest of the true believers.

^b *The wife of Pharaoh;*] Viz. *Asia* the daughter of *Mozäben*. The commentators relate, that because she believed in *Mö*, her husband cruelly tormented her, fastening her hands and feet to four stakes, and laying a large millstone on her breast, her face, at the same time, being exposed to the scorching beams of the sun: these pains, however, were alleviated by

the angels shading her with their wings, and the view of the mansion prepared for her in paradise, which was exhibited to her on her pronouncing the prayer in the text: at length God received her soul; or, as some say, she was taken up alive into paradise, where she eats and drinks².

^c See chap. 19. p. 250, &c.

^d On occasion of the honourable mention here made of these two extraordinary women, the commentators introduce a saying of their prophet, *That among men there had been many perfect, but no more than four of the other sex had attained perfection; to wit, Asia the wife of Pharaoh, Mary the daughter of Imrân, Khadijah the daughter of Khowailed, (the prophet's first wife,) and Fâtema the daughter of Mohammed.*

¹ See chap. 11. p. 179 and p. 183, and 184.

² JALLAL. AL ZAMAKH.

C H A P. LXVII.

Intituled, The Kingdom^a; revealed at MECCA.

In the name of the most merciful God.

XXIX. * **B**lessed be he in whose hand *is* the kingdom; for he *is* almighty! Who hath created death and life, that he might prove you, which of you is most righteous in *his* actions: and he *is* mighty, and ready to forgive. Who hath created seven heavens, one above another: thou canst not see in a creature of the most Merciful any unfitness or disproportion. Lift up thine eyes again *to heaven*, and look whether thou seest any flaw: then take two other views; and thy sight shall return unto thee dull and fatigued. Moreover we have

^a It is also intituled by some, *The Saving*, or *The Delivering*, because, say they, it will save him who reads it, from the torture of the sepulchre.

have adorned the lowest heaven with lamps, and have appointed them to be darted at the devils^a, for whom we have prepared the torment of burning fire: and for those who believe not in their LORD, *is also prepared* the torment of hell; an ill journey *shall it be thither!* When they shall be thrown thereinto, they shall hear it bray like an ass^b; and it shall boil, and almost burst for fury. So often as a company *of them* shall be thrown therein, the keepers thereof shall ask them, *saying*, Did not a warner come unto you? They shall answer, Yea, a warner came unto us: but we accused *him* of imposture, and said, God hath not revealed any thing; ye *are* in no other than a great error: and they shall say, If we had hearkened, or had rightly considered, we should not have been among the inhabitants of burning fire: and they shall confess their sins; but far be the inhabitants of burning fire *from obtaining mercy!* Verily they who fear their LORD in secret, shall receive pardon and a great reward. Either conceal your discourse, or make it public; he knoweth the innermost parts of *your* breasts: shall not he know *all things* who hath created *them*; since he *is* the sagacious, the knowing? *It is* he who hath levelled the earth for you: therefore walk through the regions thereof, and eat of his provision; unto him *shall be* the resurrection. Are ye secure that he who *dwelleth* in heaven will not cause the earth to swallow you up? and behold, it shall shake. Or are ye secure that he who *dwelleth* in heaven will not send against you an *impetuous whirlwind*, driving the sands *to overwhelm* you? then shall ye know how *important* my warning was. Those also who *were* before you disbelieved; and how *grievous* was my displeasure! Do they not behold the birds above them, extending and drawing back their wings? None sustaineth them, except the Merciful; for he regardeth all things. Or who *is* he that *will be* as an army unto you, to defend you against the Merciful? Verily the unbelievers *are* in no other than a mistake. Or who *is* he that *will* give you food, if he withholdeth his provision? yet they persist in perverseness, and flying *from the truth*. Is he, therefore, who goeth grovelling upon his face, better directed than he who walketh upright in a strait way^c? Say, *It is* he who hath given you being, and endued you with hearing, and sight, and understanding; yet how little gratitude have ye! Say, *It is* he who hath sown you in the earth, and unto him shall ye be gathered together. They say, When *shall* this menace *be put in execution*, if ye speak truth? Answer, The knowledge of *this matter* is with God alone; for I *am* only a public warner. But when they shall see the same nigh at hand, the countenance of the infidels shall grow sad: and it shall be said *unto them*, This is what ye have been demanding. Say, What think ye? Whether God destroy me and those *who are* with me, or have mercy on us; who will protect the unbelievers from a painful punishment? Say, He is the Merciful; in him do we believe, and in him do we put our trust. Ye shall here-

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after

^a See chap. 15. p. 211.^b See chap. 31. p. 337.^c *Is he who goeth grovelling on his face,*

&c.] This comparison is applied by the expostulators to the infidel and the true believer.

after know who is in a manifest error. Say, What think ye? If your water be in the morning swallowed up by the earth, who will give you clear and running water?

C H A P. LXVIII.

Intituled, The Pen; revealed at MECCA.

In the name of the most merciful God.

N^a. By the pen, and what they write^b, thou, O MOHAMMED, through the grace of thy LORD, art not distracted. Verily there is prepared for thee an everlasting reward: for thou art of a noble disposition^c. Thou shalt see, and the infidels shall see, which of you are bereaved of your senses. Verily thy LORD well knoweth him who wandereth from his path; and he well knoweth those who are rightly directed: wherefore obey not those who charge thee with imposture. They desire that thou shouldest be easy with them, and they will be easy with thee^d. But obey not any who is a common swearer, a despicable fellow, a defamer, going about with slander, who forbiddeth that which is good, who is also a transgressor, a wicked person, cruel, and besides this, of spurious birth^e: although he be possessed of wealth and many children: when our signs are rehearsed unto him, he saith, They

are

^a This letter is sometimes made the title of the chapter, but its meaning is confessedly uncertain. They who suppose it stands for the word *Nun*, are not agreed as to its signification in this place; for it is not only the name of the letter N in Arabic, but signifies also an inkhorn, and a fish: some are of opinion the former signification is the most proper here, as consonant to what is immediately mentioned of the pen, and writing, and, considering that the blood of certain fish is good ink, not inconsistent with the latter signification; which is, however, preferred by others, saying that either the whole species of fish in general is thereby intended, or the fish which swallowed Jonas; (who is mentioned in this chapter,) or else that vast one called *Behemoth*, fancied to support the earth, in particular. Those who acquiesce in none of the foregoing explanations, have invented others of their own, and imagine this character stands for the table of God's decrees, or one of the rivers in paradise, &c.¹

^b By the pen, and what they write;] Some understand these words generally, and others of the pen with which God's decrees are written on the preserved table, and of the angels who register the same.

^c Of a noble disposition;] In that thou hast born with so much patience and resignation the wrongs and insults of thy people, which have been greater than those offered to any apostle before thee².

^d They desire that thou shouldest be easy with them, and they will be easy with thee;] i. e. If thou wilt let them alone in their idolatry and other wicked practices, they will cease to revile and persecute thee.

^e Obey not any common swearer, &c.] The person at whom this passage was particularly levelled, is generally supposed to have been Mohammed's inveterate enemy al Walid Ebn al Mogheira, whom, to complete his character, he calls *bastard*, because al Mogheira did not own him for

¹ Al ZAMAKH. Al BEIDAWI, YAHYA.

² Al BEIDAWI:

³ Idem, JALLAL.

are fables of the ancients. We will stigmatize him on the nose. Verily we have tried the *MECCANS*¹, as we formerly tried the owners of the garden²; when they swore that they would gather the fruit thereof³ in the morning, and added not the exception, *if it please God*: wherefore a surrounding destruction from thy LORD encompassed it, while they slept; and in the morning it became like a garden whose fruits had been gathered⁴. And they called *the one to the other* as they rose in the morning, saying, Go out early to your plantation, if ye intend to gather the fruit thereof: so they went on, whispering to one another, No poor man shall enter *the garden* upon you, this day. And they went forth early, with a determined purpose. And when they saw *the garden blasted and destroyed*, they said, We have certainly mistaken our way: *but when they found it to be their own garden, they cried*, Verily we are not permitted⁵ to reap the fruit thereof. The worthier of them said, Did I not say unto you, Will ye not give praise unto God? They answered, Praise be unto our LORD! Verily we have been unjust doers. And they began to blame one another⁶, and they said, Wo be unto us! verily we have been transgressors: peradventure our LORD will give us in exchange a better garden than this: and we earnestly beseech our LORD to pardon us. Thus is *the chastisement of this life*: but the chastisement of the next shall be more grievous; if they had known it, *they would have taken heed*. Verily for the pious are prepared, with their LORD, gardens of delight. Shall we deal with the Moslems,

for his son, till he was eighteen years of age¹. Some, however, think it was *al Akhnas Ebn Sborak*, who was really of the tribe of *Tbakif*, though reputed to be of that of *Zabra*².

¹ *We will stigmatize him on the nose*;] Which being the most conspicuous part of the face, a mark set thereon is attended with the utmost ignominy. It is said that this prophetic menace was actually made good, *al Walid* having his nose slit by a sword, at the battle of *Bedr*, the mark of which wound he carried with him to his grave³.

² *We have tried the Meccans*;] By afflicting them with a grievous famine. See chap. 23. p. 284, 285.

³ *The owners of the garden, &c.*] This garden was a plantation of palm-trees, about two parasangs from *Sanaa*, belonging to a certain charitable man, who, when he gathered his dates, used to give public notice to the poor, and to leave them such of the fruit as the knife missed, or was blown down by the wind, or fell beside the cloth spread under the tree to receive it: after his death, his sons, who were then become masters of the garden, apprehending they

should come to want if they followed their father's example, agreed to gather the fruit early in the morning, when the poor could have no notice of the matter: but when they came to execute their purpose, they found, to their great grief and surprise, that their plantation had been destroyed in the night⁴.

⁴ *That they would gather the fruit thereof*;] Literally, *that they would cut it*; the manner of gathering dates being to cut the clusters off with a knife. *Marracci* supposes they intended to cut down the trees, and destroy the plantation; which, as he observes, renders the story ridiculous and absurd.

⁵ *Like a garden whose fruits had been gathered*;] Or, as the original may also be rendered, *like a dark night*; it being burnt up and black.

⁶ The same expression is used, chap. 56. p. 435.

⁷ *They began to blame one another*;] For one advised this expedition, another approved of it, a third gave consent by his silence, but the fourth was absolutely against it¹.

¹ *Idem*, JALLAL.

² *Idem*.

³ *Idem*, JALLAL.

⁴ *Idem*.

⁵ *Al BEIDAWI*.

Moslems, as with the wicked? What aileth you that ye judge thus? Have ye a book *from heaven*, wherein ye read that ye are therein promised that which ye shall choofe? Or have ye *received* oaths which shall be binding upon us to the day of resurrection, that ye shall enjoy what ye imagine? Ask them, which of them *will* be the voucher of this. Or have they companions ^b *who will vouch for them*? Let them produce their companions, therefore, if they speak truth. On a *certain* day the leg shall be made bare^c; and they shall be called upon to worship, but they shall not be able^d. Their looks *shall be* cast down: ignominy shall attend them: for that they were invited to the worship of God, while they were in safety, *but would not hear*. Let me alone, therefore, with him who accuseth this new revelation of imposture. We will lead them gradually to *destruction*, by ways which they know not^e: and I will bear with them for a long time; for my stratagem is effectual. Dost thou ask them any reward *for thy preaching*? But they are laden with debts. *Are* the secrets of futurity with them; and do they transcribe the same *from the table of God's decrees*^f? Wherefore patiently wait the judgment of thy LORD: and be not like him who was swallowed by the fish; when he cried *unto God*, being inwardly vexed. Had not grace from his LORD reached him, he had surely been cast forth on the naked shore, covered with shame: but his LORD chose him, and made him *one of the righteous*. It wanteth little but that the unbelievers strike thee down with their *malicious* looks, when they hear the admonition of the KORAN; and they say, He is certainly distracted: but it is no other than an admonition unto all creatures.

^a *Shall we deal with the Moslems as with the wicked?*] This passage was revealed in answer to the infidels, who said, *If we shall be raised again, as Mohammed and his followers imagine, they will not excel us; but we shall certainly be in a better condition than they in the next world, as we are in this*¹.

^b *Have they companions?*] Or, as some interpret the word, *idols*; which can make their condition, in the next life, equal to that of the Moslems?

^c *The leg shall be made bare;*] This expression is used to signify a grievous and terrible calamity: thus they say, *War has made bare the leg*, when they would express the fury and rage of battle².

^d *They shall be called upon to worship, but they shall not be able;*] Because the time of acceptance shall be past. *Al Beidawi* is uncertain whether the words respect the day of judgment, or the article of death: but *Jallal'uddin* supposes them to relate to the former, and adds that the infidels shall not be able to perform the act of adoration, because their backs shall become stiff and inflexible.

^e *By ways which they know not;*] i. e. By granting them long life and prosperity in this world; which will deceive them to their ruin.

^f See chap. 52. p. 425.

¹ *Be not like him who was swallowed by the fish;*] That is, Be not impatient and pettish, as Jonas was. See chap. 21. p. 272.

¹ *Al Beidawi.*

² *Idem, Jallal.*

C H A P. LXIX.

Intituled, The Infallible; revealed at MECCA.

In the name of the most merciful GOD.

THE infallible^a! What is the infallible? And what shall cause thee to understand what the infallible is? *The tribes of THAMUD and AD denied as a falsehood the day which shall strike ^bmen's hearts with terror.* But THAMUD were destroyed by a terrible noise: and AD were destroyed by a roaring and furious wind; which GOD caused to assail them for seven nights and eight days successively: thou mightest have seen people, during the same, lying prostrate, as though they *had been* the roots of hollow palm-trees^c; and couldst thou have seen any of them remaining? PHARAOH also, and those who *were* before him, and the *cities* which were overthrown^d, were guilty of sin; and they *severally* were disobedient to the apostle of their LORD; wherefore he chastised them with an abundant chastisement. When the water of the deluge arose, we carried you in the ark which swam thereon; that we might make the same a memorial unto you, and the retaining ear might retain it. And when one blast shall sound the trumpet, and the earth shall be moved from its place, and the mountains also, and shall be dashed in pieces at one stroke: on that day the inevitable hour of judgment shall suddenly come; and the heavens shall cleave in sunder, and shall fall in pieces, on that day: and the angels shall be on the sides thereof^e; and eight shall bear the throne of thy LORD above them, on that day^f. On that day ye shall be presented before the judgment seat of GOD; and none of your secret actions shall be hidden. And he who shall have his book delivered into his right hand, shall say, Take ye, read this my book; verily I thought that I should be brought to this my account:

^a *The infallible;*] The original word *al Hâkkat* is one of the names or epithets of the day of judgment. As the root from which it is derived signifies not only to be or come to pass of necessity, but also to verify, some rather think that day to be so called because it will verify, and show the truth of what men doubt of in this life; viz. the resurrection of the dead, their being brought to account, and the consequent rewards and punishments¹.

^b *The day which shall strike;*] Arab. *al Kâsiât*, or the striking; which is another name or epithet of the last day.

^c See chap. 54. p. 429.

^d *The cities which were overthrown;*] Viz. Sodom, and Gomorrah. See chap. 9. p. 158. not. a.

^e *The angels shall be on the sides thereof;*] These words seem to intimate the death of the angels, at the demolition of their habitation; beside the ruins whereof they shall lie like dead bodies.

^f *Eight angels shall bear the throne of thy LORD, on that day;*] The number of those who bear it at present being generally supposed to be but four; to whom four more will be added at the last day, for the grandeur of the occasion².

¹ *Iidem.*

² *Iidem.*

count: he *shall lead a pleasing life*, in a lofty garden, the fruits whereof shall be near to gather. Eat and drink with easy digestion; because of the *good works* which ye sent before you, in the days which are past. But he who shall have his book delivered into his left hand, shall say, O that I had not received this my book; and that I had not known what this my account was! O that *death* had made an end of me! My riches have not profited me; and my power is passed from me. *And God shall say to the keepers of hell*, Take him, and bind him, and cast him into hell to be burned; then put him into a chain of the length of seventy cubits^a: because he believed not in the great God; and was not solicitous to feed the poor: wherefore this day he shall have no friend here; nor *any* food, but the filthy corruption *flowing from the bodies of the damned*, which none shall eat but the sinners. I swear^b by that which ye see, and that which ye see not, that this is the discourse of an honourable apostle, and not the discourse of a poet: how little do ye believe! Neither *is it* the discourse of a soothsayer: how little are ye admonished! *It is* a revelation from the LORD of all creatures. If MOHAMMED had forged any part of *these* discourses concerning us, verily we had taken him by the right hand, and had cut in sunder the vein of his heart; neither would we have withheld any of you from *chastising* him. And verily this *book is* an admonition unto the pious; and we well know that there are *some* of you who charge *the same* with imposture: but it *shall* surely be an occasion of grievous sighing unto the infidels; for *it is* the truth of a certainty. Wherefore praise the name of thy LORD, the great GOD.

^a Put him into a chain, &c.] i. e. Wrap him round with it, so that he may not be able to stir.

^b I swear;] Or, I will not swear. See chap. 56. p. 436. not. f.

CH A P. LXX.

Intituled, The Steps; revealed at MECCA.

In the name of the most merciful GOD.

ONE demanded and called for vengeance to fall on the unbelievers^a: there shall be none to avert the same from *being inflicted by God*, the possessor

^a One called for the punishment to be inflicted on the unbelievers;] The person here meant is generally supposed to have been al Nodar Ebn al Hareth, who said, O God, if what Mohammed preaches be the truth from thee, rain down upon

us a shower of stones, or send some dreadful judgment to punish us¹. Others, however, think it was Abu Jabl, who challenged Mohammed to cause a fragment of heaven to fall on them².

¹ Al ZAMAKH. Al BEIDAWI.

² Al BEIDAWI.

possessor of the steps^a; by which the angels ascend unto him, and the spirit GABRIEL also, in a day whose space is fifty thousand years^b: wherefore bear the insults of the MECCANS with becoming patience; for they see their punishment afar off, but we see it nigh at hand. On a certain day the heaven shall become like molten brass, and the mountains like wool of various colours, scattered abroad by the wind: and a friend shall not ask a friend concerning his condition, although they see one another. The wicked shall wish to redeem himself from the punishment of that day, by giving up his children, and his wife, and his brother, and his kindred who shewed kindness unto him, and all who are in the earth; and that *this* might deliver him: by no means: for hell fire, dragging them by their scalps, shall call him who shall have turned his back, and fled from the faith, and shall have amassed riches, and covetously hoarded them. Verily man is created extremely impatient^c: when evil toucheth him, he is full of complaint; but when good befalleth him, he becometh niggardly: except those who are devoutly given, and who persevere in their prayers; and those of whose substance a due and certain portion is ready to be given unto him who asketh, and him who is forbidden by shame to ask: and those who sincerely believe the day of judgment, and who dread the punishment of their LORD: (for there is none secure from the punishment of their LORD:) and who abstain from the carnal knowledge of women other than their wives, or the slaves which their right hands possess; (for as to them they shall be blameless; but whoever coveteth any woman besides these, they are transgressors:) and those who faithfully keep what they are intrusted with, and their covenant; and who are upright in their testimonies, and who carefully observe the requisite rites in their prayers: these shall dwell amidst gardens, highly honoured. What aileth the unbelievers, that they run before thee in companies, on the right hand and on the left? Doth every man of them

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them

^a *The steps*;] By which prayers and righteous actions ascend to heaven; or by which the angels ascend to receive the divine commands, or the believers will ascend to paradise. Some understand thereby the different orders of angels; or the heavens, which rise gradually one above another.

^b *A day whose space is fifty thousand years*;] This is supposed to be the space which would be required for their ascent from the lowest part of the creation to the throne of God, if it were to be measured; or the time which it would take a man up to perform that journey: and this is not contradictory to what is said elsewhere¹, (if it be to be interpreted of the ascent of the angels,) that the length of the day whereon they ascend is 1000 years; because that is meant only of their ascent from earth to the lower heaven, including also the

time of their descent.

But the commentators generally taking the day spoken of in both these passages, to be the day of judgment, have recourse to several expedients to reconcile them, some of which we have mentioned in another place²: and as both passages seem to contradict what the Mohammedan doctors teach, that God will judge all creatures in the space of half a day³, they suppose those large numbers of years are designed to express the time of the previous attendance of those who are to be judged⁴; or else to the space wherein God will judge the unbelieving nations, of which they say, there will be fifty, the trial of each nation taking up 1000 years, though that of the true believers will be over in the short space abovementioned⁵.

^c See chap. 17. p. 228.

¹ Chap. 32. p. 338.
14. p. 86.

² Prelim. Disc. §. IV. p. 84.

³ See *ib.* p. 88, 89.

⁴ See

⁵ AL ZAMAKH.

them wish to enter into a garden of delight? By no means: verily we have created them of that which they know^a. I swear^b by the LORD of the east and of the west^c, that we are able to *destroy them, and to substitute better than them in their room*; neither are we to be prevented, *if we shall please so to do*. Wherefore suffer them to wade in vain disputes, and to amuse themselves with sport: until they meet their day with which they have been threatened; the day *whereon* they shall come forth hastily from *their graves*, as though they were *troops* hastening to *their standard*: their looks *shall be downcast*; ignominy shall attend them. This is the day with which they have been threatened.

^a *Verily we have created them of that which they know*;] Viz. Of filthy seed, which bears no relation or resemblance to holy beings: wherefore it is necessary for him who would hope to be an inhabitant of paradise, to perfect himself in faith and spiritual virtues, to fit himself for that place¹.

^b *I swear*;] Or, *I will not swear*, &c. See chap. 56. p. 436. not. f.

^c *Of the east and of the west*;] The original words are in the plural number, and signify the different points of the horizon at which the sun rises and sets in the course of the year. See chap. 37. p. 366. not. c.

¹ *Al BRIDAWI.*

CHAP. LXXI.

Intituled, NOAH; revealed at MECCA.

In the name of the most merciful GOD.

Verily we sent NOAH unto his people, *saying*, Warn thy people, before a grievous punishment overtake them. NOAH said, O my people, verily I am a public warner unto you; wherefore serve God, and fear him, and obey me: he will forgive you *part* of your sins^a, and will grant you respite until a determined time: for God's determined time, when it cometh, shall not be deferred; if ye were men of understanding, *ye would know this*. He said, LORD, verily I have called my people night and day; but my calling only increaseth their aversion: and whensoever I call them *to the true faith*, that thou mayest forgive them, they put their fingers in their ears, and cover themselves with their garments, and persist in *their infidelity*, and proudly disdain *my counsel*. Moreover I invited them openly, and I spake to them again in public; and I also secretly admonished them in private: and I said, Beg pardon of your LORD; for he is inclined to forgive: and he will cause the heaven to pour down rain plentifully upon you, and will give you increase of wealth and of children^b; and he will provide you gardens, and furnish

^a *Part of your sins*;] i. e. Your past sins; which are done away by the profession of the true faith.

^b *And he will cause the heaven to rain plentifully upon you, and will give you increase of*

wealth and of children;] It is said, that after Noah had for a long time preached to them in vain, God shut up the heaven for forty years, and rendered their women barren¹.

¹ *Idem.*

furnish you with rivers: What aileth you, that ye hope not for benevolence in God^a; since he hath created you variously^b? Do ye not see how God hath created the seven heavens, one above another; and hath placed the moon therein for a light, and hath appointed the sun for a taper? God hath also produced and caused you to spring forth from the earth: hereafter he will cause you to return into the same; and he will again take you thence, by bringing you forth from your graves. And God hath spread the earth as a carpet for you, that ye may walk therein through spacious paths. NOAH said, LORD, verily they are disobedient unto me; and they follow him whose riches and children do no other than increase his perdition. And they devised a dangerous plot against NOAH: and the chief men said to the others, Ye shall by no means leave your gods; neither shall ye forsake WADD, nor SOWA, nor YAGHUTH, and YAVK, and NESR^c. And they seduced many; (for thou shalt only increase error in the wicked:) because of their sins they were drowned, and cast into the fire of hell; and they found none to protect them against God. And NOAH said, LORD, leave not any families of the unbelievers on the earth: for if thou leave them, they will seduce thy servants, and will beget none but a wicked and unbelieving offspring^d. LORD, forgive me and my parents^e, and every one who shall enter my house^f, being a true believer, and the true believers of both sexes; and add unto the unjust doers nothing but destruction.

^a What aileth you, that ye hope not for benevolence in God?] i. e. That God will accept and amply reward those who serve him? For some suppose Noah's people made him this answer, *If what we now follow be the truth, we ought not to forsake it; but if it be false, how will God accept, or be favourable unto us, who have rebelled against him?*¹

^b Hath created you variously;] That is, as the commentators expound it, by various steps or changes, from the original matter, till ye became perfect men².

^c These were five idols worshipped by the Antediluvians, and afterwards by the ancient A-

rabs. See the Prelim. Disc. §. 1. p. 19.

^d LORD, leave not any families of the unbelievers, &c.] They say Noah preferred not this prayer for the destruction of his people till after he had tried them for nine hundred and fifty years, and found them incorrigible reprobates.

^e My parents;] His father Lamech, and his mother, whose name was Shamkha, the daughter of Enosh, being true believers.

^f My house;] The commentators are uncertain whether Noah's dwelling-house be here meant, or the temple he had built for the worship of God, or the ark.

¹ Idem. ² See chap. 22. p. 274. and chap. 23. p. 281, &c.

C H A P. LXXII.

Intituled, The Genii; revealed at MECCA.

In the name of the most merciful GOD.

SAY, It hath been revealed unto me that a company of genii attentively heard me reading the KORAN^a, and said, Verily we have heard an admira-

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^a See chap. 46. p. 408. not. d.

ble discourse; which directeth unto the right institution: wherefore we believe therein, and we will by no means associate any *other* with our LORD. He (may the majesty of our LORD be exalted!) hath taken no wife, nor *hath he begotten* any issue. Yet the foolish among us ^a hath spoken that which is extremely false of God: but we verily thought that neither man nor genius would by any means have uttered a lie concerning God. And there are certain men who fly for refuge unto certain of the genii^b; but they increase their folly and transgression: and they also thought, as ye thought^c, that God would not raise any one to life. And we *formerly* attempted to *pry into what was transacting in heaven*; but we found the same filled with a strong guard of angels, and with flaming darts: and we sat on *some of the seats* thereof to hear *the discourse of its inhabitants*; but whoever listeneth now, findeth a flame laid in ambush for him, to guard the celestial confines^d. And we know not whether evil be *hereby* intended against those who are in the earth, or whether their LORD intendeth to direct them aright. *There are* some among us who are upright; and *there are* some among us who are otherwise: we are of different ways. And we verily thought that we could by no means frustrate God in the earth, neither could we escape him by flight: wherefore, when we had heard the direction contained in the KORAN, we believed therein. And whoever believeth in his LORD, need not fear any diminution of *his reward*, nor any injustice. *There are some* Moslems among us; and *there are others* of us who swerve from righteousness^e. And whoso embraceth ISLAM, they earnestly seek true direction: but those who swerve from righteousness, shall be few for hell. If they tread in the way of *truth*, we will surely water them with abundant rain^f; that we may prove them thereby: but whoso turneth aside from the admonition of his LORD, him will he send into a severe torment. Verily the places of worship are *set apart* unto God: wherefore invoke not any *other therein* together with God. When the servant of God ^g stood up to invoke him, it wanted little but that *the genii* had pressed on him in crouds, to bear him rebearse the KORAN. Say, Verily I call upon my LORD only, and I associate no *other god* with him. Say, Verily I am not able, of myself, to procure you either hurt, or a right institution. Say, Verily none can protect me against God; neither shall I find any refuge besides him. *F*

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^a The foolish among us;] Viz. Eblis, or the rebellious genii.

^b There are certain men who fly for refuge unto certain of the genii;] For the Arabs, when they found themselves in a desert in the evening, (the genii being supposed to haunt such places about that time) used to say, I fly for refuge unto the Lord of this valley, that he may defend me from the devilish among his people¹.

^c They also thought, as ye thought, &c.] It is uncertain which of these pronouns is to be re-

ferred to mankind, and which to the genii: some expositors taking that of the third person to relate to the former, and that of the second person, to the latter; and others being of the contrary opinion.

^d See Chap. 15, p. 211.

^e See the Prelim. Disc. §. IV. p. 72, &c.

^f We will water them with abundant rain;] i. e. We will grant them plenty of all good things. Some think by these words rain is promised to the Moslems, after their seven years drought, on their embracing Islam.

^g The servant of God;] viz. Mohammed.

can do no more than publish *what hath been revealed unto me from God*, and his messages. And whosoever shall be disobedient unto God and his apostle, for him is the fire of hell prepared; they shall remain therein for ever. Until they see *the vengeance* with which they are threatened, *they will not cease their opposition*: but then shall they know who were the weaker in a protector, and the fewer in number. Say, I know not whether *the punishment* with which ye are threatned be nigh, or whether my LORD will appoint for it a distant term. He knoweth the secrets of futurity; and he doth not communicate his secrets unto any, except an apostle in whom he is well pleased: and he causeth a guard of *angels* to march before him, and behind him; that he may know that they have executed the commissions of their LORD^a: he comprehendeth whatever is with them; and counteth all things by number.

^a *That he may know that they have executed the commissions of their LORD;]* That is to say, Either that the prophet may know that *Gabriel* and the other angels, who bring down the re-

velation, have communicated it to him pure and free from any diabolical suggestions; or that God may know that the prophet has published the same to mankind¹.

¹ *Idem.*

C H A P. LXXIII.

Intituled, The Wrapped up; revealed at MECCA^a.

In the name of the most merciful GOD.

O Thou wrapped up^b, arise to prayer, and continue therein during the night, except a small part^c; that is to say, during one half thereof: or do thou

^a Some will have the last verse, beginning at these words, *Verily thy LORD knoweth, &c.* to have been revealed at *Medina*.

^b *O thou wrapped up;]* When this revelation was brought to *Mohammed*, he was wrapped up in his garments, being affrighted at the appearance of *Gabriel*; or, as some say, he lay sleeping unconcernedly, or, according to others, praying, wrapped up in one part of a large mantle, or rug, with the other part of which *Aysa* had covered herself to sleep¹.

This epithet of *wrapped up*, and another of the same import given to *Mohammed* in the next chapter, have been imagined, by several learn-

ed men², pretty plainly to intimate his being subject to the falling sickness; a malady generally attributed to him by the *Christians*³, but mentioned by no *Mohammedan* writer. Though such an inference may be made, yet I think it scarce probable, much less necessary⁴.

^c *Except a small part;]* For a half is such, with respect to the whole. Or, as the sentence may be rendred, *Pray half the night, within a small matter, &c.* Some expound these words as an exception to nights in general; according to whom the sense will be, *Spend one half of every night in prayer, except some few nights in the year, &c.*⁵

¹ *Al ZAMAKH. Al BEIDAWI.*
p. 763. *V. GAGNIER. not. ad ABULF. vit. Mob. p. 9.*
p. 16. and the authors there cited.
Al BEIDAWI.

² HOTTING. *Hist. Orient. l. 1. c. 2. MARRACC. in Ale.*

³ See PRIDEAUX, *Life of Mah.*

⁴ See OCKLEY's *Hist. of the Saracens, Vol. 1. p. 300, &c.*

thou lessen the same a little, or add thereto^a. And repeat the KORAN with a distinct and sonorous voice: for we will lay on thee a weighty word^b. Verily the rising by night^c is more efficacious for steadfast continuance in devotion, and more conducive to decent pronunciation^d: for in the day-time thou hast long employment. And commemorate the name of thy LORD: and separate thyself unto him, renouncing worldly vanities. *He is the LORD of the east, and of the west; there is no God but he.* Wherefore take him for thy patron: and patiently suffer the contumelies which the *infidels* utter against thee; and depart from them with a decent departure. And let me alone with those who charge the *Korân* with falshood, who enjoy the blessings of this life; and bear with them for a while: verily with us are heavy fetters, and a burning fire, and food ready to choak him who swalloweth it^e, and painful torment. On a certain day the earth shall be shaken, and the mountains *alſa*, and the mountains shall become a heap of sand poured forth. Verily we have sent unto you an apostle, to bear witness against you; as we sent an apostle unto PHARAOH: but PHARAOH was disobedient unto the apostle; wherefore we chastised him with a heavy chastisement. How, therefore, will ye escape, if ye believe not, the day which shall make children become grey-headed through terror? The heaven shall be rent in sunder thereby: the promise thereof shall surely be performed. Verily this is an admonition; and whoever is willing to be admonished, will take the way unto his LORD. Thy LORD knoweth that thou continuest in prayer and meditation sometimes near two third parts of the night, and sometimes one half thereof, and at other times one third part thereof: and a part of thy companions, who are with thee, do the same. But God measureth the night and the day; he knoweth that ye cannot exactly compute the same: wherefore he turneth favourably unto you^f.

Read,

^a Or do thou lessen the same, or add thereto;] i. e. Set apart either less than half the night, as one third, for example, or more, as two thirds. Or the meaning may be, Either take a small matter from a lesser part of the night than one half, e. g. from one third, and so reduce it to a fourth; or add to such lesser part, and make it a full half¹.

^b A weighty word;] Viz. The precepts contained in the *Korân*; which are heavy and difficult to those who are obliged to observe them, and especially to the prophet, whose care it was to see that his people observed them also².

^c The rising by night;] Or The person who riseth by night; or the hours, or particularly the first hours of the night, &c.

^d The rising by night is more efficacious for steadfast continuance in devotion, and more conducive to decent pronunciation;] For the night-time is most proper for meditation and prayer, and also for reading God's word distinctly and with at-

tention; by reason of the absence of every noise and object which may distract the mind.

Marracci, having mentioned this natural explication of the *Mohammedan* commentators, because he finds one word in the verse which may be taken in a sense tending that way, says the whole may with greater exactness be expounded of the fitness of the night season for amorous diversions and discourse; and he paraphrases it in *Latin* thus: *Certe in principio noctis major robur & vim habet homo, ad feminas pre-mendas & subagitandas, & ad clarioribus verbis amores suos propalandos*³. A most effectual way this, to turn a book into ridicule!

^e Choaking food;] As thorns and thistles, the fruit of the infernal tree *al Zakkûm*, and the corruption flowing from the bodies of the damned.

^f Wherefore he turneth favourably unto you;] By making the matter easy to you, and dispensing with your scrupulous counting of the hours of

¹ Idem.

² Idem, JALLAL.

³ MARRACC. in *Alc.* p. 759.

Read, therefore, so much of the KORAN as may be easy unto you. He knoweth that there will be some infirm among you; and others travel through the earth, that they may obtain a competency of the bounty of God; and others fight in the defence of God's faith. Read, therefore, so much of the same as may be easy. And observe the stated times of prayer, and pay the legal alms; and lend unto God an acceptable loan; for whatever good ye send before for your souls, ye shall find the same with God. This will be better, and will merit a greater reward^a. And ask God forgiveness; for God is ready to forgive, and merciful.

of the night which ye are directed to spend in reading, and praying: for some of the Moslems, not knowing how the time passed, used to watch the whole night, standing and walking about till their legs and feet swelled in a sad manner. The commentators add, that this precept of dedicating a part of the night to devotion, is abroga-

ted by the institution of the five hours of prayer¹.

^a This will merit a greater reward;] i. e. The good which ye shall do in your life-time will be much more meritorious in the sight of God, than what ye shall defer till death, and order by will².

¹ Al BRIDAWI.

² Idem.

C H A P. LXXIV.

Intituled, The Covered; revealed at MECCA.

In the name of the most merciful GOD.

O Thou covered^a, arise and preach^b, and magnify thy LORD. And cleanse thy garments: and fly every abomination^c: and be not liberal, in hopes to receive more in return: and patiently wait for thy LORD. When the trumpet shall sound, verily that day shall be a day of distress and uneasiness

^a O thou covered, &c.] It is related; from Mohammed's own mouth, that being on mount Harâ, and hearing himself called, he looked on each hand, and saw no-body, but looking upwards, he saw the angel Gabriel on a throne, between heaven and earth; at which sight being much terrified, he returned to his wife Khadija, and bid her cover him up; and that then the angel descended, and addressed him in the words of the text. From hence some think this chapter to have been the first which was revealed: but the more received opinion is, that it was the 96th. Others say, that the prophet,

having been reviled by certain of the Koreish, was sitting in a melancholy and pensive posture, wrapped up in his mantle, when Gabriel accosted him: and some say, he was sleeping. See the second note to the preceding chapter.

^b Arise and preach;] It is generally supposed that Mohammed is here commanded more especially to warn his near relations, the Koreish; as he is expressly ordered to do in a subsequent revelation¹.

^c Fly every abomination;] By the word abomination the commentators generally agree idolatry to be principally intended.

¹ See chap. 26. p. 308. and the Prelim. Disc. §. II. p. 43.

ness unto the unbelievers. Let me alone with him whom I have created^a; on whom I have bestowed abundant riches, and children dwelling in his presence^b, and for whom I have disposed *affairs* in a smooth and easy manner^c, and who desireth that I will yet add *other blessings* unto him. By no means: because he is an adversary to our signs^d. I will afflict him with grievous calamities^e: for he hath devised and prepared *contumelious expressions* to ridicule the KORAN. May he be cursed: how *maliciously* hath he prepared the same! And again, may he be cursed: how *maliciously* hath he prepared the same! Then he looked, and frowned, and put on an austere countenance: then he turned back, and was elated with pride; and he said, This is no other than a piece of magic, borrowed from others: these are only the words of a man. I will cast him to be burned in hell. And what shall make thee to understand what hell is? It leaveth not *any thing unconsumed*, neither doth it suffer *any thing* to escape: it scorseth mens flesh: over the same are nineteen angels appointed. We have appointed none but angels to preside over hell fire^f: and we have expressed the number of them only for an occasion of discord to the unbelievers^g; that they to whom the scriptures have been given, may be certain of the veracity of this book^h, and the true believers may encrease in faith; and that those to whom the scriptures have been given, and the true believers may not doubt hereafter; and that those in whose hearts there is an infirmity, and the unbelievers may say, What mystery doth God intend by this number? Thus doth God cause to err whom he pleaseth; and he directeth whom he pleaseth. None knoweth the armies of thy LORDⁱ, besides him: and this^k is no other than a memento unto mankind. Assuredly,

^a Let me alone with him whom I have created, &c.] The person here meant is generally supposed to have been al Walid Ebn al Mogheira¹, a principal man among the Koreish.

^b And children dwelling in his presence;] Being well provided for, and not obliged to go abroad to seek their livings, as most others of the Meccans were².

^c And for whom I have disposed things in an easy manner;] By facilitating his advancement to power and dignity; which were to considerable that he was surnamed Ribāna Koreish, or The sweet odour of the Koreish, and al Walid, i. e. The only one, or The incomparable³.

^d By no means, &c.] On the revelation of this passage it is said that Walid's prosperity began to decay, and continued daily so to do to the time of his death⁴.

^e I will afflict him with grievous calamities;] Or, as the words may be strictly rendered, I will drive him up the crag of a mountain; which some understand of a mountain of fire, agreeably to a tradition of their prophet, importing,

that al Walid will be condemned to ascend this mountain, and then to be cast down from thence, alternately for ever; and that he will be seventy years in climbing up, and as many in falling down⁵.

^f We have appointed none but angels to preside over hell fire;] The reason of which is said to be, that they might be of a different nature and species from those who are to be tormented, lest they should have a fellow feeling of, and compassionate their sufferings; or else, because of their great strength, and severity of temper⁶.

^g For an occasion of discord to the unbelievers;] Or, For a trial of them: because they might say this was a particular borrowed by Mohammed of the Jews.

^h They to whom the scriptures have been given;] And especially the Jews; this being conformable to what is contained in their books⁷.

ⁱ The armies of thy Lord;] i. e. All his creatures; or particularly the number and strength of the guards of hell.

^k This;] The antecedent seems to be hell.

¹ Al ZAMAKH. Al BEIDAWI, JALLAL;

² Al BEIDAWI.

³ Idem.

⁴ Idem.

⁵ Idem.

⁶ Idem. ⁷ JALLAL.

ly. By the moon, and the night when it retreateth, and the morning when it reddened, *I swear* that this is one of the most terrible calamities, giving warning unto men, as well unto him among you who desireth to go forward, as unto him who chooseth to remain behind. Every soul is given in pledge for that which it shall have wrought^a: except the companions of the right hand^b; who shall dwell in gardens, and shall ask one another questions concerning the wicked, and shall also ask the wicked themselves, saying, What hath brought you into hell? They shall answer, We were not of those who were constant at prayer, neither did we feed the poor; and we waded in vain disputes, with the fallacious reasoners; and we denied the day of judgment, until death^c overtook us: and the intercession of the interceders shall not avail them. What aileth them, therefore, that they turn aside from the admonition of the KORAN, as though they were timorous asses flying from a lion? But every man among them desireth that he may have expanded scrolls delivered to him from GOD^d. By no means. They fear not the life to come. By no means: verily this is a sufficient warning. Who is willing to be warned, him shall it warn: but they shall not be warned, unless God shall please. He is worthy to be feared; and he is inclined to forgiveness.

^a See chap. 52. p. 424.

^b Except the companions of the right hand;] i. e. The blessed¹; who shall redeem themselves by their good works. Some say these are the angels; and others, such as die infants².

^c Death;] Literally, That which is certain.

^d That he may have expanded scrolls delivered to him from GOD;] For the infidels told Mohammed that they would never obey him as a prophet, till he brought each man a writing from heaven, to this effect, viz. From GOD to such a one: Follow Mohammed³.

¹ See chap. 56. p. 434. not. b.

² AL BEIDAWI.

³ Idem.

C H A P. LXXV.

Intituled, The Resurrection; revealed at M E C C A.

In the name of the most merciful GOD.

VERILY I swear^a by the day of resurrection; and I swear by the soul which accuseth itself^b: doth man think that we will not gather his bones together? Yea: we are able to put together the *smallest* bones of his
P p p fingers.

^a I swear;] Or, I will not swear. See chap. 56. p. 436. not. f.

^b The soul which accuseth itself;] Being conscious of having offended, and of failing of perfection, notwithstanding its endeavours to do his duty: or, the pious soul which shall blame o-

thers, at the last day, for having been remiss in their devotions, &c. Some understand the words of the soul of Adam, in particular; who is continually blaming himself for having lost paradise by his disobedience¹.

¹ Idem.

fingers. But man chooseth to be wicked, *for the time which is before him*. He asketh, *When will the day of resurrection be?* But when the sight shall be dazzled, and the moon shall be eclipsed, and the sun and the moon shall be in conjunction²; on that day man shall say, *Where is a place of refuge?* By no means: *there shall be no place to fly unto*. With thy LORD shall be the sure mansion of rest on that day: on that day shall a man be told that which he hath done first and last³. Yea; a man shall be an evidence against himself: and though he offer his excuses, *they shall not be received*. Move not thy tongue, O MOHAMMED, in repeating the revelations brought thee by GABRIEL, before he shall have finished the same, that thou mayest quickly commit them to memory: for the collecting the KORAN in thy mind, and the teaching thee the true reading thereof are incumbent on us. But when we shall have read the same unto thee by the tongue of the angel, do thou follow the reading thereof: and afterwards it shall be our part to explain it unto thee. By no means shalt thou be thus hasty for the future. But ye love that which hasteneth away⁴, and neglect the life to come. Some countenances, on that day, shall be bright, looking towards their LORD; and some countenances, on that day, shall be dismal: they shall think that a crushing calamity shall be brought upon them. Assuredly. When a man's soul shall come up to his throat, in his last agony; and the standers-by shall say, *Who bringeth a charm to recover him?* and shall think it to be his departure out of this world; and one leg shall be joined with the other leg⁵: on that day unto thy LORD shall he be driven. For he believed not⁶, neither did he pray; but he accused God's apostle of imposture, and turned back from obeying him: then he departed unto his family, walking with a haughty mien. Wherefore, wo be unto thee; wo! And again, Wo be unto thee; wo! Doth man think that he shall be left at full liberty, without controul? Was he not a drop of feed, which was emitted? Afterwards he became a little coagulated blood; and God formed him, and fashioned him with just proportion: and made of him two sexes, the male and the female. Is not he who hath done this able to quicken the dead?

² *And the sun and the moon shall be in conjunction;*] Rising both in the west¹: which conjunction is no contradiction to what is mentioned just before, of the moon's being eclipsed; because those words are not to be understood of a regular eclipse, but metaphorically, of the moon's losing her light, at the last day, in a preternatural manner. Some think the meaning rather to be, that the sun and the moon shall be joined in the loss of their light².

³ *That which he hath done first and last;*] Or the good which he hath done, and that which he hath left undone, &c.

⁴ *Ye love that which hasteneth away;*] i. e. The fleeting pleasures of this life. The words

intimate the natural hastiness and impatience of man³, who takes up with a present enjoyment, though short, and bitter in its consequences, rather than to wait for real happiness in futurity.

⁵ *And one leg shall be joined with the other leg;*] i. e. And when he shall stretch forth his legs together; as is usual with dying persons. The words may also be translated, *And when one affliction shall be joined with another affliction*.

⁶ *He believed not;*] Or, *He did not give alms;* or, *He was not a man of veracity*. Some suppose Abu Jahl, and others one Adi Ebn Rabia, to be particularly inveighed against in this chapter.

¹ See the Prelim. Disc. p. 79.

² AL BEIDAWI.

³ See chap. 17. p. 228.

CHAP. LXXVI.

Intituled, Man; revealed at Mecca^a.

In the name of the most merciful God:

DID there not pass over man a long space of time; during which he was a thing not worthy of remembrance^b? Verily we have created man of the mingled seed of both sexes, that we might prove him: and we have made him to hear and to see^c. We have surely directed him in the way; whether *he be grateful, or ungrateful*. Verily we have prepared for the unbelievers chains, and collars, and burning fire. But the just shall drink of a cup of wine, mixed with *the water of CAFUR^d*, a fountain whereof the servants of God shall drink; they shall convey the same by channels *whithersoever they please*. *These fulfil their vow*, and dread the day, the evil whereof will disperse itself far abroad; and give food unto the poor, and the orphan, and the bondman, for his sake, *saying*, We feed you for God's sake only: we desire no recompense from you, nor any thanks: verily we dread, from our LORD, a dismal and calamitous day^e. Wherefore God shall deliver them from the evil of that day, and shall cast on them brightness of countenance, and joy; and shall reward them, for their patient persevering, with a garden, and silk garments: therein shall they repose themselves on couches;

P p p 2

^a It is somewhat doubtful, whether this chapter was revealed at Mecca, or at Medina.

^b *Did there not pass over man a long space of time, &c.*] Some take these words to be spoken of Adam, whose body, according to the Mohammedan tradition, was at first a figure of clay, and was left forty years to dry, before God breathed life into it¹: Others understand them of man in general, and of the time he lies in the womb.

^c *We have made him to hear and to see;*] That he might be capable of receiving the rules and directions given by God for his guidance²; and of meriting reward or punishment for his observance or neglect of them.

^d *Câfur*] Is the name of a fountain in paradise, so called from its resembling *campfire* (which the word signifies) in odour, and whiteness. Some take the word for an appellative, and think the wine of paradise will be mixed with *campfire*, because of its agreeable coolness and smell³.

^e *These fulfil their vow, &c.*] It is related that Hasan and Hosein, Mohammed's grandchildren, on a certain time being both sick, the prophet, among others, visited them; and they wished Ali to make some vow to God for the recovery of his sons: whereupon Ali, and Fátima, and Fidda, their maid-servant, vowed a fast of three days in case they did well; as it happened they did. This vow was performed with so great strictness, that the first day, having no provisions in the house, Ali was obliged to borrow three measures of barley of one Simeon, a Jew of Khaibar; one measure of which Fatema ground the same day, and baked five cakes of the meal; and they were set before them, to break their fast with, after sun set: but a poor man coming to them, they gave all their bread to him, and passed the night without tasting any thing, except water. The next day, Fátima made another measure into bread, for the same purpose; but an orphan begging some food, they

¹ See the notes to chap. 2. p. 4.

² AL BEIDAWI.

³ Idem.

couches; they shall see therein neither sun nor moon^a; and the shades thereof *shall be* near spreading above them, and the fruits thereof shall hang low, so as to be easily gathered. And *their attendants* shall go round about unto them, with vessels of silver, and goblets: the bottles shall be bottles of silver *shining like glass*; they shall determine the measure thereof *by their wish*. And therein shall they be given to drink of a cup of wine, mixed with *the water* of ZENJEBIL^b, a fountain in *paradise* named SALSABIL^c: and youths, which shall continue *for ever in their bloom*, shall go round to attend them; when thou seest them, thou shalt think them *to be* scattered pearls: and when thou lookest, there shalt thou behold delights, and a great kingdom. Upon them *shall be* garments of fine green silk, and of brocades, and they shall be adorned with bracelets of silver: and their LORD shall give them to drink of a most pure liquor; *and shall say unto them*, Verily this is your reward: and your endeavour is gratefully accepted. Verily we have sent down unto thee the KORAN, by a *gradual* revelation. Wherefore patiently wait the judgment of thy LORD; and obey not any wicked person or unbeliever among them. And commemorate the name of thy LORD, in the morning, and in the evening: and *during some part* of the night worship him, and praise him a long *part of the night*. Verily these men love the transitory *life*, and leave behind them the heavy day of judgment. We have created them, and have strengthened their joints; and when we please, we will substitute *others* like unto them, in their stead. Verily this is an admonition: and whoso willeth, taketh the way unto his LORD: but ye shall not will, unless God willeth; for God is knowing, *and* wise. He leadeth whom he pleaseth into his mercy: but for the unjust hath he prepared a grievous punishment.

they chose to let him have it, and passed that night as the first: and the third day they likewise gave their whole provision to a famished captive. Upon this occasion Gabriel descended with the chapter before us, and told *Mohammed* that God congratulated him on the virtues of his family¹.

^a *They shall see therein neither sun nor moon;*] Because they shall not need the light of either².
The word *Zambarir*, here translated *moon*,

properly signifies *extream cold*: for which reason some understand the meaning of the passage to be, that in paradise there shall be felt no excess either of *heat*, or of *cold*.

^b *Zenjebil*;] The word signifies *ginger*, which the *Arabs* delight to mix with the water they drink; and therefore the water of this fountain is supposed to have the taste of that spice³.

^c *Salsabil*] Signifies water which flows gently and pleasantly down the throat.

¹ *Idem.*

² See Revel. xxi. 23.

³ *Al BRIDAWI, JALLAL.*

C H A P. LXXVII.

Intituled, Those which are sent; revealed at Mecca.

In the name of the most merciful G O D.

BY the *angels* which are sent by God, following one another in a continual series; and those which move swiftly, with a rapid motion; and by those which disperse his commands, by divulging them *through the earth*; and by those which separate truth from falsehood, by distinguishing the same; and by those which communicate the divine admonitions, to excuse, or to threaten^a: verily that which ye are promised^b is inevitable. When the stars, therefore, shall be put out, and when the heaven shall be cloven in sunder, and when the mountains shall be winnowed, and when the apostles shall have a time assigned them to appear and bear testimony against their respective people; to what a day shall that appointment be deferred! to the day of separation: and what shall cause thee to understand what the day of separation is? On that day, wo be unto them who accused the prophets of imposture! Have we not destroyed the obstinate unbelievers of old? We will also cause those of the latter times to follow them. Thus do we deal with the wicked. Wo be, on that day, unto them who accused the prophets of imposture! Have we not created you of a contemptible drop of seed, which we placed in a sure repository, until the fixed term of delivery? And we were able to do this: for we are most powerful. On that day, wo be unto those who accused the prophets of imposture! Have we not made the earth to contain the living and the dead, and placed therein stable and lofty mountains, and given you fresh water to drink? Wo be, on that day, unto those who accused the prophets of imposture! It shall be said unto them, Go ye to the punishment which ye denied as a falsehood: go ye into the shadow of the smoke of bell, which shall ascend in three columns, and shall not shade you from the heat, neither shall it be of service against the flame; but it shall cast forth sparks as big as towers, resembling yellow camels in colour^c. Wo be, on that day, unto those

^a By the *angels* which are sent, &c.] Some understand the whole passage of the verses of the Korân; which continued to be sent down, parcel after parcel, during the space of several years, and which rescind (for so the verb *âsafa* may also be translated) and abolish all former dispensations, divulging and making known the ways of salvation, distinguishing truth from falsehood, and communicating admonition, &c. Some interpret the first three verses of the winds, sent in a continual succession, blowing with a vio-

lent gust, and dispersing rain over the earth: and others give different explications.

^b That which ye are promised;] Viz. The day of judgment.

^c Resembling yellow camels;] Being of a fiery colour. Others, however, suppose these sparks will be of a dusky hue, like that of black camels, which always inclines a little to the yellow; the word translated yellow, signifying sometimes black. Some copies, by the variation of a vowel, have *tables*, instead of *camels*.

those who accused *the prophets* of imposture! This *shall be* a day whereon they shall not speak *to any purpose*; neither shall they be permitted to excuse themselves. Wo be, on that day, unto those who accused *the prophets* of imposture! This *shall be* the day of separation: we will assemble *both* you and your predecessors. Wherefore, if ye have any cunning stratagem, employ stratagems against me. Wo be, on that day, unto those who accused *the prophets* of imposture! But the pious *shall dwell* amidst shades and fountains, and fruits of the *kinds* which they shall desire: *and it shall be said unto them*, Eat and drink with easy digestion, *in recompense* for that which ye have wrought; for thus do we reward the righteous doers. Wo be, on that day, unto those who accused *the prophets* of imposture! Eat, O *unbelievers*, and enjoy *the pleasures of this life*, for a little while: verily ye *are* wicked men. Wo be, on that day, unto those who accused *the prophets* of imposture! And when it is said unto them, Bow down; they do not bow down. Wo be, on that day, unto those who accused *the prophets* of imposture! In what new revelation will they believe, after this?

C H A P. LXXVIII.

Intituled, The News; revealed at M E C C A.

In the name of the most merciful G O D.

XXX. * **C** Concerning what do *the unbelievers* ask questions of one another? Concerning the great news of *the resurrection*, about which they disagree. Assuredly they shall hereafter know *the truth thereof*. Again, Assuredly they shall hereafter know *the truth thereof*. Have we not made the earth for a bed, and the mountains for stakes to *fix the same*? And have we not created you of two sexes; and appointed your sleep for rest; and made the night a garment to *cover you*; and destined the day to the gaining *your livelihood*; and built over you seven solid *heavens*; and placed *therein* a burning lamp? And do we not send down from the *clouds* pressing forth rain, water pouring down in abundance, that we may thereby produce corn, and herbs, and gardens planted thick *with trees*? Verily the day of separation is a fixed period: the day whereon the trumpet shall sound, and ye shall come in troops to *judgment*; and the heaven shall be opened, and shall be *full of gates for the angels to pass through*; and the mountains shall pass away, and become *as a vapour*; verily hell shall be a place of ambush, a receptacle for the transgressors, who shall remain therein for ages: they shall not taste any refreshment therein, or any drink, except boiling water, and filthy corruption: a fit recompense *for their deeds*! For they hoped that they should not be

* See chap. 16. p. 215; and chap. 31. p. 335.

be brought to an account, and they disbelieved our signs, accusing them of falshood. But every thing have we computed, and written down. Taste, therefore: we will not add unto you *any other* than torment ^a. But for the pious is *prepared* a place of blis: gardens planted with trees, and vineyards, and *damsels* with swelling breasts, of equal age *with themselves*, and a full cup. They shall hear no vain discourse there, nor any falshood. *This shall be their recompense* from thy LORD; a gift *fully* sufficient: *from the LORD* of heaven and earth, and of whatever *is* between them; the Merciful. *The inhabitants of heaven or of earth* shall not dare to demand audience of him: the day whereon the spirit GABRIEL, and the *other* angels shall stand in order, they shall not speak *in behalf of themselves or others*, except he *only* to whom the Merciful shall grant permission, and who shall say that which is right. This is the infallible day.. Whofo, therefore, willesh, let him return unto his LORD. Verily we threaten you with a punishment nigh at hand: the day whereon a man shall behold *the good or evil deeds* which his hands have sent before him; and the unbeliever shall say, Would to GOD I were dust!

^a *We will not add unto you any other than torment;*] This, say the commentators, is the most severe and terrible sentence in the whole *Korân*, pronounced against the inhabitants of hell; they being hereby assured that every change in their torments will be for the worse.

CHAP. LXXIX.

Intituled, Those who tear forth; revealed at MECCĀ.

In the name of the most merciful GOD.

BY the *angels* who tear forth *the souls of some* with violence; and by those who draw forth *the souls of others* with gentleness ^a; by those who glide swimmingly through the air with the commands of GOD; and those who precede and usher the righteous to paradise; and those who subordinately govern the affairs of this world: on a certain day, the disturbing blast of the trumpet shall disturb the universe; and the subsequent blast shall follow it. On that day.

^a *By the angels who tear forth the souls of some with violence, &c.*] These are the angel of death, and his assistants; who will take the souls of the wicked in a rough and cruel manner, from the inmost part of their bodies, as a man drags up a thing from the bottom of the sea; but will take the souls of the good in a gentle and easy manner, from their lips, as when a man draws a bucket of water at one

pull ¹.

There are several other interpretations of this whole passage; some expounding all the five parts of the oath of the stars, others of the souls of men, others of the souls of warriors in particular, and others of war-horses: a detail of which, I apprehend, would rather tire than please.

day *men's* hearts shall tremble: their looks *shall be* cast down. *The infidels* say, Shall we surely be made to return whence we came^a? After we shall have become rotten bones, *shall we be again raised to life*? They say, This then *will be* a return to loss. Verily it *will be* but one sounding of the trumpet^b, and behold, they *shall appear alive* on the face of the earth^c. Hath not the story of MOSES reached thee? When his LORD called unto him in the holy valley TOWA^d, saying, Go unto PHARAOH; for he is insolently wicked: and say, Hast thou *a desire* to become just and holy? and I will direct thee unto thy LORD, that thou mayest fear to *transgress*. And he shewed him the very great sign of *the rod turned into a serpent*: but he charged MOSES with imposture, and rebelled *against God*. Then he turned back hastily; and he assembled *the magicians*, and cried aloud, saying, I am your supreme LORD: Wherefore God chastised him with the punishment of the life to come, and also of this present life. Verily herein *is* an example unto him who feareth to rebel. Are ye more difficult to create, or the heaven which God hath built? He hath raised the height thereof, and hath perfectly formed the same: and he hath made the night thereof dark, and hath produced the light thereof. After this he stretched out the earth^e, whence he caused to spring forth the water thereof, and the pasture thereof; and he established the mountains, for the use of yourselves, and of your cattle. When the prevailing, the great day shall come, on that day shall a man call to remembrance what he hath purposely done: and hell shall be exposed to the view of the spectator. And whoso shall have transgressed, and shall have chosen this present life; verily hell shall be his abode: but whoso shall have dreaded the appearing before his LORD, and shall have refrained *his* soul from lust; verily paradise shall be *his* abode. They will ask thee concerning the *last* hour, when *will be* the fixed time thereof. By what means canst thou give any information of the same? Unto thy LORD *belongeth the knowledge* of the period thereof: and thou art only a warner, who fearest the same. The day whereon they shall see the same, *it shall seem to them* as though they had not tarried in the world longer than an evening, or a morning thereof.

^a Shall we surely be made to return whence we came?] i. e. Shall we be restored to our former condition?

^b One sounding of the trumpet;] Viz. The second, or third blast, according to different opinions.

^c They shall appear alive on the face of the

earth;] Or, They shall appear at the place of judgment. The original word *al Sâbira* is also one of the names of hell.

^d See chap. 20. p. 256.

^e After this be stretched out the earth,] Which had been created before the heavens, but without expansion¹.

¹ JALLAL.

CH A P. LXXX.

Intituled, He frowned; revealed at Meccā.

In the name of the most merciful God.

THE prophet frowned, and turned aside, because the blind man came unto him^a: and how dost thou know whether he shall peradventure be cleansed from his sins; or whether he shall be admonished, and the admonition shall profit him? The man who is wealthy, thou receivest respectfully; whereas it is not to be charged on thee, that he is not cleansed: but him who cometh unto thee earnestly seeking his salvation, and who feareth God, dost thou neglect. By no means shouldest thou act thus. Verily the KORAN is an admonition; (and he who is willing retaineth the same;) written in volumes honourable, exalted, and pure; by the hands of scribes honoured, and just^b. May man be cursed! What hath seduced him to infidelity? Of what thing doth God create him? Of a drop of seed doth he create him; and he formeth him with proportion; and then facilitateth his passage out of the womb: afterwards he causeth him to die, and layeth him in the grave; hereafter, when it shall please him, he shall raise him to life. Assuredly. He hath not hitherto fully performed what God hath commanded him. Let man consider his food; in what manner it is provided. We pour down water by showers; afterwards we cleave the earth in clefts, and we cause corn to spring forth therein, and grapes, and clover, and the olive, and the palm, and gardens planted thick with trees, and fruits, and grass, for the use of yourselves and of your cattle. When the stunning sound of the trumpet shall be heard; on that day shall a man fly from his brother, and his mother, and his father, and his wife, and his children. Every man of them, on that day, shall have business of his own sufficient to employ his thoughts. On that day the faces of some shall be bright, laughing, and joyful: and upon the faces of others,

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on

^a The prophet frowned, and turned aside, because the blind man came unto him, &c.] This passage was revealed on the following occasion. A certain blind man, named Abdallab Ebn Omm Mañūm, came and interrupted Mobammed while he was engaged in earnest discourse with some of the principal Koreish, whose conversion he had hopes of; but the prophet taking no notice of him, the blind man, not knowing he was otherwise buffed, raised his voice, and said, O apostle of God, teach me some part of what God hath taught thee: but Mobammed, vexed at this interruption, frowned, and turned away from him;

for which he is here reprehended. After this, whenever the prophet saw Ebn Omm Mañūm, he shewed him great respect, saying, The man is welcome, on whose account my Lord hath reprimanded me; and he made him twice governor of Medina².

^b Written in volumes honourable, exalted, and pure, &c.] Being transcribed from the preserved table, highly honoured in the sight of God, kept pure and uncorrupted from the hands of evil spirits, and touched only by the angels. Some understand hereby the books of the prophets, with which the Korān agrees in substance³.

² Idem, Al BEIDAWI.

³ Al ZAMAKHI.

on that day, *shall there be* dust; darkness shall cover them. These are the unbelievers, the wicked.

C H A P. LXXXI.

Intituled, The Folding up; revealed at MECCA.

In the name of the most merciful GOD.

WHEN the sun shall be folded up^a; and when the stars shall fall; and when the mountains shall be made to pass away; and when the camels ten months gone with young shall be neglected^b; and when the wild beasts shall be gathered together^c; and when the seas shall boil^d; and when the souls shall be joined *again to their bodies*; and when the girl who hath been buried alive shall be asked for what crime she was put to death^e; and when the books shall be laid open; and when the heaven shall be removed^f; and when hell shall burn fiercely; and when paradise shall be brought near: *every* soul shall know what it hath wrought. Verily I swear^g by the stars which are retrograde, which move swiftly, *and* which hide themselves^h; and by the night, when it cometh on; and by the morning, when it appeareth; that these *are* the words of an honourable messengerⁱ, endued with strength, of established dignity in the sight of the possessor of the throne, obeyed *by the angels under his authority*, and faithful: and your companion *MOHAMMED* is not distracted. He had already seen him in the clear horizon^k: and he suspected not^l the secrets *revealed unto him*. Neither

^a *When the sun shall be folded up;*] As a garment stretched out the heaven like a skin.

^g I swear:] Or, *I will not swear, &c.* See chap. 56. p. 436. not. f.

^b See the Prelim. Disc. §. IV. p. 82.

^c See *ibid.* p. 83, and 86.

^d See *ibid.* p. 82.

^e *The damsel who hath been buried alive;*] For it was customary among the ancient *Arabs* to bury their daughters alive, as soon as they were born; for fear they should be impoverished by providing for them, or should suffer disgrace on their account. See chap. 16. p. 218.

^f *When the heaven shall be removed,*] Or plucked away from its place, as *the skin is plucked off* from a camel which is slaying; for that is the proper signification of the verb here used. *Marracci* fancies the passage alludes to that in the *Psalms*¹, where, according to the versions of the *Septuagint* and the *Vulgate*, God is said to have

^h *By the stars which are retrograde, &c.*] Some understand hereby the stars in general, but the more exact commentators, five of the planets, *viz.* the two which accompany the sun, and the three superior planets; which have both a retrograde and a direct motion, and hide themselves in the rays of the sun, or when they set.

ⁱ *An honourable messenger;*] i. e. *Gabriel*.

^k See chap. 53. p. 426.

^l *He suspected not;*] Some copies, by a change of one letter only, instead of *dhawānin*, read *dawānin*; and then the words should be rendered *He is not tenacious of*, or grudges not to communicate to you, *the secret revelations* which he has received.

ther *are* these the words of an accursed devil*. Whither, therefore, are ye going? This *is* no other than an admonition unto all creatures; unto him among you who shall be willing to walk uprightly: but ye shall not will, unless God willeth, the LORD of all creatures.

* *Neither are these the words of an accursed devil,*] Who has overheard, by stealth, the discourse of the angels. The verse is an answer to a calumny of the infidels, who said the *Korân* was only a piece of divination, or magic: for

the *Arabs* suppose the soothsayer, or magician, receives his intelligence from those evil spirits, who are continually listening to learn what they can from the inhabitants of heaven.

C H A P. LXXXII.

Intituled, The Cleaving in funder; revealed at MECCA.

In the name of the most merciful GOD.

WHEN the heaven shall be cloven in funder; and when the stars shall be scattered; and when the seas shall be suffered to join their waters; and when the graves shall be turned upside down: *every* soul shall know what it hath committed, and *what* it hath omitted. O man, what hath seduced thee against thy gracious LORD, who hath created thee, and put thee together, and rightly disposed thee? In what form he pleased hath he fashioned thee. Assuredly. But ye deny the *last* judgment as a falsehood. Verily *there are appointed* over you guardian *angels**, honourable *in the sight of God*, writing down *your actions*; who know that which ye do. The just *shall* surely be in a place of delight: but the wicked *shall* surely be in hell; they shall be cast therein to be burned, on the day of judgment, and they *shall* not be absent therefrom *for ever*. What shall cause thee to understand what the day of judgment is? Again, What shall cause thee to understand what the day of judgment is? It is a day whereon one soul shall not be able to obtain any thing in behalf of another soul: and the command, on that day, *shall be* God's.

* See chap. 50. p. 420, and the Preliminary Disc. §. iv. p. 72.

C H A P. LXXXIII.

Intituled, Those who give short measure or weight; revealed at MECCA.

In the name of the most merciful GOD.

WO be unto those who give short measure or weight; who, when they receive by measure from *other* men, take the full; but when they

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measure

measure unto them, or weigh unto them, defraud! Do not these think they shall be raised again, at the great day; the day whereon mankind shall stand before the LORD of all creatures? By no means. Verily the register of *the actions* of the wicked is surely in *SEJJIN*^a. And what shall make thee to understand what *SEJJIN* is? It is a book distinctly written. Wo be, on that day, unto those who accused *the prophets* of imposture; who denied the day of judgment as a falshood! And none denieth the same as a falshood, except every unjust and flagitious person: who, when our signs are rehearsed unto him, saith, *They are* fables of the ancients. By no means: but rather their lusts have cast a vail over their hearts. By no means. Verily they *shall be* shut out from their LORD on that day; and they shall be sent into hell to be burned: then shall it be said *unto them*, *by the infernal guards*, This is what ye denied as a falshood. Assuredly. But the register of *the actions* of the righteous is in *ILLIYYUN*^b: and what shall cause thee to understand what *ILLIYYUN* is? It is a book distinctly written: those who approach near *unto God*, are witnesses thereto^c. Verily the righteous *shall dwell* among delights: seated on couches they shall behold *objects of pleasure*; thou shalt see in their faces the brightness of joy. They shall be given to drink of pure wine, sealed; the seal whereof *shall be* musk^d: and to this let those aspire, who aspire to happiness: and the water mixed therewith *shall be* of *TASNIM*^e, a fountain whereof those shall drink who approach near *unto the divine presence*^f. They who act wickedly laugh the true believers to scorn; and when they pass by them, they wink at one another: and when they turn aside to their people, they turn aside making scurrilous jests: and when they see them, they say, Verily these *are* mistaken men. But they are not sent *to be* keepers over them^g. Wherefore one day the

^a *Sejjin*] Is the name of the general register, wherein the actions of all the wicked, both men and genii, are distinctly entered. *Sejn* signifies a prison; and this book, as some think, derives its name from thence, because it will occasion those whose deeds are there recorded, to be imprisoned in hell. *Sejjin*, or *Sajin*, is also the name of the dungeon beneath the seventh earth, the residence of *Eblis* and his host; where it is supposed, by some, that this book is kept, and where the souls of the wicked will be detained till the resurrection¹. If the latter explication be admitted, the words, *And what shall make thee to understand what Sejjin is?* should be inclosed within a parenthesis.

^b *Illiyun*] The word is a plural, and signifies high places. Some say it is the general register wherein the actions of the righteous, whether angels, men, or genii, are distinctly recorded. Others will have it to be a place in the 7th heaven, under the throne of God; where this book is kept, and where the souls of the just, as many think, will remain till the last

day². If we prefer the latter opinion, the words, *And what shall make thee to understand what Illiyun is?* should likewise be inclosed in a parenthesis.

^c *Are witnesses thereto*] Or, *are present with*, and keep *the same*.

^d *The seal whereof shall be musk*] i. e. The vessels containing the same shall be sealed with musk, instead of clay. Some understand by the seal of this wine, its farewell, or the flavour it will leave in the mouth after it is drank.

^e *Tasnim*] Is the name of a fountain in paradise, so called from its being conveyed to the highest apartments.

^f *Whereof those shall drink who approach near unto the divine presence*] For they shall drink the water of *Tasnim* pure and unmixed, being continually and wholly employed in the contemplation of God; but the other inhabitants of paradise shall drink it mixed with their wine³.

^g *They are not sent to be keepers over them*] i. e. The infidels are not commissioned by God to call the believers to account, or to judge of their actions.

¹ JALLAL. *Al BEIDAWI*. See the *Prelim. Disc.* §. iv. p. 78. ubi sup.

² *Al BEIDAWI*]

³ JALLAL. See the *Prelim. Disc.*

the true believers, *in their turn*, shall laugh the infidels to scorn^a: *lying* on couches they shall look down upon them in hell. Shall not the infidels be rewarded for that which they have done?

^a *The believers shall laugh the infidels to scorn;* When they shall see them ignominiously driven into hell. It is also said, that a door shall be shewn the damned, opening into paradise, and

they shall be bidden to go in; but when they come near the door, it shall be suddenly shut; and the believers within shall laugh at them¹.

¹ *Idem.*

C H A P. LXXXIV.

Intituled, The Rending in funder; revealed at Mecca^a.

In the name of the most merciful God.

WHEN the heaven shall be rent in funder, and shall obey its LORD, and shall be capable *thereof*; and when the earth shall be stretched out^b, and shall cast forth that which is therein, and shall remain empty, and shall obey its LORD, and shall be capable *thereof*: O man, verily labouring thou labourest to meet thy LORD, and thou shalt meet him^d. And he who shall have his book given into his right hand, shall be called to an easy account, and shall turn unto his family^e with joy: but he who shall have his book given him behind his back^f, shall invoke destruction to fall upon him, and he shall be sent into hell to be burned; because he rejoiced insolently amidst his family on earth. Verily he thought that he should never return unto God: yea verily; but his LORD beheld him. Wherefore I swear^g by the redness of the sky after sun-set, and by the night, and the animals which it driveth together, and by the moon when she is at the full; ye shall surely be transferred *successively* from state to state^h. What aileth them, therefore, that they believe not *the resurrection*; and that, when the KORAN is read unto them, they worship notⁱ? Yea: the unbelievers accuse *the same* of imposture: but God well knoweth the malice which

^a There are some who take this chapter to have been revealed at Medina.

^b *When the earth shall be stretched out,* Like a skin; every mountain and hill being levelled.

^c *And shall cast forth that which is therein;* As the treasures hidden in its bowels, and the dead bodies which lie in their graves.

^d *And thou shalt meet him;* Or, *And thou shalt meet thy labour*; whether thy works be good, or whether they be evil.

^e *His family;* i. e. His relations or friends who are true believers; or rather, to his wives and

servants, of the damsels and youths of paradise, who wait to receive him¹.

^f *Behind his back;* That is, into his left hand; for the wicked will have that hand bound behind their back, and their right hand to their neck.

^g *I swear;* Or, *I will not swear.* See chap. 56. p. 436. not. f.

^h *Ye shall surely be transferred from one state to another;* i. e. From the state of the living, to that of the dead; and from the state of the dead, to a new state of life in another world.

ⁱ *They worship not,* Or, *bumble not themselves.*

¹ *Idem.*

which they keep hidden in their breasts. Wherefore denounce unto them a grievous punishment, except those who believe and do good works : for them is prepared a never failing reward.

C H A P. LXXXV.

Intituled, The Celestial Signs ; revealed at Mecca.

In the name of the most merciful God.

BY the heaven adorned with signs^a ; by the promised day of judgment ; by the witness, and the witnessed^b ; cursed were the contrivers of the pit^c, of fire supplied with fuel ; when they sat round the same, and were witnesses of what they did against the true believers^d : and they afflicted them for no other reason, but because they believed in the mighty, the glorious God, unto whom *belongeth* the kingdom of heaven and earth : and God is witness of all things. Verily for those who persecute the true believers of either sex, and afterwards repent not, *is prepared* the torment of hell ; and they *shall suffer* the pain of burning^e. But for those who believe, and do that which is right, *are destined* gardens beneath which rivers flow : this *shall be* great felicity. Verily the vengeance of thy LORD is severe. He createth, and he restoreth to life :

^a Signs ;] The original word properly signifies towers ; which some interpret of real towers¹, wherein it is supposed the angels keep guard² ; and others, of the stars of the first magnitude : but the generality of expositors understand thereby the twelve signs of the zodiac, wherein the planets make their several stations³.

^b By the witness, and the witnessed.] The meaning of these words is very uncertain, and the explications of the commentators consequently vary. One thinks the witness to be Mohammed, and that which is born witness of, to be the resurrection, or the professors of the Mohammedan faith ; or else that these latter are the witness, and the professors of every other religion, those who will be witnessed against by them. Another supposes the witness to be the guardian angel, and his charge the person witnessed against. Another expounds the words of the day of Arafat, the 9th of Dhu'l-hajja, and of the day of slaying the victims, which is the day following ; or else of Friday, the day of the weekly assembling of the Mohammedans at their mosques, and of the peo-

ple who are assembled on those days, &c.⁴

^c The contrivers of the pit ;] Literally, the lords of the pit. These were the ministers of the persecution raised by Dhu Nowas, king of Yaman, who was of the Jewish religion, against the inhabitants of Najran : for they having embraced Christianity (at that time the true religion, by the confession of Mohammed himself) the bigotted tyrant commanded all those, who would not renounce their faith, to be cast into a pit, or trench, filled with fire, and there burnt to ashes⁵. Others, however, tell the story with different circumstances⁶.

^d And were witnesses of what they did against the true believers ;] Or, as some choose to understand the words, And shall be witnesses against themselves, at the day of judgment, of their unjust treatment of the true believers.

^e They shall suffer the pain of burning ;] Which pain, it is said, the persecutors of the Christian martyrs abovementioned felt in this life ; the fire bursting forth upon them from the pit, and consuming them⁷.

¹ YAHYA.

² See chap. 15. p. 24.

³ JALLAL. AL BEIDA WI, YAHYA.

⁴ Ibidem.

⁵ Ibidem. V. POC. Spec. p. 62. ECCHELLENS. Hist. Arab. part 1. c. 10. and PRID. Life of Mab. p. 61.

⁶ V. D'HERBEL. Bibl. Orient. Art. Abou Navas.

⁷ AL BEIDAWI, YAHYA.

life: he is inclined to forgive, and gracious: the possessor of the glorious throne; who effecteth that which he pleaseth. Hath not the story of the hosts, of PHARAOH^a, and of THAMUD^b, reached thee? Yet the unbelievers cease not to accuse *the divine revelations* of falshood: but God encompasseth them behind, *that they cannot escape*. Verily *that which they reject* is a glorious KORAN; *the original whereof is written in a table kept in heaven*^c.

^a See chap. 7. p. 128, &c.

^b See *ibid.* p. 124, &c.

^c *Kept in heaven*;] And preserved from the

least change or corruption. See the Prelim. Disc. §. III. p. 64, and §. IV. p. 75:

C H A P. LXXXVI.

Intituled, The Star which appeareth by night; revealed at
MECCA.

In the name of the most merciful GOD.

BY the heaven, and that which appeareth by night: but what shall cause thee to understand what that which appeareth by night *is*? *it is* the star of piercing brightness^a: every soul hath a guardian *set* over it. Let a man consider, therefore, of what he is created. He is created of seed poured forth, issuing from the loins, and the breast-bones^b. Verily GOD is able to restore him *to life*, the day whereon *all* secret thoughts and actions shall be examined into; and he shall have no power *to defend himself*, nor any protector. By the heaven which returneth *the rain*^c; and by the earth which openeth *to let forth vegetables and springs*: verily this *is* a discourse distinguishing *good from evil*; and it is not composed with lightness. Verily *the infidels* are laying a plot *to frustrate my designs*: but I will lay a plot *for their ruin*. Wherefore, O prophet, bear with the unbelievers: let them alone a while.

^a *The star of piercing brightness*;] Some take the words to signify any bright star, without restriction: but others think some particular star or stars to be thereby intended; which one supposes to be the morning star, (peculiarly called *al Tárek*, or *the appearing by night*;) another, *Saturn*, (that planet being by the *Arabs* surname *al Thakeb*, or *the piercing*, as it was by the *Greeks*, *Phænon*, or *the shining*;) and a third, the *Pleiades*.

^b *From the loins, and the breast-bones*;] i. e. From the loins of the man, and the breast-bones of the woman¹.

^c *Which returneth the rain*;] Or, as some expound it, *Which performeth its periodic motion, returning to the point from whence it began the same*. The words seem designed to express the alternate returns of the different seasons of the year.

¹ *Al BEIDAWI, YAHYA.*

C H A P. LXXXVII.

Intituled, The most High^a; revealed at Mecca:

In the name of the most merciful God.

PRAISE the name of thy LORD, the most high; who hath created, and compleatly formed *his creatures*: and who determineth *them to various ends*^b, and directeth *them to attain the same*^c; and who produceth the pasture *for cattle*, and afterwards rendreth the same dry stubble of a dusky hue. We will enable thee to rehearse *our revelations*^d; and thou shalt not forget *any part thereof*, except what God shall please^e; for he knoweth that which is manifest, and that which is hidden. And we will facilitate unto thee the most easy way^f. Wherefore admonish *thy people*, if *thy* admonition shall be profitable *unto them*. Who so feareth God, he will be admonished: but the most wretched *unbeliever* will turn away therefrom; who shall be cast to be broiled in the greater fire of *hell*, wherein he shall not die, neither shall he live. Now hath he attained felicity who is purified by *faith*, and who remembreth the name of his LORD, and prayeth. But ye prefer this present life: yet the life to come *is* better, and more durable. Verily this *is written* in the ancient books, the books of ABRAHAM and MOSES.

^a Some take the first word of this chapter, viz. *Praise*, for its title.

^b *Who determineth them to various ends*;] Determining their various species, properties, ways of life, &c.¹

^c *And directeth them, &c.*] Guiding the rational by their reason and also by revelation, and the irrational by instinct², &c.

^d See chap. 75. p. 474.

^e *Except what God shall please*;] i. e. Except such revelations as God shall think fit to abrogate, and blot out of thy memory. See chap. 2. p. 14, and chap. 75. p. 474.

^f *We will facilitate unto thee the most easy way*;] To retain the relations communicated to thee by *Gabriel*: or, as some understand the words, *We will dispose thee to the profession and strict observance of the most easy religion*, that is, of *Islām*.

¹ *Al BEIDAWI.* ² *Idem.*

C H A P. LXXXVIII.

Intituled, The Overwhelming^a; revealed at Mecca.

In the name of the most merciful God.

HATH the news of the overwhelming day of judgment reached thee? The countenances of *some*, on that day, shall be cast down; labouring and

^a *The overwhelming*;] This is a name, or epithet, of the last day; because it will suddenly overwhelm all creatures with fear and astonishment. It is also a name, or epithet, of hell-fire.

and toiling^a: they shall be cast into scorching fire to be broiled: they shall be given to drink of a boiling fountain: they shall have no food, but of dry thorns and thistles^b; which shall not fatten, neither shall they satisfy hunger. But the countenances of others, on that day, shall be joyful; well pleased with their past endeavour: they shall be placed in a lofty garden, wherein thou shalt hear no vain discourse: therein shall be a running fountain: therein shall be raised beds, and goblets placed before them, and cushions laid in order, and carpets ready spread. Do they not consider the camels^c, how they are created; and the heaven, how it is raised; and the mountains, how they are fixed; and the earth, how it is extended? Wherefore warn thy people; for thou art a warner only: thou art not impowered to act with authority over them. But whoever shall turn back^d, and disbelieve, God shall punish him with the greater punishment of the life to come. Verily unto us shall they return: then shall it be our part to bring them to account.

^a *Labouring and toiling*;] i. e. Dragging their chains, and labouring through hell-fire, as camels labour thro' mud, &c. Or, *Employing and fatiguing themselves* in what shall not avail them^e.

^b *Dry thorns and thistles*;] Such as the camels eat when green and tender. Some take the original word *al Darî* for the name of a thorny tree.

^c *Do they not consider the camels, &c.*] These animals are of such use, or rather necessity, in the east, that the creation of a species so wonderfully adapted to those countries, is a very

proper instance, to an Arabian, of the power and wisdom of God.

Some, however, think the *clouds* (which the original word *ibl* also signifies,) are here intended; the *heaven* being mentioned immediately after.

^d *But whoever shall turn back, &c.*] Or, *Except him who shall turn back, and be an infidel: and God shall also punish him, &c.* By which exception some suppose that power is here given to *Mohammed* to chastise obstinate infidels and apostates.

^e *Idem.*

C H A P. LXXXIX.

Intituled, The Day-break; revealed at Mecca^a.

In the name of the most merciful God.

BY the day-break, and ten nights^b; by that which is double, and that which is single^c; and by the night when it cometh on: *is there not in*
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this

^a Some are of opinion this chapter was revealed at *Medina*.

^b *The ten nights*;] That is, The ten nights of *Dbu'lbajja*, or the tenth of that month, (whence some understand the *day-break* mentioned just before, of the morning of that day, or of the preceding;) or the nights of the 10th of *Moharram*; or, as others rather think, the 10th, 11th, and 12th of *Dbu'lbajja*. All which are days peculiarly sacred among the *Mohammedans*.

^c *By that which is double, and that which is*

single;] These words are variously interpreted. Some understand thereby all things in general; some, all created beings, (which are said to have been created by pairs, or of two kinds^d;) and the Creator, who is single; some, of the *primum mobile*, and the other orbs; some, of the constellations, and the planets; some, of the nights before mentioned, taken either together or singly; and some, of the day of slaying the victims, (the 10th of *Dbu'lbajja*;) and of the day of *Arafat*, which is the day before, &c.^e

^d See chap. 51. p. 423.

^e *Al ZAMAKH.*

this an oath formed with understanding? Hast thou not considered how thy LORD dealt with AD, the people of IREM^a, adorned with lofty buildings^b, the like whereof hath not been erected in the land^c; and with THAMUD, who hewed the rocks in the valley^d into houses; and with PHARAOH, the contriver of the stakes^e: who had behaved insolently in the earth, and multiplied corruption therein? Wherefore thy LORD poured on them various kinds^f of chastisement: for thy LORD is surely in a watch-tower, whence he observeth the actions of men. Moreover man, when his LORD trieth him by prosperity, and honoureth him, and is bounteous unto him, saith, My LORD honoureth me: but when he proveth him by afflictions, and withholdeth his provisions from him, he saith, My LORD despiseth me. By no means^g: but ye honour not the orphan, neither do ye excite one another to feed the poor; and ye devour the

^a Irem] Was the name of the territory or city of the Adites, and of the garden mentioned in the next note; which were so called from Irem, or Aram, the grandfather of Ad, their progenitor. Some think Aram himself to be here meant, and his name to be added to signify the ancient Adites, his immediate descendants, and to distinguish them from the latter tribe of that name¹: but the adjective and relative joined to the word are, in the original, of the feminine gender, which seems to contradict this opinion.

^b Adorned with lofty buildings;] Or pillars. Some imagine these words are used to express the great size and strength of the old Adites²; and then they should be translated, who were of enormous stature. But the more exact commentators take the passage to relate to the sumptuous palace and delightful gardens built and made by Sheddâd the Son of Ad. For they say Ad left two sons, Sheddâd and Sheddîd, who reigned jointly after his decease, and extended their power over the greater part of the world: but Sheddîd dying, his brother became sole monarch; who, having heard of the celestial paradise, made a garden, in imitation thereof, in the deserts of Aden, and called it Irem, after the name of his great grandfather: when it was finished, he set out, with a great attendance, to take a view of it; but when they were come within a day's journey of the place, they were all destroyed by a terrible noise from heaven. Al Beidawi adds that one Abdallab Ebn Kelâbab (whom, after D'Herbelot, I have elsewhere

named Colabab³) accidentally hit on this wonderful place, as he was seeking a camel.

^c The like whereof hath not been erected in the land;] If we suppose the preceding words to relate to the vast stature of the Adites, these must be translated, The like of whom have not been created, &c.

^d Who hewed the rocks in the valley;] The learned Gresset, in his translation of Abu'Iseda's description of Arabia⁴, has falsely rendered these words, which are there quoted, Quibus petrae wallis responsum dederunt, i. e. To whom the rocks of the valley returned answer: which slip being made by so great a man, I do not at all wonder that La Roque, and Petis de la Croix, from whose Latin version, and with whose assistance, La Roque made his French translation of the aforesaid treatise, have been led into the same mistake, and rendered those words, A qui les pierres de la vallée rendirent réponse⁵. The valley here meant, say the commentators⁶, is Wâdi 'Ikora, lying about one days journey⁷, (not five and upwards, as Abu'Iseda will have it) from al Hejr.

^e See chap. 38. p. 372.

^f Various kinds;] The original word signifies a mixture, and also a scourge of platted thongs: whence some suppose the chastisement of this life is here represented by a scourge, and intimated to be as much lighter than that of the next life, as scourging is lighter than death⁸.

^g By no means;] For worldly prosperity or adversity is not a certain mark either of the favour or disfavour of God.

¹ Al BEIDAWI, JALLAL.

² Idem. See the Prelim. Disc. p. 7.

³ Prelim. Disc. p. 6.

⁴ Pag. 43. It was published by Dr. HUDSON, in the third Vol. of the Geographiæ veteris Scriptores Gr. minor.

p. 35.

⁵ Descr. de l'Arabie, mise à la suite du Voyage de la Palestine, par LA ROQUE,

⁶ JALLAL. Al BEIDAWI. ⁷ EBN HAWKAL, apud ABULF. ubi supr. Geogr.

Nub. p. 110.

⁸ Al BEIDAWI.

the inheritance of the weak ^a, with undistinguishing greediness; and ye love riches, with much affection. By no means *should ye do thus*. When the earth shall be minutely ground to dust; and thy LORD shall come, and the angels rank by rank; and hell, on that day, shall be brought nigh ^b: on that day shall man call to remembrance *his evil deeds*; but how *shall remembrance avail him*? He shall say, Would to God that I had heretofore done *good works* in my life-time ^c! On that day none shall punish with his punishment; nor shall any bind with his bonds ^d. O thou soul which art at rest ^e, return unto thy LORD, well pleased *with thy reward*, and well pleasing unto GOD: enter among my servants; and enter my paradise.

^a *Ye devour the inheritance of the weak*;] Not suffering women or young children to have any share in the inheritance of their husbands or parents. See chap. 4. p. 61.

^b *And hell shall be brought nigh*;] There is a tradition that at the last day hell will be dragged towards the tribunal by 70,000 halters, each halter being hawled by 70,000 angels; and that it will come with great roaring and fury ¹.

^c *In my life-time*;] Or, *For this my latter life*.

^d *None shall punish with his punishment, &c.*] i. e. None shall be able to punish or to bind, as GOD shall then punish and bind the wicked ².

^e *O thou soul which art at rest*;] Some ex-

pound this of the soul which having, by pursuing the concatenation of natural causes, raised it self to the knowledge of that Being which produced them, and exists of necessity, rests fully contented, or acquiesces in the knowledge of him, and the contemplation of his perfections. By this the reader will observe that the *Mohammedans* are no strangers to *Quietism*. Others, however, understand the words of the soul which having attained the knowledge of the truth, rests satisfied, and relies securely thereon, undisturbed by doubts; or of the soul which is secure of its salvation, and free from fear or sorrow ³.

¹ *Idem*, JALLAL.

² *Idem*.

³ *AL BEIDAWI*.

CHAP. XC.

Intituled, The Territory; revealed at MECCA.

In the name of the most merciful GOD.

I Swear ^a by this territory ^b, (and thou, O prophet, residest in this territory ^c,) and by the begetter, and that which he hath begotten ^d; verily we have created man in misery ^e. Doth he think that none shall prevail

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over

^a *I swear*;] Or, *I will not swear*, &c. See chap. 56. p. 436. not f.

^b *This territory*;] *Viz.* The sacred territory of Mecca.

^c *And thou residest in this territory*;] Or, *Thou shalt be allowed to do what thou pleasest in this territory*; the words, in this sense, importing a promise of that absolute power which Mohammed attained, on the taking of Mecca ¹.

¹ *Idem*.

^d *By the begetter, and that which he hath begotten*;] Some understand these words generally; others of *Adam*, or *Abraham*, and of their offspring, and of *Mohammed* in particular ².

^e *We have created man in misery*;] Or, *to trouble*. This passage was revealed to comfort the prophet under the persecutions of the *Koreish* ³.

² *Idem*.

³ *Idem*.

over him^a? He saith, I have wasted plenty of riches^b. Doth he think that none seeth him? Have we not made him two eyes, and a tongue, and two lips; and shewn him the two highways of good and evil? Yet he attempteth not the cliff. What shall make thee to understand what the cliff is? It is to free the captive; or to feed, in the day of famine, the orphan who is of kin, or the poor man who lieth on the ground. *Who so doth this*, and is one of those who believe, and recommend perseverance unto each other, and recommend mercy unto each other; these *shall be* the companions of the right-hand^c. But they who shall disbelieve our signs, shall be the companions of the left-hand^d: above them *shall be* arched fire.

^a *Doth he think that none shall prevail over him?*] Some expositors take a particular person to be here intended, who was one of *Mohammed's* most inveterate adversaries; as *Al Walid Ebn al Mogbeira*¹: others suppose *Abu'l Asbadd Ebn Calda* to be the man; who was so very strong, that a large skin being spread under his feet, and ten men pulling at it, they could not

make him fall, though they tore the skin to pieces².

^b *I have wasted plenty of riches;*] In a vain and ostentatious manner; or, in opposing of *Mohammed*³.

^c See chap. 56. p. 434.

^d See *ibid*.

¹ *Al ZAMAKH.*

² *Al BEIDAWL.*

³ *Idem.*

CHAP. XCI.

Intitled, The Sun; revealed at MECCA.

In the name of the most merciful GOD.

BY the Sun, and its rising brightness; by the moon, when she followeth him^a; by the day, when it sheweth his splendor; by the night, when it covereth him with darkness; by the heaven, and him who built it; by the earth, and him who spread it forth; by the soul, and him who compleatly formed it, and inspired into the same its faculty of distinguishing, and power of choosing, wickedness and piety: now is he who hath purified the same, happy; but he who hath corrupted the same, is miserable. *THAMUD* accused *their prophet SALEH* of imposture, through the excess of their wickedness: when the wretch^b among them was sent to *slay the camel*; and the apostle of God said unto them, *Let alone the camel of God*; and *binder not her drinking*. But they charged him with imposture; and they slew her. Wherefore their LORD destroyed them, for their crime, and made *their punishment equal unto them all*: and he feareth not the issue thereof.

^a *When she followeth him;*] i. e. When she happens when she is a little past the full¹.
^b *The wretch;*] Viz. *Kedâr Ebn Sâlef*. See of the month; or when she sets after him, as chap. 7. p. 125. and chap. 54. p. 430.

¹ *Idem.*

C H A P. XCII.

Intituled, The Night; revealed at MECCA.

In the name of the most merciful G O D.

BY the night, when it covereth *all things* with darkness; by the day, when it shineth forth; by him who hath created the male, and the female: verily your endeavour *is* different. Now whoſo is obedient, and feareth *God*, and profeſſeth the truth of that *faith* which is moſt excellent; unto him will we facilitate *the way* to happineſs: but whoſo ſhall be covetous, and ſhall be wholly taken up *with this world*, and ſhall deny the truth of that which is moſt excellent; unto him will we facilitate *the way* to miſery; and his riches ſhall not profit him, when he ſhall fall headlong *into hell*. Verily unto us *appertaineth* the direction of *mankind*: and ours *is* the life to come, and the preſent life. Wherefore I threaten you with fire which burneth fiercely, which none ſhall enter to be burned except the moſt wretched; who ſhall have diſbelieved, and turned back. But he who ſtrictly bewareth *idolatry and rebellion*, ſhall be removed far from the ſame; who giveth his ſubſtance in alms, and by whom no benefit *is beſtowed* on any, that it may be recompensed, but *who beſtoweth the ſame* for the ſake of his LORD, the moſt High^a: and hereafter he ſhall be well ſatiſfied *with his reward*.

^a By whom no benefit is beſtowed on any, that it may be recompensed, &c.] Jallalo'ddin thinks this whole deſcription belongs peculiarly to Abu Becr: for when he had purchaſed Belâl, the *Ethiopian* (afterwards the prophet's Muadib-

Abin, or cryer to prayers) who had been put to the rack on account of his faith, the infidels ſaid he did it only out of a view of intereſt: upon which this paſſage was revealed.

C H A P. XCIII.

Intituled, The Brightneſs; revealed at MECCA.

In the name of the moſt merciful G O D.

BY the brightneſs of the morning^a; and by the night, when it groweth dark:

thy

^a The brightneſs of the morning;] The original word properly ſignifies the bright part of the day, when the ſun ſhines full out, three or four hours after it is riſen.

thy LORD hath not forsaken thee, neither doth he hate thee ^a. Verily the life to come *shall be* better for thee than this present life: and thy LORD shall give thee a reward wherewith thou shalt be well pleased. Did he not find thee an orphan, and hath he not taken care of thee? And did he not find thee wandering in error, and hath he not guided thee into the truth? And did he not find thee needy, and hath he not enriched thee? Wherefore oppress not the orphan; neither repulse the beggar: but declare the goodness of thy LORD.

^a *Thy LORD hath not forsaken thee, &c.*] It is related; that no revelation having been vouchsafed to Mohammed for several days, in answer to some questions put to him by the Koreish, because he had confidently promised to resolve them the next day, without adding the

exception, *if it please God* ¹, or because he had repulsed an importunate beggar, or else because a dead puppy lay under his seat, or for some other reason; his enemies said that God had left him: whereupon this chapter was sent down for his consolation ².

³ See chap. 18. p. 241.

² AL BEIDAWI, JALLAL.

C H A P. XCIV.

Intituled, Have we not opened; revealed at MECCA.

In the name of the most merciful GOD.

HAVE we not opened thy breast ^a; and eased thee of thy burthen ^b, which galled thy back; and raised thy reputation for thee? Verily a difficulty *shall be attended with ease*. Verily a difficulty *shall be attended with ease*. When thou shalt have ended *thy preaching*, labour to serve God in return for his favours ^c; and make thy supplication unto thy LORD.

^a *Have we not opened thy breast;*] By disposing and enlarging it to receive the truth, and wisdom, and prophecy; or, by freeing thee from uneasiness, and ignorance? This passage is thought to intimate the opening of Mohammed's heart, in his infancy, or when he took his journey to heaven, by the angel Gabriel; who having wrung out the black drop, or seed of original sin, washed and cleansed the same, and filled it with wisdom and faith ¹; but some

think it relates to the occasion of the preceding chapter ².

^b *And eased thee of thy burthen;*] i. e. Of thy sins committed before thy mission; or of thy ignorance, or trouble of mind.

^c *When thou shalt have finished thy preaching, labour to serve God, &c.*] Or, *When thou shalt have finished thy prayer, labour in preaching the faith* ³.

¹ AL BEIDAWI, YAHYA. V. ABULF. vii. Mob. p. 9. & 33. PRID. Life of Mah. p. 105, &c.

² AL BEIDAWI. ³ Idem.

C H A P. XCV.

Intituled, The Fig: where it was revealed is disputed.

In the name of the most merciful GOD.

BY the fig, and the olive^a; and by mount SINAI, and this territory of security^b: verily we created man of a most excellent fabric; afterwards we rendred him the vilest of the vile^c: except those who believe, and work righteousness; for they shall receive an endless reward. What therefore shall cause thee to deny the day of judgment after this^d? Is not God the most wise judge?

^a By the fig and the olive;] God, say the commentators, swears by these two fruits, because of their great uses and virtues: for the fig is wholesome and of easy digestion, and physically good to carry off phlegm, and gravel in the kidneys or bladder, and to remove obstructions of the liver and spleen, and also cures the piles, and the gout, &c. the olive produces oil, which is not only excellent to eat, but otherwise useful for the compounding of ointments¹; the wood of the olive-tree moreover is good for cleansing the teeth, preventing their growing rotten, and giving a good odour to the mouth; for which reason the prophets and Mohammed in particular, made use of no other for tooth-picks².

Some, however, suppose that these words do not mean the fruits or trees above-mentioned, but two mountains in the holy land, where they grow in plenty; or else the temple of Damascus and that at Jerusalem³.

^b This territory of security;] Viz. The terri-

tory of Mecca⁴. These words seem to argue the chapter to have been revealed there.

^c We created man of a most excellent fabric; afterwards we rendred him the vilest of the vile;] i. e. as the commentators generally expound this passage, We created man of comely proportion of body, and great perfection of mind; and yet we have doomed him, in case of disobedience, to be an inhabitant of hell. Some, however, understand the words of the vigorous constitution of man in the prime and strength of his age, and of his miserable decay when he becomes old and decrepit: but they seem rather to intimate the perfect state of happiness wherein man was originally created, and his fall from thence, in consequence of Adam's disobedience, to a state of misery in this world, and becoming liable to one infinitely more miserable in the next⁵.

^d What shall cause thee to deny the day of judgment after this?] Some suppose these words directed to Mohammed, and others to man in general, by way of apostrophe.

¹ Idem, Al ZAMAKH.

² Al ZAMAKH.

³ Idem, YAHYA, Al BRIDAWI, JALLAL.

⁴ See the Prelim. Dist. §. IV.

⁵ V. MARRACC: in loc. p. 809.

C H A P. XCVI.

Intituled, Congealed Blood ; revealed at MECCA^a.

In the name of the most merciful GOD.

READ, in the name of thy LORD, who hath created *all things* ; who hath created man of congealed blood ^b. Read, by thy most beneficent LORD ^c ; who taught the use of the pen ; who teacheth man that which he knoweth not. Assuredly. Verily man becometh insolent, because he seeth himself abound in riches ^d. Verily unto thy LORD *shall be* the return of *all*. What thinkest thou *as to* him who forbiddeth *our* servant, when he prayeth ^e ? What thinkest thou ; if he follow the *right* direction ; or command piety ? What thinkest thou ; if he accuse *the divine revelations* of falshood, and turn his back ? Doth he not know that God seeth ? Assuredly. Verily, if he forbear not, we will dragg him by the forelock ^f, the lying, sinful forelock. And let him call his council ^g *to his assistance* : we also will call the infernal guards *to cast him into hell*. Assuredly. Obey him not : but *continue to adore God* ; and draw nigh unto him.

^a The first five verses of this chapter, ending with the words, *Who taught man that which he knew not*, are generally allowed to be the first passage of the *Korân* which was revealed, tho' some give this honour to the 74th chapter, and others to the first, the next, they say, being the 68th.

^b *Of congealed blood* ;] All men being created of thick or concreted blood ¹, except only *Adam, Eve, and Jesus* ².

^c *Read, by thy most beneficent LORD* ;] These words, containing a repetition of the command, are supposed to be a reply to *Mohammed*, who in answer to the former words spoken by the angel, had declared that he could not read, being perfectly illiterate ; and intimate a promise that God, who had inspired man with the art of writing, would graciously remedy this defect in him ³.

^d *Verily man becometh insolent, &c.*] The commentators agree the remaining part of the chapter to have been revealed against *Abu Jahl*, *Mohammed's* great adversary.

^e *He who forbiddeth our servant when he prayeth* ;] For *Abu Jahl* threatened that if he caught *Mohammed* in the act of adoration, he would set his foot on his neck : but when he came and saw him in that posture, he suddenly turned back as in a fright ; and being asked what was the matter, said, there was a ditch of fire between himself and *Mohammed*, and a terrible appearance of troops, to defend him ⁴.

^f See chap. 11. p. 181. not. h.

^g *Let him call his council* ;] i. e. The council or assembly of the principal *Meccans*, the far greater part of whom adhered to *Abu Jahl*.

¹ See chap. 22. p. 274.

² *YAHYA*.

³ *AL BEIDAWI*.

⁴ *Idem*.

C H A P. XCVII.

Intitled, AL KADR; where it was revealed is disputed.

In the name of the most merciful God.

VErily we sent down *the KORAN* in the night of AL KADR ^a. And what shall make thee understand *how excellent* the night of AL KADR is? The night of AL KADR is better than a thousand months. Therein do the angels descend, and the spirit *GABRIEL* also, by the permission of their LORD, *with his decrees* concerning every matter ^b. It is peace, until the rising of the morn.

^a *The night of al Kadr.*] The word *al Kadr* signifies *power*, and *honour* or *dignity*, and also the *divine decree*; and the night is so named either from its *excellence* above all other nights in the year, or because, as the *Mohammedans* believe, the *divine decrees* for the ensuing year are annually on this night fixed and settled, or taken from the *preserved table* by God's throne, and given to the angels to be executed ¹. On this night *Mohammed* received his first revelations; when the *Korân*, say the commentators, was sent down from the aforesaid table, entire and in one vo-

lume, to the lowest heaven, from whence *Gabriel* revealed it to *Mohammed* by parcels, as occasion required.

The *Moslem* doctors are not agreed where to fix the night of *al Kadr*: the greater part are of opinion that it is one of the ten last nights of *Ramadan*, and, as is commonly believed, the 7th of those nights, reckoning backwards; by which means it will fall between the 23d and 24th days of that month ².

^b See the preceding note, and chap. 44. p. 401.

¹ See chap. 44. p. 401.

² *Al ZAMAKH. Al BEIDAWI, JALLAL.*

C H A P. XCVIII.

Intitled, The Evidence^a; where it was revealed is disputed.

In the name of the most merciful God.

THE unbelievers among those to whom the scriptures were given, and among the idolaters, did not stagger ^b, until the *clear evidence* ^c had come

S f f

^a Some intitle this chapter, from the first words, *Did not*.

^b *Did not stagger*;] i. e. Did not waver in their religion, or in their promises to follow the truth, when an apostle should come unto them. For the commentators pretend that before the appearance of *Mohammed*, the *Jews* and *Christians*, as well as the worshippers of idols, una-

nimously believed and expected the coming of that prophet, until which time they declared they would persevere in their respective religions, and then would follow him: but when he came, they rejected him through envy ¹.

^c *The clear evidence*;] Viz. *Mohammed*, or the *Korân*.

¹ *Iidem.*

come unto them: an apostle from God, rehearsing *unto them* pure books of revelations; wherein are contained right discourses. Neither were they unto whom the scriptures were given divided among themselves, until after the clear evidence had come unto them^a. And they were commanded no other in the scriptures than to worship God, exhibiting unto him the pure religion, and being orthodox; and to be constant at prayer, and to give alms^b: and this is the right religion. Verily those who believe not, among those who have received the scriptures, and among the idolaters, *shall be cast* into the fire of hell, to remain therein *for ever*. These are the worst of creatures. But they who believe, and do good works; these are the best of creatures: their reward with their LORD *shall be* gardens of perpetual abode, through which rivers flow; they shall remain therein for ever. God will be well pleased in them; and they shall be well pleased in him. This is prepared for him who shall fear his LORD.

^a *Were not divided among themselves, until after the clear evidence had come unto them;]* But when the promised apostle was sent, and the truth became manifest to them, they withstood the clearest conviction, differing from one another in their opinions; some believing and ac-

knowledging Mohammed to be the prophet foretold in the scriptures, and others denying it¹.

^b *They were commanded no other than to worship God, &c.]* But these divine precepts in the law and the gospel have they corrupted, changed, and violated².

¹ *Idem.*

² *Idem.*

C H A P. XCIX.

Intituled, The Earthquake; where it was revealed is disputed.

In the name of the most merciful God.

WHEN the earth shall be shaken by an earthquake^a; and the earth shall cast forth her burthens^b; and a man shall say, What aileth her? On that day *the earth* shall declare her tidings, for that thy LORD will inspire her^c. On that day men shall go forward in distinct classes, that they may behold their works. And whoever shall have wrought good of the weight of an ant^d, shall behold the same. And whoever shall have wrought evil of the weight of an ant, shall behold the same.

^a *When the earth shall be shaken, &c.]* This earthquake will happen at the first, or, as others say, at the second blast of the trumpet¹.

^b *Its burthens;]* Viz. The treasures and dead bodies within it².

^c *The earth shall declare her tidings, &c.]* i. e. Will inform all creatures of the occasion of her

trembling, and casting forth her treasures and her dead, by the circumstances which shall immediately attend them. Some say the earth will, at the last day, be miraculously enabled to speak, and will give evidence of the actions of her inhabitants³.

^d See chap. 4. p. 66. not. d.

¹ *Al ZAMAKH. Al BRIDAWI. See the Prelim. Disc. §. IV. p. 82.*

² See chap. 84. p. 485.

³ *Al BRIDAWI. See the Prelim. Disc. §. IV. p. 88.*

CHAP.

C H A P. C.

Intituled, The War-Horses which run swiftly; where it was revealed is disputed.

In the name of the most merciful GOD.

BY the war-horses which run swiftly to the battle, with a panting noise; and by those which strike fire, by dashing their hoofs against the stones; and by those which make a sudden incursion on the enemy early in the morning, and therein raise the dust, and therein pass through the midst of the adverse troops^a: verily man is ungrateful unto his LORD; and he is witness thereof: and he is immoderate in the love of worldly good. Doth he not know, therefore, when that which is in the graves shall be taken forth, and that which is in men's breasts shall be brought to light, that their LORD will, on that day, be fully informed concerning them?

^a By the war-horses which run swiftly, &c.] Some will have it that not horses, but the camels which went to the battle of Bedr, are meant in this passage¹. Others interpret all

the parts of the oath of the human soul²; but their explications seem a little forced, and therefore I choose to omit them.

¹ YAHYA, ex trad. Ali Ebn Abi Taleb.

² AL BEIDAWI.

C H A P. CI.

Intituled, The Striking; revealed at MECCA.

In the name of the most merciful GOD.

THE striking^a! What is the striking? And what shall make thee to understand how terrible the striking will be? On that day men shall be like moths scattered abroad, and the mountains shall become like carded wool of various colours driven by the wind. Moreover he whose balance shall be heavy with good works, shall lead a pleasing life: but as to him whose balance shall be light, his dwelling shall be the pit of hell^b. What shall

S f f 2

make

^a The striking!] This is one of the names or epithets given to the last day, because it will strike the hearts of all creatures with terror¹.

^b The pit of hell;] The original word *Hāwiyat* is the name of the lowest dungeon of hell, and properly signifies a deep pit or gulf.

¹ Idem, JALLAL.

make thee to understand how frightful the pit of hell is? *It is a burning fire.*

C H A P. CII.

Intituled, The emulous Desire of multiplying; where it was revealed is disputed.

In the name of the most merciful GOD.

THE emulous desire of multiplying *riches and children* employeth you, until ye visit the graves ^a. By no means *should ye thus employ your time*: hereafter shall ye know *your folly*. Again, By no means: hereafter shall ye know *your folly*. By no means: if ye knew *the consequence hereof* with certainty of knowledge, ye *would not act thus*. Verily ye shall see hell: again, ye shall surely see it with the eye of certainty. Then shall ye be examined, on that day, concerning the pleasures *with which ye have amused yourselves in this life*.

^a *The emulous desire of multiplying riches and children employeth you, until ye visit the graves;* i. e. Until ye die. According to the exposition of some commentators, the words should be rendered thus; *The contending or vying in numbers wholly employeth you, so that ye visit even the graves, to number the dead: to explain which, they relate that there was a great dispute and contention between the descendants of Abd Menâf and the descendants of Sabm,*

which of the two families were the more numerous; and it being found, on calculation, that the children of *Abd Menâf* exceeded those of *Sabm*, the *Sabmites* said that their numbers had been much diminished by wars in the time of ignorance, and insisted that the dead, as well as the living, should be taken into the account; and by this way of reckoning they were found to be more than the descendants of *Abd Menâf* ¹.

¹ *Al ZAMAKH. Al BEIDAWI, JALLAL.*

C H A P. CIII.

Intituled, The Afternoon; revealed at MECCA.

In the name of the most merciful GOD.

BY the afternoon ^a; verily man *employeth himself in that which will prove of loss*: except those who believe, and do that which is right; and *who mutually recommend the truth, and mutually recommend perseverance unto each other*.

^a *By the afternoon;*] Or the time from the sun's declination to his setting; which is one of the five appointed times of prayer. The ori-

ginal word also signifies, *The age, or time in general.*

CHAP.

C H A P. CIV.

Intituled, The Slanderer ; revealed at MECCA.

In the name of the most merciful GOD.

WO unto every slanderer, and backbiter^a : who heapeth up riches, and prepareth the same for the time to come ! He thinketh that his riches will render him immortal. By no means. He shall surely be cast into AL HOTAMA^b. And what shall cause thee to understand what AL HOTAMA is ? It is the kindled fire of GOD^c ; which shall mount above the hearts of those who shall be cast therein. Verily it shall be as an arched vault above them, on columns of vast extent.

^a *Wo unto every slanderer and backbiter, &c.]* This passage is said to have been revealed against al Akhnas Ebn Shoreik, or al Walid Ebn al Mogbeira, or Omeyya Ebn Khalf, who were all guilty of slandering others, and especially the prophet¹.

^b *Al Hotama ;]* Is one of the names of hell, or the name of one of its apartments² ; which is so called because it will break in pieces whatever shall be thrown into it.

^c *It is the kindled fire of GOD ;]* And therefore shall not be extinguished by any³.

¹ *Iidem.*² See the Prelim. Disc. §. IV. p. 92.³ AL BEIDAWI.

C H A P. CV.

Intituled, The Elephant ; revealed at MECCA.

In the name of the most merciful GOD.

HAST thou not seen how thy LORD dealt with the masters of the elephant^a ? Did he not make their treacherous design an occasion of drawing them into error ; and send against them flocks of birds, which cast down

^a *How thy LORD dealt with the masters of the elephant ;]* This chapter relates to the following piece of history, which is famous among the Arabs. Abraba Ebn al Sabâb, surnamed al Abram, i. e. the Slit-nosed, king or vice-roy of Yaman, who was an Ethiopian¹, and of the Christian

religion, having built a magnificent church at Sanâa, with a design to draw the Arabs to go in pilgrimage thither, instead of visiting the temple of Mecca, the Koreish, observing the devotion and concourse of the pilgrims at the Caaba began considerably to diminish, sent

¹ See the Prelim. Disc. p. 102.

down upon them stones of baked clay^a; and render them like the leaves of corn eaten by cattle?

CHAP.

one *Nesail*, as he is named by some, of the tribe of *Kinānab*, who getting into the aforesaid church by night, defiled the altar and walls thereof with his excrements. At this profanation *Abraba* being highly incensed, vowed the destruction of the *Caaba*, and accordingly set out against *Mecca* at the head of a considerable army, wherein were several elephants, which he had obtained of the king of *Ethiopia*, their number being, as some say, thirteen, though others mention but one. The *Meccans*, at the approach of so considerable a host, retired to the neighbouring mountains, being unable to defend their city or temple: but God himself undertook the protection of both. For when *Abraba* drew near to *Mecca*, and would have entered it, the elephant on which he rode, which was a very large one, and named *Mabmūdā*, refused to advance any higher to the town, but knelt down whenever they endeavoured to force him that way, though he would rise and march briskly enough if they turned him towards any other quarter: and while matters were in this posture, on a sudden a large flock of birds, like swallows, came flying from the sea coast, every one of which carried three stones, one in each foot, and one in its bill; and these stones they threw down upon the heads of *Abraba's* men, certainly killing every one they struck. Then God sent a flood, which swept the dead bodies, and some of those who had not been struck by the stones, into the sea: the rest fled towards *Yaman*, but perished by the way; none of them reaching *Sanae*, except only *Abraba* himself, who died soon after his arrival there, being struck with a sort of plague or putrefaction, so that his body opened, and his limbs rotted off by piece-meal. It is said that one of *Abraba's* army, named *Abu Yacsum*, escaped over the red sea into *Ethiopia*, and going directly to the king, told him the tragical story; and upon that prince's asking him what sort of birds they were, that had occasioned such a destruction, the man pointed to one of them, which had followed him all the way, and was at that time hovering directly over his head, when immediately the bird let fall the stone, and struck him dead at the king's feet¹.

This remarkable defeat of *Abraba* happened the very year *Mohammed* was born, and as this chapter was revealed before the *Hajra*, and within 54 years, at least, after it came to pass, when several persons who could have detected the lye, had *Mohammed* forged this story out of his own head, were alive, it seems as if there was really something extraordinary in the matter, which might, by adding some circumstances, have been worked up into a miracle to his hands. *Murraetz*² judges the whole to be either a fable, or else a feat of some evil spirits, of which he gives a parallel instance, as he thinks, in the strange defeat of *Brennus*, when he was marching to attack the temple of *Apollō* at *Delphi*³. Dr. *Prideaux* directly charges *Mohammed* with coining this miracle, notwithstanding he might have been so easily disproved, and supposes, without any foundation, that this chapter might not have been published till *Othman's* edition of the *Koran*⁴, which was many years after, when all might be dead who could remember any thing of the abovementioned war⁵. But *Mohammed* had no occasion to coin such a miracle himself, to gain the temple of *Mecca* any greater veneration: the *Meccans* were but too superstitiously fond of it, and obliged him, against his inclinations and original design, to make it the chief place of his new invented worship. I cannot, however, but observe Dr. *Prideaux's* partiality on this occasion, compared with the favourable reception he gives to the story of the miraculous overthrow of *Brennus* and his army, which he concludes in the following words. "Thus was God pleased in a very extraordinary manner to execute his vengeance upon those sacrilegious wretches for the sake of religion in general, how false and idolatrous soever that particular religion was, for which that temple at *Delphos* was erected⁶". If it be answered, that the *Gauls* believed the religion, to the devotions of which that temple was consecrated, to be true, (though that be not certain,) and therefore it was an impiety in them to offer violence to it, whereas *Abraba* acknowledged not the holiness of the *Caaba*, or the worship there practised; I reply, That the doctor,

¹ *Al Zamakh. Al Beidawi, Jallal. Abulf. Hist. Gen. &c. See PRID. Life of Mab. p. 61. &c. and D'HERBEL. Bibl. Orient. Art. Abraham.* ² *Refut. in Alcor. p. 823.* ³ See PRID. *Connection*, part II. book I. p. 25. and the authors there quoted. ⁴ See the Prelim. Disc. §. III. p. 46. ⁵ PRID. *Life of Mab. p. 63, 64.* ⁶ PRID. *Connection*, in the place above cited.

tor, on occasion of *Cambyfes* being killed by a wound he accidentally received in the same part of the body where he had before mortally wounded the *Apis*, or bull worshipped by the *Egyptians*, whose religion and worship that prince most certainly believed to be false and superstitious, makes the same reflection; "The *Egyptians*, says he, reckoned this as an especial judgment from heaven upon him for that fact, and perchance they were not much out in it: for it seldom happening in an affront given to any mode of worship, how erroneous soever it may be, but that religion is in

" general wounded hereby, there are many instances in history, wherein God hath very signally punished the prophanations of religion in the worst of times, and under the worst modes of heathen idolatry ¹."

² *Stones of baked clay*;] These stones were of the same kind with those by which the *Sodomites* were destroyed ², and were no bigger than vetches, though they fell with such force as to pierce the helmet and the man through, passing out at his fundament. It is said also that on each stone was written the name of him who was to be slain by it.

¹ *Ibid.* part I. book III. p. 173.

² See chap. 11. p. 184.

CHAP. CVI.

Intituled, KOREISH; revealed at MECCA.

In the name of the most merciful God.

FOR the uniting of the tribe of KOREISH ^a; their uniting in sending forth the caravan of merchants and purveyors ^b in winter and summer: let them serve the LORD of this house; who supplieth them with food against hunger ^c, and hath rendred them secure from fear ^d.

^a *For the uniting of the Koreish*;] Some connect these words with the following, and suppose the natural order to be, *Let them serve the LORD of this house, for the uniting, &c.* Others connect them with the last words of the preceding chapter, and take the meaning to be, that God had so destroyed the army of *Abraba*, for the uniting of the Koreish, &c. And the last opinion is confirmed by one copy, mentioned by *al Beidawi*, wherein this and the preceding make but one chapter. It may not be amiss to observe, that the tribe of *Koreish*, the most noble among all the *Arabians*, and of which was *Mohammed* himself, were the posterity of *Febr*, surnamed *Koreish*, the son of *Malec*, the son of *al Nadr*, who was descended in a right line from *Ismael*. Some writers say that *al Nadr* bore the surname of *Kreish*, but the more received opinion is, that it was his grandson *Febr*,

who was so called because of his intrepid boldness, the word being a diminutive of *Karsh*, which is the name of a sea-monster, very strong and daring; though there be other reasons given for its imposition ¹.

^b *Their uniting in sending forth the caravan, &c.*] It was *Hajhem*, the great grandfather of *Mohammed*, who first appointed the two yearly caravans, here mentioned ²; one of which set out in the winter for *Yaman*, and the other in summer for *Syria* ³.

^c *Who supplieth them with food against hunger*;] By means of the aforesaid caravans of purveyors; or, *Who supplied them with food in time of a famine*, which those of *Mecca* had suffered ⁴.

^d *And hath rendred them secure from fear*;] By delivering them from *Abraba* and his troops; or, by making the territory of *Mecca* a place of security.

¹ V. GAGNIER, *Vie de Mab.* t. 1. p. 44. & 46. ZAMAKH. JALLAL. *Al BEIDAWI.* ⁴ *Ibidem.*

² See the Prelim. Disc. p. 4.

³ *Al*

C H A P. CVII.

Intituled, Neccessaries; where it was revealed is disputed.

In the name of the most merciful GOD.

WHAT thinkest thou of him who denieth the *future* judgment as a falsehood? *It is* he who pusheth away the orphan ^a; and stirreth not up *others* to feed the poor. Wo be unto those who pray, *and* who are negligent at their prayer; who play the hypocrites, and deny neccessaries ^b to the needy.

^a *Who pusheth away the orphan;*] The person here intended, according to some, was *Abu Yabl*, who turned away an orphan, to whom he was guardian, and who came to him naked, and asked for some relief out of his own money. Some say it was *Abu Sofian*, who having killed a camel, when an orphan begged a piece of the flesh, beat him away with his staff; and others think it was *al Walid Ebn al Mogbeira*, &c.

^b *Neccessaries;*] The original word *al Ma'in*

properly signifies utensils, or whatever is of necessary use, as a *batchet*, a *pot*, a *dish*, and a *needle*, to which some add a *bucket*, and a *hand-mill*; or, according to a tradition of *Ayesha*, *fire*, *water*, and *salt*; and this signification it bore in the time of ignorance: but since the establishment of the *Mohammedan* religion, the word has been used to denote *alms*, either legal, or voluntary; which seems to be the true meaning in this place.

C H A P. CVIII.

Intituled, AL CAWTHAR; revealed at MECCA ^a.

In the name of the most merciful GOD.

VERILY we have given thee AL CAWTHAR ^b. Wherefore pray unto
thy

^a There are some, however, who think it to have been revealed at *Medina*.

^b *Al Cawthar.*] This word signifies *abundance*, especially of *good*, and thence *the gift of wisdom and prophecy*, the *Koran*, the *office of intercessor*, &c. Or it may imply *abundance* of *children*, *followers*, and the like. It is generally, however, expounded of a river in paradise of that

name, whence the water is derived into *Mohammed's* pond, of which the blessed are to drink before their admission into that place ¹. According to a tradition of the prophet's, this river, wherein his LORD promised him abundant good, is sweeter than honey, whiter than milk, cooler than snow, and smoother than cream; its banks are of *chrysolites*, and the vessels

¹ See the Prelim. Disc. §. IV. p. 95.

thy LORD ; and slay the victims ^a. Verily he who hateth thee shall be childless ^b.

fels to drink thereout, of silver ; and those who drink of it shall never thirst ¹.

Euthymius Zigabenus ², instead of *Cautbar*, reading *Cantbar*, supposes the word to have the same signification in *Arabic* as in *Greek*, and translates the two first verses of the chapter thus ; *Ἡμῖν δίδωμιν οὐ τὴν χεῖρα σου, ἢ ἐνέξαι πρὸς τὸ κτεῖνόν σε, ἢ σφαζόν*. i. e. *We have given thee the beetle ; wherefore pray unto thy LORD, and slay it : and then he cries out, O wonderful and magnificent sacrifice, worthy of the legislator !*

^a *Pray unto thy LORD, and slay the victims ;]* Which are to be sacrificed, at the pilgrimage,

in the valley of *Mina*. *Al Beidawi* explains the words thus: Pray with fervency and intense devotion, not out of hypocrisy ; and slay the fatted camels and oxen, and distribute the flesh among the poor : for he says this chapter is the counterpart of the preceding, exhorting to those virtues which are opposite to the vices there condemned.

^b *He who hateth thee, shall be childless.*] These words were revealed against *al As Ebn Wayel*, who, on the death of *al Kâsem*, *Mohammed's* son, called that prophet *Abtar*, which signifies one who has no children, or posterity ³.

¹ *Al BEIDAWI*, JALLAL. &c.

² *In Panoplia dogmat. inter SYLBURGII Saracenic. p. 29.*

³ JALLAL.

C H A P. CIX.

Intituled, The Unbelievers ; revealed at M E C C A.

In the name of the most merciful GOD.

SAY: O unbelievers ^a, I will not worship that which ye worship ; nor will ye worship that which I worship: Neither do I worship that which ye worship ; neither do ye worship that which I worship. Ye have your religion, and I my religion.

^a *O Unbelievers, &c.*] It is said that certain of the *Koreish* once proposed to *Mohammed*, that if he would worship their gods for a year, they would worship his GOD for the same space of time ; upon which this chapter was revealed ¹.

¹ *Idem, Al BEIDAWI.*

C H A P. CX.

Intituled, Assistance; revealed at MECCA.

In the name of the most merciful GOD.

WHEN the assistance of GOD shall come, and the victory^a; and thou shalt see the people enter into the religion of GOD by troops^b: celebrate the praise of thy LORD, and ask pardon of him^c; for he is inclined to forgive.

^a *When the assistance of GOD shall come, and the victory;*] i. e. When GOD shall cause thee to prevail over thy enemies, and thou shalt take the city of Mecca.

^b *And thou shalt see the people enter into the religion of GOD by troops;*] Which happened in the ninth year of the Hejra, when, Mobammed having made himself master of Mecca, and obliged the Koreish to submit to him, the rest of the Arabs came in to him in great numbers, and professed Islam¹.

^c *Celebrate the praise of thy LORD, &c.*] Most of the commentators agree this chapter to have

been revealed before the taking of Mecca, and suppose it gave Mobammed warning of his death: for they say that when he read it *al Abbās* wept, and being asked by the prophet, what was the reason of his weeping, answered, *Because it biddeth thee to prepare for death*; to which Mobammed replied, *It is as thou sayest*². And hence, adds *Jallalo'ddin*, after the revelation of this chapter, the prophet was more frequent in praising and asking pardon of GOD; because he thereby knew that his end approached: for Mecca was taken in the 8th year of the Hejra, and he died in the beginning of the 10th.

¹ See the Prelim. Disc. §. II. p. 55.

² *AL BEIDAWI.*

C H A P. CXI.

Intituled, ABU LAHEB; revealed at MECCA.

In the name of the most merciful GOD.

THE hands of ABU LAHEB shall perish^a, and he shall perish^b. His riches

^a *The hands of Abu Laheb shall perish;*] *Abu Laheb* was the surname of *Abd'al Uzza*, one of the sons of *Abd'almotalleb*, and uncle to *Mobammed*. He was a most bitter enemy to his nephew, and opposed the establishment of his new religion to the utmost of his power. When that prophet, in obedience to the com-

mand he had received to admonish his near relations¹, had called them all together, and told them that he was a warner sent unto them before a grievous chastisement, *Abu Laheb* cried out, *Mayest thou perish! hast thou called us together for this?* and took up a stone to cast at him. Whereupon this passage was revealed².

By

¹ See the Prelim. Disc. §. II. p. 43.

² *AL BEIDAWI, JALLAL, &c.*

riches shall not profit him, neither that which he hath gained^a. He shall go down to be burned into flaming fire^b; and his wife *also*^c, bearing wood^d, having on her neck a cord of twisted fibres of a palm-tree.

By the *bands* of *Abu Labeb* some commentators, by a synecdoche, understand his *person*; others, by a metonymy, his *affairs* in general, they being transacted with those members; or his hopes in this world, and the next.

^b *And he shall perish*;] He died of grief and vexation at the defeat his friends had received at *Bedr*, surviving that misfortune but 7 days¹. They add, that his corpse was left aboveground three days, till it stank, and then some negro's were hired to bury him².

^a *His riches shall not profit him, &c.*] And accordingly his great possessions, and the rank and esteem in which he lived at *Mecca*, were of no service to him, nor could protect him against the vengeance of God. *Al Beidawi* mentions also

the loss of his son *Osba*, who was torn to pieces by a lion, in the way to *Syria*, though surrounded by the whole caravan.

^b *Flaming fire*;] Arab. *nâr dbâs labeb*; alluding to the surname of *Abu Labeb*, which signifies the *father of flames*.

^c *His wife*;] Her name was *Omm Jamil*: she was the daughter of *Harb*, and sister of *Abu Sofân*.

^d *Bearing wood*;] For *fewel* in hell; because she fomented the hatred which her husband bore to *Mohammed*; or, *bearing a bundle of thorns and brambles*, because she carried such, and strewed them by night in the prophet's way³.

¹ *ABULF. vit. Mob. p. 57.*

² *Al BEIDAWI.*

³ *Idem, JALLAL.*

C H A P. CXII.

Intituled, The Declaration of God's Unity^a; where it was revealed is disputed.

In the name of the most merciful G O D.

SAY, GOD is one God; the eternal GOD: he begetteth not, neither is he begotten: and there is not any one like unto him.

^a This chapter is held in particular veneration by the *Mohammedans*, and declared, by a tradition of their prophet, to be equal in value to a third part of the whole *Korân*. It is said

to have been revealed in answer to the *Koreish*, who asked *Mohammed* concerning the distinguishing attributes of the God he invited them to worship¹.

¹ *Idem.*

C H A P. CXIII.

Intituled, The Day-break; where it was revealed is disputed.

In the name of the most merciful G O D.

SAY, I fly for refuge unto the LORD of the day-break^a, that he may deliver

^a *The day-break*;] The original word properly signifies a *cleaving*, and denotes, says *al*

Beidawi, the production of all things in general from the darkness of privation to the light

liver me from the mischief of *those things* which he hath created ^a; and from the mischief of the night, when it cometh on ^b; and from the mischief of *women* blowing on knots ^c; and from the mischief of the envious, when he envieth.

of existence, and especially of those things which proceed from others, as springs, rain, plants, children, &c. and hence it is used more particularly to signify the breaking forth of the light from darkness, which is a most wonderful instance of the divine power.

^a *From the mischief of those things which he hath created*;] i. e. From the mischiefs proceeding either from the perverseness and evil choice of those beings which have a power to choose, or the natural effects of necessary agents, as fire, poison, &c. the world being good in the whole, though evils may follow from those two causes ¹.

^b *From the mischief of the night, when it cometh on*;] Or, as the words may be rendred, *From the mischief of the moon, when she is eclipsed*.

^c *From the mischief of women blowing on knots*;] That is, of witches, who used to tie knots in a cord, and to blow on them, uttering at the same time certain magical words over them, in order

to work on, or debilitate the person they had a mind to injure. This was a common practice in former days ²; what they call in *France* *Nouer l'éguillette*, and the knots which the wizards in the northern parts tie, when they sell mariners a wind, (if the stories told of them be true,) are also relics of the same superstition.

The commentators relate, that *Lobeid*, a Jew, with the assistance of his daughters, bewitched *Mohammed*, by tying eleven knots on a cord, which they hid in a well; whereupon *Mohammed* falling ill, God revealed this chapter and the following, and *Gabriel* acquainted him with the use he was to make of them, and of the place where the cord was hidden: according to whose directions the prophet sent *Ali* to fetch the cord, and the same being brought, he repeated the two chapters over it, and at every verse (for they consist of eleven) a knot was loosed, till on finishing the last words, he was entirely freed from the charm ³.

¹ *Al BEIDAWI.*

² *V. VIRGIL. in Pharmaceutria.*

³ *Al BEIDAWI, JALLAL.*

C H A P. CXIV.

Intituled, Men; where it was revealed is disputed^a.

In the name of the most merciful God.

SAY, I fly for refuge unto the LORD of men, the king of men, the God of men, *that he may deliver me* from the mischief of the whisperer who silyly withdraweth, who whispereth evil suggestions into the breasts of men; from genii and men.

^a This chapter was revealed on the same occasion, and at the same time with the former.

^b *The whisperer who silyly withdraweth*;] i. e.

The devil; who withdraweth when a man mentioneth God, or hath recourse to his protection.

F I N I S.

A T A B L E

O F T H E

Principal Matters contained in the KORAN, and the Notes thereon.

A

A ARON, V. <i>Mos.</i>		— apostatizes and is proscribed, but escapes with life	p. <i>ibid.</i>
Al Abbās, one of Mohammed's uncles, taken at <i>Bedr</i> , and obliged to ransom himself	p. 147 n.	Abda'llab Ebn Salām, a Jew intimate with Mohammed, his honesty	45 n.
— professes <i>Islām</i>	<i>ibid.</i>	— supposed to have assisted in composing the <i>Korān</i>	223 n.
— confesses a passage of the <i>Korān</i> to be fulfilled in respect to himself	148 n.	— confounded by Dr. <i>Prideaux</i> with <i>Salmān the Persian</i>	<i>ibid.</i>
— remarkable for his loud voice	151 n.	— commended for his knowledge and faith	80
Abda'lbareth, a son of Adam so named	Abda'l-lab Dhu'l Bajadān	Abd Menāf, a dispute between his descendents and the <i>Submittēs</i>	500 n.
Abda'llab Ebn Obba Solāl the hypocrite, admitted for his person and eloquence	452 n.	Abda'lrahmān Ebn Awf, one of Mohammed's first converts	43
— threatens to drive Mohammed from <i>Medīna</i>	<i>ibid.</i>	— an instance of his charity	159 n.
— raises and enflames a scandalous story of <i>Ayesha</i>	289 n.	Abel, V. Cain	
— is present at an interview between Mohammed and his adversaries	341 n.	— his ram sacrificed by Abraham	369 n.
— occasions a quarrel	418 n.	Abraba al Ashram, king of <i>Taman</i> , his expedition against <i>Metra</i> ; the occasion, and success thereof	501, &c. n.
— promises to assist the <i>Nadīrites</i> , but fails them	443 n.	Abraham, the patriarch, an idolater in his youth	107 n.
— endeavours to debauch Mohammed's men at <i>Obod</i>	50 n.	— how he came to the knowledge of the true God	<i>ibid.</i>
— excused from going on the expedition to <i>Tabūk</i>	155 n.	— demolishes the idols of the <i>Chaldeans</i>	268
— desires Mohammed's prayers in his last sickness	159, 160 n.	— preaches to his people	326
— and to be buried in the prophet's shirt	160 n.	— his religion commended	15, 16, 26, 47, 116.
Abda'llab Ebn Omm Macbīm, a blind man, occasions a passage of the <i>Korān</i>	481 n.	— disputes with <i>Nimrod</i>	31
Abda'llab Ebn Rawāba, rebukes Ebn Obba	418 n.	— escapes the fire into which he was thrown by <i>Nimrod's</i> order	269
Abda'llab Ebn Saad, one of Mohammed's amanuenses, imagines himself inspired, and corrupts the <i>Korān</i>	108 n.	— his praying for his father	164, 447
		— desires to be convinced of the resurrection	31
		— his sacrifice of birds	32
		— entertains the angels	182, 422
		Abraham,	

A T A B L E, &c.

<i>Abraham</i> , receives the promise of <i>Isaac</i>	182	ted to pray for her	164
— called the friend of God	76	<i>Amer</i> and <i>Arbad</i> , attempt to kill <i>Mohammed</i> , and their punishment	201 n.
— is miraculously supplied by the changing of sand into meal	<i>ibid.</i> 6.	<i>Amer</i> (<i>Abu</i>) a Christian monk, and violent enemy to <i>Mohammed</i>	163 n.
— his sacrifice of his son	369	<i>Amer</i> (<i>Banu</i>) their abstinence on the pilgrimage	119 n.
— praises God for <i>Ismael</i> and <i>Isaac</i>	209	<i>Ammâr Ebn Yâser</i> , tortured by the <i>Koreish</i> on account of his faith	224 n.
— commanded, together with <i>Ismael</i> , to build and cleanse the <i>Caaba</i>	16	<i>Amru Ebn Lobai</i> , the great introducer of idolatry among the <i>Arabs</i>	114, 168 n.
— prays to God to raise up a prophet of their seed, and for the plenty and security of <i>Mecca</i>	<i>ibid.</i>	<i>Amru</i> (<i>Banu</i>) build a mosque at <i>Koba</i>	163 n.
— bequeaths the religion of <i>Islâm</i> to his children	<i>ibid.</i>	<i>Anam</i> , the name of <i>Lokmân</i> 's son	336 n.
<i>Abu Amer</i> , V. <i>Amer</i> , &c.		Angel of death, V. <i>Azraïl</i>	
<i>Ad</i> , a potent tribe of <i>Arabs</i> , destroyed for their infidelity, 123, 283, 305, 390, 408, 429, 490		Angels, their original	117, 376
V. <i>Hud</i>		— worship <i>Adam</i> , V. <i>Adam</i>	
<i>Adam</i> , traditions concerning his creation, 4 n.		— impeccable	243 n.
22 n. 228 n. 475 n.		— of different forms and orders	357
— worshipped by the angels	5, 117, 211, 233, 243, 376	— not the objects of worship	281
— his fall	5, 118	— nor ought to be hated	13
— repents and prays	6	— the number of them which support God's throne	463
— meets <i>Eve</i> at mount <i>Arafat</i>	5 n.	— are deputed to take an account of men's actions	420
— retires with her to <i>Ceylon</i>	<i>ibid.</i>	— some of them appointed to take the souls of men	82, 479
— their stature	<i>ibid.</i>	— to preside over hell, and to keep guard against the devils	472
— his posterity extracted from his loins by God to acknowledge him for their Lord	135 n.	— assist the <i>Moslems</i> at <i>Bedr</i>	36, 145
— names his eldest son as directed by the devil	137 n.	— believed by the <i>Arabs</i> to be daughters of God	75, 218, &c.
Adoption creates no matrimonial impediment	341	— appear to <i>Abraham</i> and <i>Lot</i>	182, 183, 422
Adulterers, <i>Mohammed</i> 's sentence against them	37, 88 n.	Animals, irrational will be raised at the resurrection and judged	102 n.
Adultery, its punishment	37, 64	— created of water	293
— what evidence required to convict a woman of it	62	<i>Ans Ebn al Nâsar</i> , his behaviour at <i>Obod</i>	52 n.
Adversaries, the dispute of two terminated by <i>David</i>	373	<i>Ansfars</i> , or helpers, who	162 n.
<i>Abmed</i> , the name under which <i>Mohammed</i> was foretold by <i>Cbrist</i>	449	— three of them excommunicated for refusing to attend <i>Mohammed</i> to <i>Tabûc</i>	165
<i>Al Abkâf</i> , the habitation of the <i>Adites</i>	406	Ants, the valley of	310
<i>Aila</i> , or <i>Elatb</i> , the sabbath-breakers there changed into apes	9, 134	— their queen's speech to them on the approach of <i>Solomon</i> 's army	<i>ibid.</i>
<i>Al Akbnas</i> , a hypocrite	24 n. 461 n.	Apostles, were not believed who wrought miracles	57
<i>Alexander</i> , V. <i>Dbu'lkarnein</i>		— those before <i>Mohammed</i> accused likewise of imposture	58, 102
<i>Ali</i> is sent to <i>Mecca</i> to publish part of the <i>Korân</i>	149 n.	— of <i>Cbrist</i>	42
— the abstinence and charity of him and his family	475 n.	— two of them sent to preach at <i>Antioch</i>	368
<i>Allât</i> , an idol of the <i>Koreish</i>	75, 426	Apparel, what kind ought to be worn by those who approach the divine presence	119
Alms recommended	6, 14, 24, 114, 156, 437	<i>Arabians</i> , their acuteness	115
— the punishment of not giving alms, in the next life	57 n.	— their customs in relation to divorce	341 n.
<i>Amna</i> , <i>Mohammed</i> 's mother, he is not permitted to pray for her		— to adoption	<i>ibid.</i>
		— in burying their daughters alive	113, 482
		— their chief idols	138 n.
		<i>Arabians</i> ,	

A T A B L E, &c.

<i>Arabians</i> , their superstitions in relation to eating	p. 113, &c., 295
— and in relation to cattle, &c.	75, 96
— used to worship naked, and why	119 n.
— their injustice to orphans and women	76 n.
— deem the birth of a daughter a misfortune	218 n.
— the reconciliation of their tribes deemed miraculous	146 n.
— quit their new religion in great numbers on <i>Mohammed's</i> death	90
<i>Arabs</i> of the desert, more obstinate	161
<i>Al Arâf</i> , what	117 n.
<i>Arafat</i> mount, why so called	5 n.
— the procession thereto	23
<i>Arbad</i> , V. <i>Amer</i>	
<i>Al Arem</i> , (the inundation of)	354 n.
Ark of <i>Israel</i> taken by the <i>Amalekites</i>	29 n.
Arrows for divination forbidden	94
<i>Al Aî Ebn Wayel</i> , an enemy of <i>Mohammed's</i>	214, 254
<i>Asaf</i> , <i>Solomon's</i> vizir	312 n.
<i>Asem</i> , his charity	159 n.
<i>Abadd</i> (<i>Abu'l</i>) his extraordinary strength	492 n.
<i>Ashama</i> , king of <i>Ethiopia</i> , embraces <i>Mohammedism</i>	93 n.
— prayed for after his death by <i>Mohammed</i>	59
<i>Asia</i> , the wife of <i>Pharaoh</i> , martyred by her husband for believing in <i>Moses</i>	458 n.
— is taken alive into paradise	<i>ibid.</i>
— one of the four perfect women	<i>ibid.</i>
<i>Aslam</i>	413 n.
Astrology, hinted at	58
<i>Al Afwad al Aufi</i> , the false prophet	90 n.
<i>Al Afwad Ebn Abd Yagbut</i> , <i>al Afwad Ebn al Metalleh</i> , two of <i>Mohammed's</i> enemies	214
<i>Aw</i> and <i>Khazrai</i> , their enmity	48 n.
<i>Ayisha</i> , <i>Mohammed's</i> wife; the story of her accusation	288 n.
<i>Azrail</i> , the angel of death, why appointed to that office	4 n.
— a story of him and <i>Solomon</i>	338 n.
<i>Azer</i> , the name given to <i>Terah</i> , <i>Abraham's</i> father	106 n.

B

B AAL, the chief idol of the <i>Chaldeans</i>	268 n.
<i>Babel</i> , the tower of, destroyed	216 n.
Backbiting, V. slander	
<i>Babira</i>	96
<i>Bakbtinafr</i> , V. <i>Nebuchadnezzar</i>	
<i>Balaam</i> , his punishment for cursing the <i>Israelites</i>	136 n.
<i>Balkis</i> , queen of <i>Saba</i> , visits <i>Solomon</i> , and her reception	313

— her legs hairy	p. <i>ibid.</i>
— marries <i>Solomon</i>	<i>ibid.</i>
<i>Barnabas</i> , his apocryphal gospel, some extracts thence	43, n. 118 n.
<i>Al Bazzakb</i> , what	286 n.
<i>Becca</i> , the same with <i>Mecca</i>	47
<i>Beer</i> (<i>Abu</i>) attends <i>Mohammed</i> in his flight from <i>Mecca</i>	155 n.
— bears testimony to the truth of <i>Mohammed's</i> journey to heaven	232 n.
— his wager with <i>Obba Ebn Kbalf</i>	330 n.
— strikes a <i>Jew</i> on the face for speaking irreverently of God	57 n.
— gives all he has towards the expedition of <i>Tabûc</i>	159 n.
— purchases <i>Belâl</i>	493 n.
— compared to <i>Abraham</i>	147 n.
<i>Beer</i> , <i>Mohammed's</i> victory there	36, 51, &c.
<i>Bees</i> , made use of as a similitude	219
Believers, the sincere ones, described	281
— their reward	68
— their sentence	120
<i>Benjamin</i> , son of <i>Jacob</i>	195, &c.
Birds, omens taken from them	229 n.
Blessed, their future happiness described	364, 400
Blood, forbidden	20
<i>Boath</i> , the battle of	48 n.
<i>Badril</i> , a dispute concerning his effects, occasions a passage of the <i>Korân</i>	97
<i>Bobeira</i> , the monk	223
Bribery to pervert justice, forbidden	22
Burthen, every soul to bear its own	359

C

C A A B <i>Ebn al Asraf</i> , a <i>Jew</i> , <i>Mohammed's</i> inveterate enemy	45 n. 204 n.
— slain by his means	<i>ibid.</i> 443 n.
— mistaken by <i>Dr. Prideaux</i> for another person	46 n.
<i>Caab Ebn Asad</i> , persuades the <i>Jews</i> in league with <i>Mohammed</i> to desert him	345 n.
<i>Al Caaba</i> , appointed for a place of worship	16, 276
— built and cleansed by <i>Abraham</i> and <i>Ismael</i>	16
— the keys of it returned to <i>Osbân Ebn Telba</i>	68 n.
<i>Cafir</i> , a fountain in paradise	475
<i>Cain</i> and <i>Abel</i> , their sacrifices	86
— kills his brother	<i>ibid.</i>
— instructed by a raven to bury him	<i>ibid.</i>
<i>Caleb</i> , V. <i>Joshua</i>	
Calf, the golden, of what and by whom made	6
— animated	<i>ibid.</i>
— worshipped by the <i>Israelites</i>	<i>ibid.</i> 7
Calumny	

A T A B L E, &c.

Columnary forbidden	p. 78	— builds a wall to prevent the incursions of	
Camels, an instance of God's wisdom	489	<i>Gog and Magog</i>	p. 247, &c.
— appointed for sacrifice	278	<i>Dhu'lkefi</i> , the prophet, opinions concerning him	272 n.
— <i>Jacob</i> abstains from their flesh and milk	47 n.	— saves a hundred <i>Israelites</i> from slaughter	375
<i>Canaan</i> , an unbelieving son of <i>Noah</i>	179	<i>Dhu'lman</i> , V. <i>Jonah</i>	
— Caravans of purveyors sent out by the <i>Koreish</i>	503	<i>Dhu Nowâs</i> , king of <i>Yaman</i> , a <i>Jew</i> , persecutes the <i>Christians</i>	486
Carrion forbidden to be eaten	20	Disputes to be carried on with mildness	328
Cattle, their use	114, 388	Ditch, (War of the)	342, &c.
— superstitions of the old <i>Arabs</i> concerning them	96, 113, &c.	Divorce, laws concerning it	27, 62, 348, 454
<i>Al Cawibar</i> , a river in paradise	504	Dogs, &c. allowed to be trained up for hunting	83
<i>Ceylon</i> , the Isle of, V. <i>Serendib</i>		<i>Al Dorâb</i> , the celestial model of the <i>Casaba</i>	424 n.
Charity, recommended	66, 475	Drink of the damned	106
Chastity commended	83	Dying persons, what part of the <i>Korân</i> is usually read to them	361 n.
Children, to inherit their parents substance	27, 61		
<i>Christ</i> , V. <i>Jesus</i>			
<i>Christians</i> , declared infidels	85		
— and enemies of the <i>Moslems</i>	84		

E

E ARTH, its creation	389
— remonstrates against the creation of man	4 n.
— is kept steady by the mountains	215, 335
Earthquake, a sign of the approach of the last day	49
<i>Eblis</i> refuses to worship <i>Adam</i> at God's command, and why	5, 117, 211, 233, 243, &c.
— his sentence	<i>ibid.</i>
— occasions the fall of <i>Adam</i>	<i>ibid.</i>
<i>Eden</i> , the meaning of the word in <i>Arabic</i>	158
<i>Edris</i> , supposed to be the same with <i>Enoch</i>	253
Education makes a man an infidel	333
Elephant (War of the)	501
<i>Elias</i> , V. <i>al Kbedr</i>	
<i>Elisha</i> , the prophet	107
<i>Enoch</i> , V. <i>Edris</i>	
Entering into houses and apartments abruptly forbidden	290, 294
Envy forbidden	65
<i>Esep</i> , V. <i>Lokmân</i>	
Eucharist, seems to have occasioned a fable in the <i>Korân</i>	98
<i>Eve</i> , V. <i>Adam</i>	
Evidence, V. Witness	
Evil, V. Good.	
Examination of the sepulchre	145, 411
Exhortation to the worship of God	384
— to a good life	186
<i>Ezekiel</i> raises the dry bones	28
<i>Ezra</i> , and his ass restored to life after they had been dead a hundred years	31
— called, by the <i>Jews</i> the son of God, and why	153

F

D	
D AVID, kills <i>Goliab</i>	30, 228
— his extraordinary devotion	372
— the birds and mountains sing praises with him	353
— makes breastplates	30, 271
— his repentance for taking the wife of <i>Uriab</i>	373
— his and <i>Solomon's</i> judgment	270
Days, appointed to commemorate God	276
Dead body raised to life by a part of the sacrificed Cow	9
Debtors, to be mercifully dealt with	33
Devil, V. <i>Eblis</i> , and <i>Satan</i>	
— the occasion of his fall	5, 118
Devils, included under the name <i>Genii</i>	112
— the patrons of unbelievers	58, 119, 308
— their plot to defame <i>Solomon</i>	13
— were permitted to enter all the seven heavens till the birth of <i>Christ</i>	211
<i>Dbu'lkarnein</i> , who he was	246 n.

A T A B L E, &c.

F

F AITH, must accompany good works	p. 177
— the reward of those who fight for it	70,
141, 149, 154, 228, 410, 449, &c.	
— apostates from it to be put to death	230
— partial faith not sufficient	77 n.
Famine, afflicts the <i>Meccans</i>	284
— ceases at <i>Mohammed's</i> intercession	402
Fast of <i>Ramadan</i> instituted	21
<i>Fâtema</i> , <i>Mohammed's</i> daughter, one of the four perfect women	458 n.
— favoured of God like the virgin <i>Mary</i>	40 n.
— her charity	475 n.
<i>Al Fatiba</i> , the first chap. of the <i>Korân</i> ; often repeated by the <i>Mohammedans</i> in their prayers	1 n.
Fidelity recommended	150
Figs, their virtues	495 n.
Fire, the manner of striking it in the East	365 n.
Fishing allowed during the pilgrimage	95
Flood, V. <i>Noah</i>	
Food, what kinds are forbidden	20, 82, 111, 114, 225, 295
Forbidden fruit, what	5 n.
Forgiveness, to whom it belongs	346
<i>Al Forkân</i> , one of the names of the <i>Korân</i>	296 n.
Fornication forbidden	62, 230
— its punishment	62, 64, 287
Fountain of molten brass flows for <i>Solomon</i>	353
Fountains of paradise	475, 476, 484
<i>Friday</i> , set apart by <i>Mohammed</i> for public worship, and why	451 n.
Friendship with unbelievers, forbidden	89
Fruits of the earth, their production an instance of God's power	109
Fugitives for the sake of religion, shall be provided for and rewarded	73, 280

G

G ABRIEL, revealed the <i>Korân</i> to <i>Mohammed</i>	13
— afflicts the <i>Mosslems</i> at <i>Bedr</i>	36
— appears to <i>Zacharias</i>	40 n.
— the angel of revelations	13 n.
— the enemy of the <i>Jews</i>	<i>ibid.</i>
— appears twice to <i>Mohammed</i> in his proper form	426
— appears to the virgin <i>Mary</i> , and causes her to conceive	250
— the dust of his horse's feet animate the	

X x x

golden calf	p. 262
— generally appeared to <i>Mohammed</i> in a human form	100 n.
— commanded to assist <i>Mohammed</i> against the <i>Koreish</i>	214 n.
— orders <i>Mohammed</i> to go against the <i>Koradites</i>	345 n.
Gaming forbidden	25, 94
<i>Gânem</i> (<i>Banu</i>) build a mosque with an ill design, which is burnt	163 n.
Garden (story of the)	461
Genii, what	28, 109 n.
— some of them converted on hearing the <i>Korân</i>	468
God, proofs of his existence	332
— his omnipresence asserted	441
— his omnipotence	30, 437
— his power and providence conspicuous in his works	19, 176, 403, 477
— his omniscience asserted	74, 352, 392
— knoweth the secrets of men's hearts	315
— and of futurity	469
— five things known to him alone	338 n.
— his goodness set forth	24, 167, 215, 428, 431
— in sending the scriptures and prophets	24, 112
— the author of all good	221
— his word, laws, and sentence unalterable	111, 333, 420
— his mercy set forth	51, 301, 322, 395, 427
— the only giver of victory	51, 331
— his promise to the righteous	335
— who acceptable to him	151
— ruleth the heart of man	142
— his tribunal	30
— his throne	176
— praise worthy	221, 488
— his attributes	136 n.
— ought not to be frequently sworn by	26
— hath no issue	15, 172, 285, 371
— nor similitude	335, 377
— rested not the seventh day through weariness	421
— his worship recommended	421
— his fear recommended	169
<i>Gog</i> and <i>Magog</i>	247, 272
<i>Goliab</i> , V. <i>Jalut</i>	
Good works, who shall be redeemed by them	437 n.
Good and evil, both from God	70
Gospel, V. <i>Jesus</i>	
<i>Greaves</i> (<i>Mr.</i>) a mistake of his	490 n.
<i>Greeks</i> , overcome the <i>Persians</i>	330
<i>Gudaraz</i> , the name of <i>Nebuchadnezzar</i>	228 n.

H

A TABLE, &c.

H

H ABIB, his martyrdom	p. 363 n.
<i>Hâfedba</i> , an idol of <i>Ad</i>	123 n.
<i>Haman</i> , <i>Pharaoh's</i> chief minister	317, 320
<i>Hami</i>	96
<i>Hamza</i> , <i>Mohammed's</i> uncle, killed at <i>Obod</i>	50 n.
— his body abused	226 n.
<i>Handba Ebn Sâfwân</i> , a prophet	279 n. 299 n.
<i>Hareth (Abu)</i> a <i>Christian</i> bishop, disputes with <i>Mohammed</i>	44 n.
<i>Hareiba (Banu)</i> reproached by <i>Mohammed</i> for flying in battle	63, 343
<i>Harut and Marut</i> , two angels, their story and punishment	13
<i>Hasan</i> , the son of <i>Ali</i> , an instance of his moderation and generosity	51 n.
<i>Hâteb Ebn Abi Baltaa</i> , sends a letter discovering <i>Mohammed's</i> design against <i>Mecca</i> , which is intercepted	446 n.
<i>Al Hawiyat</i> , the name of an apartment in hell	499 n.
Heathens, justice not to be observed with regard to them according to the <i>Jews</i>	46
Heavens, the <i>Mohammedan</i> belief concerning them	282 n.
— guarded by angels	468
— and earth manifest God's wisdom	266
— will fall at the last day	280
<i>Al Hejr</i> , the habitation of the <i>Thamudites</i>	210
Hell torments described	276, 435, 477
— the portion of unbelievers	50, 177
— prepared for those who choose the pomp of this life	177
— and hoard up money	150, 154
— shall not hurt the believers	254 n.
— will be dragged towards God's tribunal at the last day	491 n.
— and will then be filled	420 n.
<i>Al Hodeibiya</i> , the trial there	95
— the expedition thither	414, &c.
Holy Spirit, who is meant thereby	12 n.
<i>Honein</i> , the battle of	151
Honey, an excellent medicine	220
Hospitality recommended	66
<i>Al Hotama</i> , the name of an apartment in hell	501
<i>Hud</i> , the prophet, his story	123
See <i>Ad</i>	
Hunting and fowling forbidden during the pilgrimage	82, 95
Husband, his superiority over the wife	27
— his duty to her	26, &c.
— difference between them to be reconciled by friends	66, 76

See Divorce, Wives, Marriage, &c.

Hypocrites described
— their sentence

P. 451, &c.

157

I

J ACOB bequeaths the religion of <i>Islâm</i> to his children	16
— grows blind by weeping for the loss of <i>Joseph</i>	197
— recovers his sight by means of <i>Joseph's</i> garment, and goes into <i>Egypt</i>	198
<i>Jadd Ebn Kais</i>	156 n.
<i>Jabl (Abu)</i> a great enemy of <i>Mohammed</i>	275
— his injustice to an orphan	504 n.
— terrified, seeing <i>Mohammed</i> at prayers	496
— his advice concerning <i>Mohammed</i>	142
— slain at <i>Bedr</i>	145
<i>Al Jallâs Ebn Soweid</i>	158 n.
<i>Jalut</i> , or <i>Goliab</i> , sent against the <i>Israelites</i>	227 n.
— slain by <i>David</i>	30
<i>Al Jassâsa</i> , the beast which will appear at the approach of the last day	315 n.
<i>Jawwâs Ebn Omeyya</i>	414 n.
Idolaters compared to brutes	300
— to a spider	328
— not to be prayed for while such	164
— their sentence	120
Idolatry, the hainousness thereof	25
— unpardonable if not repented of	67
Idols, their insignificancy	20, 281, 333, 355
— will appear as witnesses against their worshippers	169
— worshipped by the antediluvians	467
J ESUS, promised to <i>Mary</i>	40
— his miraculous birth	41
— compared to <i>Adam</i>	44
— speaks in his mother's womb	41
— and in his cradle	ibid.
— the apostle of the <i>Jews</i>	ibid.
— animates a bird of clay, when a child	ibid.
— performs several miracles, but not by his own power	ibid.
— raises three persons to life	ibid.
— causes a table with provisions to descend from heaven	98
— his miracles deemed sorcery	97
— rejected by the <i>Jews</i>	42
— sends two of his disciples to <i>Antioch</i> , who work miracles	362
— a curse denounced against those who believe not on him	44
— the <i>Jews</i> lay a plot for his life, but are disappointed	42
— not really crucified	ibid. 79

JESUS

A T A B L E, &c.

<i>Jesús</i> , whether he died or not	p. 43	Imposture charged on all the prophets	p. 283
— not God nor equal to God	85, 153	<i>Imrân</i> , father of the virgin <i>Mary</i>	35
— but an apostle only	92, 30, 399	— whether <i>Mohammed</i> confounded him with	
— the Word of God	40	the father of <i>Moses</i> and <i>Miriam</i>	38 n.
— various opinions concerning him	252	Infidels, how they will appear at the last day	101
— will descend on earth before the resurrection, and kill Antichrist, &c.	80, 399	— will drink boiling water	105
<i>Jethro</i> , V. <i>Shuaib</i>		— would have believed, had the <i>Korân</i> been	
<i>Jews</i> , V. <i>Israelites</i>		revealed to some great man	398
— particularly applied to	6, 15	— if not convinced by the <i>Korân</i> , will not	
— accused of having corrupted the scriptures		be convinced by miracles	110
and of stifling passages	6 n. 45, 67	— have some notion of a future state	315
— accuse the virgin <i>Mary</i> of fornication	79 n.	— their blasphemy	371
— plot against <i>Jesús</i>	42	— to be made war upon	22, 25
— their unbelief	12, 77 n.	— those who die such not to be prayed for	159, 164
— covetous of life	13	— forbidden to approach <i>Mecca</i>	152
— reproved for warring against one another	11	Inheritances, laws relating thereto	61, 81
— proof required by them of a prophet's mission	57	Injury, to forgive the same is meritorious	395
— their punishments at different times for		Intercalation of a month forbidden	154
neglect of their religion	91	<i>Job</i> , his story	271, 375
— metamorphosed into apes and swine for		<i>John</i> , the son of <i>Zaccharias</i> , his character	40
their infidelity	9, 91, 98	— his murder revenged on the <i>Jews</i> by <i>Nebuchadnezzar</i>	228
— pretend their punishment in hell shall be short	11, 37	— the miracle of his blood	ibid.
— their law confirmed by <i>Jesús</i> and the <i>Korân</i>	89	<i>Jonâda</i> , first practises the intercalation of a month among the <i>Arabs</i>	154
— their laws concerning food	114	<i>Jonas</i> , his story	174, 370, 462
— dispute with the <i>Mohammedans</i> concerning God's favour	276	— called <i>Dbu'lnân</i>	272
— <i>Mohammed</i> refuses to decide a controversy between them	89	<i>Joseph</i> , his story	187, &c.
— league with the <i>Korish</i> against <i>Mohammed</i>	67	<i>Joshua</i> and <i>Caleb</i> , sent as spies into the land of <i>Canaan</i>	84
— demand that <i>Mohammed</i> cause a book to descend from heaven	79	Journey, <i>Mohammed's</i> to heaven	227
— a controversy between a <i>Jew</i> and a <i>Mohammedan</i>	69	<i>Jawâdb</i> (<i>Abu'l</i>) the hypocrite, finds fault with <i>Mohammed's</i> distribution of the spoils at <i>Heraclia</i>	156
<i>Jews</i> and <i>Christians</i> accused of condemning one another	14	<i>Ireus</i> , the city of <i>Ad</i>	490
— and of corrupting the scriptures	45	Iron, its usefulness	439
— guilty of two extremes as to their opinion of <i>Christ</i>	80	— some utensils of that metal brought by <i>Adam</i> down from paradise	ibid.
— none of them shall die before he believes in <i>Christ</i>	79	<i>Isaac</i> promised	182
— their different behaviour to the <i>Moslems</i>	93	— his birth	183
— to be protected on payment of tribute	152	<i>Islâm</i> , the proper name of the <i>Mohammedan</i> religion	36 n.
<i>Ilbiz</i> , a sort of food used by the <i>Arabs</i> in time of scarcity	285 n.	— the only true religion	49
<i>Illyiân</i> , the meaning of the word	484 n.	— the only religion till the death of <i>Abel</i>	168
<i>Iyâsin</i> , who	370 n.	<i>Ismael</i> , V. <i>Abraham</i>	
<i>Imâm</i> , the meaning of the word	16 n.	<i>Israelites</i> , their males slain by <i>Pharaoh</i>	6
Immodesty condemned	291	— pass the red sea	131
Immunity declared to the idolaters for four months	148	— God's goodness to them	ibid. 404
		— miraculously fed in the wilderness	134
		— lust for the herbs of <i>Egypt</i>	6
		— worship the golden calf	6, 12, 132
		— their punishment	7, 12
		— change the word put into their mouth at <i>Jericô</i>	7, 134
		<i>Israelites</i> ,	

A T A B L E, &c.

<i>Israelites</i> , commanded to sacrifice a red cow	p. 9, &c.
— demand to see God, and their punishment	79
— refuse to enter the holy land, and their punishment	85
— their transgression	227
— desire a king	29
— cursed by <i>David</i> and <i>Jesus</i>	93
<i>V. Jews</i>	
Judgment (day of) the <i>Mohammedan</i> tradition concerning it	37, 38
— described	298, 424, 429, 463, 481
— the signs of its approach	411, 482, 274 n.
— called the hour	101
— unknown to any besides God	137
— will come suddenly	<i>ibid.</i>
— and inevitably	171, 434
<i>Al Judi</i> , the mountain whereon <i>Noah's</i> ark rested	180
Just and unjust, the difference between them	394

K

<i>Al K</i> A D R, the name of the night on which the <i>Korân</i> came down from heaven	497
<i>Kail</i> , sent to <i>Mecca</i> to obtain rain for <i>Ad</i>	124 n.
<i>Kârân</i> (or <i>Corab</i>) his story and fearful end	323, &c.
<i>Kebla</i> , the part towards which the <i>Mohammedans</i> turn in prayer	48 n.
— indifferent	15
— changed from <i>Jerusalem</i> to <i>Mecca</i>	17, 18
<i>Kendab</i> , a tribe who used to bury their daughters alive	113 n.
Keys of knowledge (the five)	338 n.
<i>Khadijah</i> , <i>Mohammed's</i> wife, one of the four perfect women	458 n.
<i>Kbaibar</i> , the expedition thither	414 n.
<i>Kbaitbama</i> (<i>Abu.</i>) a story of him	165 n.
<i>Khâled Ebn al Walid</i> , puts <i>Mohammed's</i> horse to flight at the battle of <i>Ohod</i>	53 n.
— demolishes the idol of <i>al Uzza</i>	380 n.
— drives <i>Acrema</i> and his men into <i>Mecca</i>	415 n.
<i>Kbantala</i> , <i>V. Handba</i>	
<i>Kbawla bint Thalaba</i> , her case occasions a passage of the <i>Korân</i>	440
<i>Kbazraj</i> , <i>V. Aws</i>	
<i>Al Kbedr</i> , the prophet, his adventures with <i>Moses</i>	245 &c.
<i>Kbobaib</i> , his martyrdom	224 n.
<i>Kbozâa</i> , (the tribe of) held the angels to be the daughters of God	266 n.
<i>Kitfir</i> , <i>Joseph's</i> master	190 n.

<i>Koba</i> , <i>Mohammed</i> founds a mosque there	p. 163 n.
<i>Kobeis</i> (<i>Abu.</i>) a mountain near <i>Mecca</i> , whence <i>Abraham</i> proclaimed the pilgrimage	276 n.
<i>Korân</i> , the signification of the word	187 n.
— by whom composed	223 n.
— twenty three years in completing	299 n.
— could not be composed by any besides God	170
— men and genij desired to produce a chapter like it	<i>ibid.</i> 236
— no forgery	464
— sent down by God himself	110
— its excellency	48, n. 324, 391
— consonant to scripture	177, 321
— no revelation more evident	137
— contains all things necessary	102, 222
— all differences to be decided by it	68
— its contents partly literal, and partly figurative	35
— traduced by the unbelievers	297
— as a piece of sorcery	167
— as a poetical composition	365
— as a pack of fables	215
— the sentence of those who believe not in it	405
— when revealed	401
— not liable to corruption	175
— ought not to be touched by the unclean	436
<i>Koreidba</i> , (tribe of) their destruction	345 n.
<i>Koreish</i> (the tribe of) their nobility	55, 503
— their enmity to <i>Mohammed</i>	111 n.
— demand miracles of him	203
— threaten him for abusing their gods	380
— propound three questions to him	235
— some of them attempt to kill him, but are struck blind	361
— lose seventy of their principal men at <i>Bedr</i>	36, 145
— persecute <i>Mohammed's</i> followers	217
— plagued with famine	285 n.
— and several diseases	214
— their manner of praying	143
— make a truce with <i>Mohammed</i>	415 n.
— violate the truce and lose <i>Mecca</i>	412 n.
<i>Kofai</i> , names his sons from four idols	137
— the <i>Koreish</i> demand him to be raised to life by <i>Mohammed</i>	142

L

<i>L</i> A H E B (<i>Abu</i>) <i>Mohammed's</i> uncle, and bitter enemy	506 n.
— his and his wife's punishment	<i>ibid.</i>
<i>Lapwing</i> , gives <i>Solomon</i> an account of the city of <i>Saba</i>	310
<i>Lapwing</i> ,	

A T A B L E, &c.

Lapwing, carries a letter from him to the queen		<i>Mary</i> , free from original sin	P. 39 n.
— her sagacity in finding water	<i>ibid.</i>	— miraculously fed	<i>ibid.</i>
Last day, V. Judgment	<i>ibid.</i>	— one of the four perfect women	458 n.
Law, given to <i>Moses</i>	7	— calumniated by the <i>Jews</i>	79
— confirmed by <i>Jesus</i>	42	— a woman of veracity	92
— and the <i>Korân</i>	6, 7	<i>Al Masbér al Harâm</i>	23
Laws, relating to inheritances	61, 81	<i>Masûd (Ebn)</i> a tradition of his in relation to	
— legacies	21, 96	<i>Pharaoh</i>	386 n.
— to divorce, V. Divorce		Maturity of age	61
— to murder, V. Murder, &c.		Measure, ought to be just	126, 483
Laws of <i>Moses</i> and <i>Jesus</i> set aside by the <i>Korân</i>	88 n.	<i>Mecca</i> , the security and plenty of that city	48
		See <i>Caaba</i>	
Laws of God, the punishment of those who		<i>Meccans</i> , their idolatry and superstitions con-	
conceal them	58 n.	demned	113, 329
<i>Lazarus</i> raised	41 n.	— imagined their idols interceded for them	
<i>Leg made bare</i> , the meaning of that expression	462 n.	with God	167
		— reproached for their ingratitude	207
<i>Leith (Banu)</i> thought it unlawful to eat alone	295 n.	— threatened with destruction	390
		— require <i>Mohammed</i> to shew them the an-	
Letters, initial, explained	117 n.	gels	110 n.
<i>Life to come</i> , how expressed in <i>Arabic</i>	2 n.	— send their poor out of the city to <i>Moham-</i>	
<i>Lolaba (Abu)</i> his treachery	142 n.	med	103 n.
<i>Lokmân</i> , his history	335, &c.	— hold a council and conspire <i>Mohammed's</i>	
— whether the same with <i>Ezop</i>	336	destruction	142 n.
<i>Lot</i> , his story	125, 126, 183, 212, 314	— applied indecent circumstances to God	219 n.
— his wife's infidelity	459	— chastised with famine and sword	381 n.
Lotus-tree in heaven	426	— promised rain on their embracing <i>Islâm</i>	
Lots forbidden	25, 94		468 n.
M		<i>Medina</i> , its inhabitants reproved for declining	
		the expedition to <i>Tabûc</i>	165
M ADIAN, a city of <i>Hejaz</i>	126	<i>Menâb</i> , an idol of the <i>Meccans</i>	75, 426
— its inhabitants destroyed	307 n.	<i>Merwa</i> , V. <i>Safâ</i>	
<i>Magog</i> , V. <i>Gog</i>		<i>Misab</i> , one of the accusers of <i>Ayesha</i>	290 n.
<i>Malec</i> , the principal angel who has the charge		<i>Midian</i> , V. <i>Madian</i>	
of hell	400	<i>Michael</i> , the friend of the <i>Jews</i>	13 n.
<i>Malec Ebn al Seif</i> , a Jew	45 n.	Milk, its production wonderful	219
Man, his wonderful formation	377	<i>Mina</i> , (the valley of)	24
— created various ways	274	Miracles required of <i>Mohammed</i>	203 n. 236, 473
— shall be rewarded according to his deserts	65	Months, sacred, to be observed	22, 82, 95, 154
— ought to be thankful for the good things		Moon, split in sunder	428
of this life	365	<i>Mohajerûn</i> , or refugees, who	162 n.
— his ingratitude to God	333	<i>Mohammed</i> , promised to <i>Adam</i>	6
— his presumption in undertaking to fulfil the		— foretold by Christ	449
laws of God	351	— expected by <i>Jews</i> and <i>Christians</i>	497
— why destroyed	187	— sent at forty years of age	168 n.
<i>Manna</i> , given to the <i>Israelites</i>	7	— complained of by the <i>Koreish</i> to his uncle	
Marriage, laws relating thereto	63, 64, 292	<i>Abu Taleb</i>	372 n.
— <i>Mohammed's</i> privileges as to marriage	348, &c.	— his revelations ridiculed by the <i>Meccans</i>	168 n.
— apt to distract a man from his duty	453	— his journey to heaven	227
Martyrs, not dead but living	18	— enters into a league with those of <i>Medina</i>	142 n.
— the sufferings of two <i>Mohammedans</i>	224	— discovers the conspiracy of the <i>Meccans</i> a-	
<i>Marut</i> , V. <i>Harut</i>		gainst his life	143 n.
<i>Mary</i> , (the virgin) her story	250, &c.		<i>Moham-</i>

A T A B L E, &c.

<i>Mohammed</i> gains some profelytes of the genil	
by reading the <i>Korân</i>	p. 408 n.
— sent as a mercy to all creatures	273
— the illiterate prophet	133
— excuses his inability to work miracles	110, 201
— his promise to those who fly for religion	329 n.
— accused of injustice in dividing the spoils	54, 156
— flies to <i>Medina</i>	155
— foretels the victory at <i>Bedr</i>	430 n.
— an account of that victory	36, 139, &c.
— loses the battle of <i>Obod</i> , where he is in danger of his life	50
— reported to be slain	52 n.
— lays the fault on his men for disobeying his orders	53
— endeavours to quiet their murmurs for that misfortune	52, &c.
— goes to meet the <i>Koreish</i> at <i>Bedr</i> according to their challenge	56 n.
— foretels the battle of the ditch	344
— the fear of his men at that battle	<i>ibid.</i>
— his men swear fidelity to him at <i>al Hodeibiya</i>	414 n.
— his generosity	415
— makes a truce with the <i>Koreish</i> for ten years	<i>ibid.</i>
— his courage at the battle of <i>Honsin</i>	141 n.
— expostulates with his followers on their unwillingness to go on the expedition to <i>Tabûc</i>	155, &c.
— some account of that expedition	125 n.
— a conspiracy to kill him	158 n. 361 n.
— another attempt on his life, from which he is miraculously preserved	84 n.
— is almost prevailed on by the <i>Jews</i> to go into <i>Syria</i>	234 n.
— reproves the hypocritical <i>Moslems</i>	70
— his mercy to the disobedient	54
— his wives demand a better allowance, on which he offers them a divorce	345
— they chuse to stay with him, and he lays down some rules for their behaviour	<i>ib.</i> 346
— the <i>Jews</i> reproach him on account of the number of his wives	204 n.
— his privileges in that and some other respects	348, &c.
— his divorced wives or widows not to marry again	350
— his amour with <i>Mary</i> , an <i>Egyptian</i> slave	456, &c.
— disputes in a <i>Jewish</i> synagogue	37 n.
— decides a controversy in favour of a <i>Jew</i> against a <i>Mohammedan</i>	69 n.

<i>Mohammed</i> reprehended for a rash judgment	p. 74
— not allowed to pray for reprobate idolaters	164
— utters blasphemy through inadvertence	279 n.
— no revelation vouchsafed him for several days	241, 494 n.
— enjoined to admonish his people	425
— his near relation to the believers	342
— demands respect and obedience from them	296, 442
— challenges his opponents to produce a chapter like the <i>Korân</i>	3
— put out of conceit with honey	455
— desires nothing for his pains in preaching	301
— acknowledges himself a sinner	411
— commanded to pray by night	469
— refuses the adoration of two <i>Jews</i>	46 n.
— refuses to eat with an infidel	298 n.
— prophesies the defeat of the <i>Persians</i> by the <i>Romans</i>	330
— reprehends his companions impatience	325
— and their imitating the <i>Christians</i>	94
— speaks by revelation	426
— his dream at <i>Bedr</i>	144
— his dream at <i>Medina</i>	416
— his doctrine compared with that of the other prophets	406
— is terrified at the approach of <i>Gabriel</i>	471
— is reprehended for his neglect of a poor blind man	481
— demolishes the idols of <i>Mecca</i>	235
— warned to prepare for death	506
<i>Mohammedans</i> believe in all the scriptures and prophets without distinction	16, 17
— forbidden to hold friendship with infidels	50, 89
— the hypocritical threatned	166
— the lukewarm deceive their own souls	412
— the sincere, their reward	321
— their description	416
<i>Mosilama</i> , the false prophet	90 n.
<i>Moses</i> , his story	128, &c. 256, &c. 302, &c. 317, &c.
— his miraculous preservation in his infancy	257, &c.
— the impediment in his speech, how occasioned	257 n.
— kills an <i>Egyptian</i> , and flies into <i>Midian</i>	318
— is entertained by <i>Shoaib</i>	319
— receives his rod from him	<i>ibid.</i> n.
— sees the fire in the bush	309
— is sent to <i>Pharaoh</i> , and receives the power of working miracles	236

Moses,

A T A B L E, &c.

Moses, his transactions in *Egypt* p. 128, &c.
 — brings water from the rock 7, 8, 134 n.
 — cleared from an unjust aspersions by a stone's running away with his cloaths 331 n.
 — treats with God, and receives the tables of the law from him 6, 131
 — breaks the tables, and is wroth with *Aaron*, on account of the golden calf 133
 — threatens the people *ibid.*
 — part of his law rehearsed 115
 — reproved for his vanity 244 n.
 — his expedition in search of *al Kbedr* *ibid.*
 — his and *Aaron's* relics in the ark 29
 — his law now corrupted 37 n.
Moslems, V. *Mohammedans*
 Murder, laws concerning it 21, 72, 86, 230, 280
Musulman, whence the word comes 16 n.
 Mysteries, how expressed in *Arabic* 2 n.

N

*N*ADIR (the tribe of) expelled *Arabia* 443 n.
Nebuchadnezzar takes *Jerusalem* 227, 228 n.
 Night, part of it to be spent in prayer 470
Nimrod, disputes with *Abraham* 31
 — his tower 216 n.
 — attempts to ascend to heaven 269 n.
 — his persecution of *Abraham*, and his punishment *ibid.* 270
Noah, his story 122, &c. 177, &c. 305, 326, 466, &c.
 — his prayer 476, 429
 — his wife's infidelity 457
Al Nodar, one of *Mohammed's* adversaries, his opinion of the *Korân* 101 n.
 — introduces a *Persian Romance* as preferable to it 335 n.

O

*O*ATHS, an inconsiderate one, how to be expiated 94
 — an extraordinary one 489
 Oaths, cautions concerning them 26
 — not to be violated 222
Obba Ebn Kbalif, disputes against the resurrection 215 n.
 — his wager with *Abu Becr* 330 n.
 — is wounded by *Mohammed* 298 n.
Oda Ebn Kuis, an enemy of *Mohammed* 214
 Offerings to God recommended 277
 — a large one made by *Mohammed* *ibid.*
Og, fables concerning him 85
Obod, the battle fought there 50, n. 53

Okail (Abu) his charity p. 159 n.
Okba Ebn Abi Moait, professes *Islam* and apostatizes 298 n.
 — publicly abuses *Mohammed* *ibid.*
 — taken and beheaded at *Bedr* *ibid.*
 Olive trees, grow at mount *Sinai* 282
Oliques (amount,) *Christ* taken thence by a whirlwind 43 n.
Omar, his deciding a dispute between a *Jew* and a *Mohammedan* 69
 — compared to *Noah* 147 n.
Omm Salma, one of *Mohammed's* wives 242 n.
Omeyya Ebn Abi Isfals 136 n.
 Opprobrious language forbidden 418
 Orphans, not to be injured 60, 494
 — a curse on those who defraud them 25
 — to be instructed in religion 61
Ostrich's egg, a fine woman's skin compared to it 367
Othmân Ebn Affân, sent by *Mohammed* to the *Koreish*, is imprisoned 414 n.
 — contributes largely to the expedition of *Tabûc* 159 n.
Othmân Ebn Marûn, his conversion occasioned by a passage of the *Korân* 222 n.
Othmân Ebn Telba, has the keys of the *Caaba* returned to him by *Mohammed* 68 n.
 — embraces *Mohammedism* *ibid.*
 Oven, whence the first waters of the deluge poured forth 41, 178 n.
Ozair, V. *Ezra*

P

*P*ARABLES 32, 207, 220, 242, 292, 373.
 Paraclete, the *Mohammedan* opinion concerning the person thereby meant 449 n.
 Paradise, described 204, 410, 433, &c.
 — where situate 5 n.
 — its fruits 4
 — the portion of the distressed 24
 Pardon, will be granted to the penitent 150
 Parents, to be honoured 229, 407
 — make their children infidels 333
 Patience, recommended 59, 386
 — the sign of a true believer 163, 391, 409
 Patriarchs before *Moses*, neither *Jews* nor *Christians* 17
 Pen, with which God's decrees are written 460
 Penitent, their reward 164
Pentateuch, V. *Law*
 Persecutors, their sentence 486
Persians, overcome by the *Greeks* 331 n.
Peter (St.) his stratagem to convert those of *Antioch* 362 n.
Pharaoh, his story 128, &c. 172, &c. 316, &c. 385
Pharaoh,

A T A B L E, &c.

<i>Pharabb</i> , the common title of the kings of Egypt	p. 128
— a punishment used by him	372
— his presumption	399
<i>Phineas Ebn Azura</i> , a Jew, his dishonesty	49
— his indecent expressions concerning God	57, 91 n.
<i>Pico de Adam</i> , V. <i>Serendib</i>	
Pilgrimage to <i>Mecca</i> , commanded	23
— directions concerning it	23, 48, 276, &c.
Pledges to be given, where no contract in writing	34
Plurality of worlds, the belief thereof imputed to <i>Mohammed</i>	1 n.
Poets censured	308
Pomp of this life, of no value	322
Polygamy, V. <i>Marriage</i>	
Prayer, commanded and enforced	6, 14, 264, 328, 332, &c.
— directions concerning it	58, 74, 83, 234, 237
— not to be entred on by him who is drunk	66
— before reading the <i>Korân</i>	222
— for the penitent	382
Predestination	52, 229
Pre-existence of souls, a doctrine not unknown to the <i>Mohammedans</i>	135 n.
Pride, abominable in the sight of God	231
<i>Pridenax</i> , (Dr.) charges the <i>Mohammedans</i> with cruelty, without foundation	443 n.
— confounds <i>Salmân</i> with <i>Abd'allah Ebn Salmân</i>	223 n.
— his partiality as to the story of <i>Abraba's</i> overthrow	502 n.
— confounds <i>Caab Ebn al. Asbrâs</i> , the Jew, with <i>Caab Ebn Zobair</i> , the poet	46 n.
— misled by <i>Erpenius</i>	443 n.
— misquotes a passage of the <i>Korân</i>	456 n.
— mistaken in asserting <i>Mohammed</i> might marry his nieces	348 n.
Prodigality, a crime	230
Prophets, their enemy will have God for his	13
— rejected and persecuted before <i>Mohammed</i>	102, 170
— not chosen for their nobility or riches	111
V. <i>Sinai</i>	
Prosperity or adversity, no mark of God's favour or disfavour	490
Punishments and blessings of the next life	121
— the manner	154

Q

QUAILS given the <i>Israëlites</i>	p. 7
— what kind of birds they were	ib. n.
Quarrels between the true believers to be composed	418
— to be avoided on the pilgrimage	23
Quietism, <i>Mohammedans</i> no strangers to it	491 n.

R

RAFE (<i>Abu</i>) a Jew, offers to worship <i>Mohammed</i>	46
<i>Rabûn</i> , V. <i>Serendib</i>	
<i>Râina</i> , a word used by the <i>Jesws</i> to <i>Mohammed</i> by way of derision	14
<i>Al Rakim</i> , what	238
<i>Ramadân</i> , (the month) appointed for a fast	21
Ransom of captives disapproved	147
<i>Al Rasî</i> , various opinions concerning it	299 n.
<i>Razêka</i> , an idol of <i>Ad</i>	123
Religion, no violence to be used in it	31
— what is the right	498
— fighting for it commanded and encouraged	22, 54, 71, 141, 149, 154, 278, 449
— divided into various sects	284
— harmony therein recommended	49
— whether those of any religion may be saved	8 n.
Repentance, necessary to salvation	63
— a death bed one ineffectual	ibid.
Resurrection asserted	231, 420, 474, 485
— described	286, 419
— the signs of its approach	474
— its time known to God alone	339
Retaliation (the law of)	20
Revelations in writing given to several prophets	2 n.
— what are now extant according to the <i>Mohammedans</i>	ibid.
Revenge allowed	280
Riches, will not gain a man admission into paradise	356
— employ a man's whole life	500
Right way, what the <i>Mohammedans</i> so call	1 n.
Righteous, their reward	169, 325, 339
Righteousness, wherein it consists	20
Rites, appointed in every religion	280
Rock, whence <i>Moses</i> produced water	8

A T A B L E, &c.

S

S A A D *Ebn Abi Wakkâs* p. 139, 325 n.
Saad Ebn Moabb, his severity 147 n.
 — dooms the *Koradrites* to destruction 345 n.
Saba, queen of, *V. Balkis*
Saba, the wickedness of his posterity, and their punishment 354
Sabbath, the transgression thereof punished 134
Safâ and *Merwa* (mountains of) two monuments of God 18, 19
Safya bint Hôyai, one of *Mohammed's* wives 418 n.
Al Sâbira, one of the names of hell 480 n.
Saiba 96
Sâkia, an idol of *Ad* 123
Sakkar, a devil, gets *Solomon's* signet and reigns in his stead 374 n.
 — his punishment 375 n.
Sâleb, the prophet, his story 124, &c. 306, &c. 313
V. Thâmûd
Sâlema, an idol of *Ad* 123
Salsabil, a fountain in paradise 476
Salutation, mutual, recommended 71
Al Sâméri, the maker of the golden calf, who 6, n. 261, n.
Sarab, wife of *Abraham*, her laughing 182
Satan, his punishment for seducing our first parents 118
 — believed to assist the *Koreish* 145
Saul, his story 29, &c.
Sects and their leaders, shall quarrel at the resurrection 19
Sejâj, the prophetess 90 n.
Sejjîn, what 484 n.
Sennacherib 227 n.
Separation, (the day of) a name of the day of judgment 493
Serâb, what 293
Serendib, (the isle of) *Adam* cast down thereon from paradise 5 n.
 — the print of *Adam's* foot shewn on a mountain there *ibid.*
Sergius, the monk 223 n.
Serpent, his sentence for assisting in the seduction of man 118 n.
Seventy Israelites demand to see God; are killed by lightning, and restored to life at the prayer of *Moses* 7
Al Seyid al Najrânî, a Jew, offers to worship *Mohammed* 46
Shamsozai, a debauched angel, his penance 14 n.

Shâs Ebn Kais, a Jew, promotes a quarrel between *Aws* and *Khazraj* p. 48 n.
Shechinab, misinterpreted by the commentators 29 n.
Sheddâd, son of *Ad*, makes a garden in imitation of paradise p. 490 n.
 — is destroyed in going to view it *ibid.*
Shêep, the prodigious weight of their tails in the east 114 n.
Shem, raised to life by *Jesus* 41 n.
Shoaib, the prophet, his story 126, &c. 185
Signs, the meaning of the word in the *Korân* 6 n.
Al Sijil, the angel who takes an account of mens actions 273
Sin, the irremissible one, in the opinion of the *Mohammedans* 11 n.
 — the seven deadly sins 65 n.
Sinai, (mount) lifted over the *Israelites* 9, 12
 — the souls of all the prophets present at the delivery of the law to *Moses* thereon 46 n.
Simon the *Cyrenæan*, supposed to be crucified instead of *Jesus* 42 n.
Sirius, or the greater dog-star, worshipped by the old *Arabs* 428
Slaves, how to be treated 292
 — (women) not to be compelled to prostitute themselves *ibid.*
Slander forbidden 418
 — the punishment of those who slander the prophets 159, 501
Sleepers (the seven) their story 238, &c.
Smoke, which will precede the day of judgment 401
Sodom and *Gomorrab* destroyed 184
Sodomy 62
Sofân (Abu) commands the army of the *Koreish* at *Obod* 50 n.
 — and the convoy of the *Caravan* at *Bedr* 139 n.
 — challenges *Mohammed* to meet him at *Bedr* a second time 53 n.
 — but fails 56 n.
 — embraces *Mohammedism* on the taking of *Mecca* 447 n.
 — expostulates with *Mohammed* 285 n.
Sobail Ebn Amru, treats with *Mohammed* on behalf of the *Koreish* 415 n.
Sobeib, flies to *Medina* 24 n.
Solomon, succeeds *David* 310
 — has power over the winds 271, 375
 — his and *David's* judgment 270
 — his manner of travelling 311
 — what passed between him and the queen of *Saba* 310, &c.
 — a trick of the devils to blast his character 13
Z z z *Solomon.*

A T A B L E, &c.

<i>Solomon</i> , cleared by the mouth of <i>Mohammed</i> <i>ib.</i>	
— orders several of his horses to be killed, because they had diverted him from his prayers	374
— is deprived of his signet and his kingdom for some days	<i>ibid.</i>
— his death concealed for a year, and in what manner	353
<i>Sorâka Ebn Malet</i> , the devil appears in his form	145
Soul, the origin of it	235
Spoils, laws concerning their division	139,

144, 444

Stars, darted at the devils	211
Stoning of adulterers	37 n.
Striking, an epithet of the last day	499
Supererogation	234
<i>Sura</i> , or chapter of the <i>Korân</i>	157 n.
Sun and moon, not to be worshipped	391
— are subject to God and the use of man	121,
	138, &c.
Swearer (a common) not to be obeyed	460
Swines flesh, V. Food.	

T

T A B L E, caused to descend from heaven by <i>Jesus</i>	98
— of God's decrees	102
Tables of the law	132
<i>Tabûc</i> , the expedition of	154, 165
<i>Taghbût</i> , the meaning of the word	31 n.
<i>Tâleb</i> (<i>Abu.</i>) <i>Mohammed's</i> uncle	164 n.
— <i>Mohammed</i> refuses to pray for him, on his dying an infidel	<i>ibid.</i>
<i>Talût</i> , V. <i>Saul</i>	
<i>Tasnim</i> , a fountain in paradise	484
<i>Tebala</i> and <i>Jorash</i> , their inhabitants embrace <i>Mohammedism</i>	52 n.
Temple of <i>Mecca</i> , V. <i>Caaba</i>	
— of <i>Jerusalem</i> , built by genii	353
<i>Tbâlaba</i> , grows suddenly rich on <i>Mohammed's</i> prayer for him	159 n.
— refusing to pay alms is again reduced to poverty	<i>ibid.</i>
<i>Tbakif</i> (the tribe of) demand terms of <i>Mohammed</i> , which are denied them	234 n.
<i>Tbamûd</i> (the tribe of) their story and destruction	124, 279, 283, 390

V. Saleb

Theft, its punishment	87
Throne of God	30
— will be born by eight angels on the day of judgment	463
Thunder, celebrates the praise of God	201
<i>Tima Ebn Obeirak</i> , his theft	74 n.

Time, computed by the Sun and Moon	p. 109
<i>Titian</i> , the name of the person supposed to be crucified in <i>Christ's</i> stead	42 n.
<i>Tobba</i> (the people of) destroyed	402
<i>Toleibab</i> , the false prophet	90, 343 n.
<i>Towa</i> , the valley where <i>Moses</i> saw the burning bush	480
Tribute, its imposition	152
Trinity, the belief thereof forbidden	81, 92
True believers, who are such	281
Trumpet, will sound at the last day	316, 382

V

V A R I E T Y of languages and complexions hard to be accounted for	332 n.
Victory of the <i>Romans</i> over the <i>Persians</i> foretold by <i>Mohammed</i>	146
Vilitation of the <i>Caaba</i>	23
Unbelievers described	356
— their sentence	19, 68, 379, 404
Unity of God asserted	507
Unrighteousness, punished	169
Usury forbidden	33, 333
<i>Al Uzza</i> , an idol of the <i>Maccans</i>	75 n. 426

W

Al W A L I D <i>Ebn al Mogbeira</i> , a great enemy of <i>Mohammed</i> , was a bastard	460 n.
— derides <i>Mohammed</i> for calling God <i>al Rab-mân</i>	136
— has his nose slit	461 n.
— his prosperity and decay	472
— hires another to bear the guilt of his apostasy	427
— his death	214
<i>Al Walid Ebn Okba</i>	437 n.
War against infidels, commanded and recommended	84, 146, 409, &c.
<i>Waraka Ebn Nawfal</i> , acknowledged one God before the mission of <i>Mohammed</i>	71 n.
<i>Wasila</i>	96
Water produced from the rock by <i>Moses</i>	8
Weight to be just	126, 483
Whoredom, laws concerning it	62, 287
Wicked, their sentence	172, 210, 478
See Unbelievers	
Widows, to be provided for	28
— laws relating to them	27
Wife, ought to be used justly	77
— may be chastised	63
— the number of wives allowed by the <i>Korân</i>	60
— their duty to their husbands	26

See

A T A B L E, &c.

See Adultery, Divorce, and Marriage

Winds, their use	p. 334
— subject to <i>Solomon</i>	271, 375
Wine forbidden	25, 94
Wills, laws relating to them	96
Witnesses, laws relating to them	83, 77
— necessary in bargains, and to secure debts	34
Witchcraft used against <i>Mohammed</i>	508
Women, ought to be respected	60
— and to have a part of their relations inheritance	61
— not to be inherited against their will	63
— to be subject to the men	65
— unclean, while they have their courses	25
— some directions for their conduct	291, 418
— the punishment of those who falsely accuse them of incontinence	288, 290
— those who come over from the enemy how to be dealt with	447
Works of an infidel, will appear to him at the last day	101

Y

<i>Al YAMAMA</i> , its inhabitants a warlike people	p. 414
<i>Al Yaman</i> , the inhabitants thereof slay their prophet	266 n.
— they are destroyed by <i>Nebuchadnezzar ib.</i>	
<i>Yatbreb</i> , the antient name of <i>Medina</i>	343

Z

<i>Al ZABIR</i> , mount	131 n.
<i>Al Zacât</i> , V. Alms	
<i>Zacharias</i> , praying for a son, is promised	<i>Yohu</i> 40, 249
— educates the virgin <i>Mary</i>	39
<i>Al Zakkûm</i> , the tree of hell	232, 367, &c.
<i>Al Zambarîr</i> , what	112 n.
<i>Zeid Ebn Amru</i> , acknowledged one God before the mission of <i>Mohammed</i>	71 n.
<i>Zeid</i> , the husband of <i>Zeinab</i> , his story	347 n.
— the only person, of <i>Mohammed's</i> companions, named in the <i>Korân</i>	<i>ibid.</i>
<i>Zeinab</i> , her marriage with <i>Mohammed</i>	<i>ibid.</i>
<i>Zenjeûl</i> , a stream in paradise	476
<i>Zoleikba</i> , <i>Joseph's</i> mistress	190, &c.

F I N I S.

